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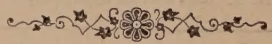
Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made Heaven and earth, the sea, and all that in them is, and resteth the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.



Lord, have mercy upon us,

AND

incline our hearts to keep this Law.

THE

SABBATH FOR MAN

A STUDY OF

THE ORIGIN, OBLIGATION, HISTORY, ADVANTAGES AND PRESENT STATE

OF

SABBATH OBSERVANCE

WITH SPECIAL REFERENCE TO THE RIGHTS OF

WORKINGMEN

BASED ON SCRIPTURE, LITERATURE, AND ESPECIALLY ON A SYMPOSIUM OF CORRESPONDENCE WITH PERSONS OF ALL NATIONS AND DENOMINATIONS

BY

REV. WILBUR F. CRAFTS, A.M.

AUTHOR OF "SUCCESSFUL MEN OF TO-DAY," "MUST THE OLD TESTAMENT GO?" "RHETORIC MADE RACY," ETC.

"The cause of God, the cause of nations, and preeminently the cause of the workingmen."—*Catholic Presbyterian.*

"The defence of the Sabbath is a patriotic duty. It is the workingman's only day of rest, and he is in danger of losing it."—SIR CHARLES REED, LL.D., M.P., *Ex-Chairman of the London School Board.*

"Here is a question where men who differ on other subjects may stand together. The Protestant and the Roman Catholic, the Lutheran and the strictest Puritan, have alike an interest in maintaining our Sunday law."—REV. W. W. ATTERBURY, *Secretary of New York Sabbath Committee.*

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To Workingmen,

WHO OBEY THE LAW OF GOD, "SIX DAYS SHALT THOU LABOR," BUT ARE IN PERIL OF THE LAW OF GREED, "SEVEN DAYS SHALT THOU WORK," THIS BOOK, IN DEFENSE OF THEIR SABBATH, IS

RESPECTFULLY DEDICATED.

SABBATH MAP
OF
THE WORLD.
1884.

1. Districts under Christian Governments that encourage the Anglo-American type of Sabbath Observance.
2. Districts under Christian Governments that encourage the Continental Sunday.
3. Districts under Christian Governments that favor a Semi-Continental Sunday.
4. Districts under the first class of Christian Governments that distinguish the Lord's-Day only by custom having no Sunday Law.

5. Similar Districts under the Second Class of Christian Governments.
6. Unchristian Governments which distinguish the Lord's-day by law.
7. Sabbathless Countries.

[The spots of light indicating that at missionary stations and among the Christian portion of the population there are recognitions of the Sabbath even in these Sabbathless lands.]

See (936).

Wm. E. Mowbray Del

THE Sabbath was made for man.—JESUS THE CHRIST, *Mark* 2 : 27.

AFTER the whole world had been completed according to the perfect nature of the number Six, the Father hallowed the day following, the Seventh, praising it and calling it holy. For that day is the festival, not of one city or of one country, but of all the earth ; a day which it is alone right to call the day of festival for all people, and the birthday of the world.—PHILO, *Creation of the World, chap.* 30.

THIS Fourth is not a commandment for one place, or one time, but for all places and times.—D. L. MOODY, *at San Francisco, Jan. 1st,* 1881.

CHRISTIANITY has given us the Sabbath, the Jubilee of the whole world, whose light dawns welcome alike into the closet of the philosopher, into the garret of toil, and into prison cells, and everywhere suggests, even to the vile, the dignity of spiritual being.—RALPH WALDO EMERSON, *Address to Harvard Divinity School,* 1838.

THE use of the Sabbath, as it began, will end only with the world itself.—BISHOP HORSLEY, *Sermons, p.* 444.

THE Lord's-day is not the day of God only, it is the day of humanity. This is the true democratic festival—this day of God and man. And yet this is the day which certain friends of the people wish to deprive them of—false friends that cheat them with the name of Liberty, thinking only of their bodily needs, and not wisely even of those. —PÈRE HYACINTHE (*M. Loyson*), *at Geneva Conference.*

THE Sabbath stretches through all ages—affects all men in every period of time—distinguishes the true servants of God from the wicked, more than any other ordinance—upholds the visible profession of religion before the eyes of mankind—keeps up the face and aspect of Christianity in the world—is the most direct honor that a man can pay to the name and will of the ever-blessed God—and will never cease in its authority here till our Sabbaths on earth give place to that eternal Sabbath of which they are the pledge, the preparation. —DANIEL WILSON, *Late Bishop of Calcutta, Seven Sermons on the Lord's-day.*

OUTLOOK.

WILL the coming man keep the Sabbath? If so, will it be his holiday or his holy day? Will Scotland's Sabbath displace the Continental Sunday, or be displaced by it? Will New England's restful and worshipful Sabbath extend its leaven at last to the Pacific coast, or will Cincinnati's convivial and commercial Sunday cyclone its way to the Atlantic?

Her recent riot, as I shall show, throws a lurid light on the curse of Sunday saloons, while, by contrast, statistics from Scotland, Ireland and Wales show the blessings of "Sunday closing."

The recent discovery and publication of "The Teaching of the Apostles" shortens and simplifies the argument for the change of the Sabbath to the first day of the week, and suggests some improvements upon our usual modes of Sabbath observance.

Recent archæological discoveries in Assyria, China and elsewhere bring us new materials for the argument from Pagan traditions for the division of time by weeks and Sabbaths at the very beginning of human history.

Recent movements in Europe shed fresh light on the Continental Sunday as related to labor and morals.

These new developments in connection with the Sabbath call for a *new* consideration of the subject, that we may give the best possible reasons for the faith that is in us, to those who are not persuaded of the obligation and advantages of the Sabbath as a day of protected rest and worship.

The Sabbath also needs a *full* consideration in all its aspects. A single sermon or article is apt to arouse more questions than it settles.

The *civil* Sabbath and the *religious* Sabbath require separate but connected consideration; so also the patriarchial Sabbath, the Jewish Sabbath, the relation of Christ and Paul to the Day, the change to the first day of the week, the relation of Romanism and the Reformation to the Continental Sunday, the ancient Puritan Sabbath, the modern Anglo-American Sabbath, together with the questions involved in Sunday railroads, Sunday mails and Sunday newspapers.

These links in the argument for Sabbath observance cannot be

strongly forged and interlocked in a leaflet or a lecture, but call for a series of papers.

The Sabbath also requires a *harmonious and connected* treatment. The papers and addresses presented at Sabbath conventions make valuable books, but do not remove the necessity for a volume covering the whole subject in harmonized chapters.

The Sabbath furthermore requires a treatment whose scope is not local but *world-wide*. Steam has brought the whole world into neighborhood; the Bible has brought it into brotherhood. The Sabbath customs and laws of each land affect every other land. No city or nation liveth to itself. If the United States allows Sunday trains, Canada finds it next to impossible to wholly prohibit them. Lax Sabbath observance in Christian lands, by means of their tourists and traveling merchants, weakens the Sabbath observance of missionary converts in heathen lands, where the Sabbath is the very citadel of Christianity. If the Continental Sunday grows better or worse, Great Britain and the United States feel the change at once in the living tide that flows thence by travel and emigration. Every large city is a miniature world in its population, and so feels the influence of every upward or downward movement of law, or sentiment, in any part of the earth.

There is now no country where some do not keep the Sabbath, and whatever victories or defeats come to the cause of Sabbath observance in any land, affect it in every other. Nothing therefore seems so unspeakably selfish as for a man in this age to test the question as to what he may do on the Sabbath by asking, "Will it do *me* any harm?" Every question about Sabbath observance should be measured by its effect, not on "*me*" but on "*man*," for whom in his world-wide home, "the Sabbath was made."

In order to give such a world-wide view of Sabbath observance, I have gathered, by correspondence with more than two hundred persons, residing in nearly every nation of the world, reliable reports about Sabbath observance as it is, compared with what it was, and what it should be. Warned by the mistakes of other travellers, I have not relied upon my own observations as a transient visitor in most of these countries, but have supplemented and corrected my own impressions by conversation and correspondence with reliable residents in each case. These persons represent not only all nations, but also all denominations, and include missionaries, travellers, ministers, merchants, doctors, judges, lawyers, editors, policemen, railroad-men, and workingmen of all kinds, to whom grateful acknowledgment is due for the valuable aid which they have thus rendered.

The following is a partial list of those who have thus contributed to this book (Revs. and D.D.s whose denominations are not given are Methodist, Presbyterian, Baptist or Congregationalist).

In regard to Sabbath observance in Polynesia, Asia and Africa: A resident in Honolulu, Sandwich Islands; Eli Corwin, D.D., Racine, Wis., formerly a resident in Sandwich Islands; Rev. R. W. Logan, a missionary in Micronesia; Mrs. M. T. True, missionary in Japan; S. L. Baldwin, D.D., Nyack, N. Y., recently missionary in China; Pres. Angell of Michigan University, Ann Arbor, Mich., recently United States Minister to China; Rev. S. B. Rand, Amherst, Mass., and Miss L. Ella Miller, recently missionaries in Burma; Rev. James Mudge, recently editor of *Lucknow Witness*, India; Rev. George T. Washburn, missionary in India; W. W. Torrance, M.D., Teheran; Persia; Rev. George Thompson, formerly missionary in Africa; Rev. I. Gomer, Sherbro, Africa; Rev. W. C. Wilcox, missionary at Inhambane, East Africa; Rev. George Cousins, London, ex-missionary to Madagascar; H. H. Jessup, D.D., missionary in Syria; Rev. W. F. Bainbridge, Providence, R. I., author of "Round the World Tour of Foreign Missions;" H. C. Haydn, D.D., recently District Secretary of American Board, now of Cleveland, O.; J. M. Reid, D.D., John C. Lowrie, D.D., Missionary Secs., New York.

In regard to Sabbath observance in Continental Europe: Mr. Gregoire de Willamov, First Sec. of the Russian Legation at Washington, D. C.; Rev. Nicholas Bjerring, formerly of Denmark and Russia, recently pastor of the Greek Church in New York, and Chaplain of the Russian Legation at Washington, now Presbyterian missionary in New York; Rev. D. C. Challis, Rev. F. L. Kingsbury, missionaries in Bulgaria; Rev. Robert Thomson, Pastor Boyadjieff, missionaries in European Turkey; Rev. A. Arrighi, formerly of Italy, now missionary to Italians in New York; Leroy M. Vernon, D.D., missionary at Rome, Italy; Dr. Robert König, Leipsic, Germany; D. Nippert, D.D., Pres. of the Methodist Theological Institute, Frankfort, Germany; H. S. Pomeroy, M.D., missionary at Prague, Austria; Profs. H. M. Scott and S. Ives Curtis, of Chicago Theological Seminary, recently resident in Germany; Alexander Lombard, Pres., and E. Deluz, Sec. of the International Federation of Lord's-day Societies, Geneva, Switzerland; Col. Emile Frey, Swiss Minister, Washington, D. C.; Mr. Theodore Roustan, French Minister, Washington, D. C.; Rev. Edward W. Hitchcock, D.D., recently Pastor of the American Chapel in Paris, France; Rev. A. V. Wittemeyer, Pastor of French Church, N. Y.; Revs. C. E. Lindberg, A. G. Johnson, O. H. Lindh, Swedish pastors, now in New York; H. H. Boyesen, Norwegian

novelist, New York; Rev. William H. Gulick, missionary at San Sebastian, Spain; Marvin R. Vincent, D.D., of New York, author of "In the Shadow of the Pyrenees;" H. M. Dexter, D.D., editor of *The Congregationalist;* Joseph Cook, D.D., of Boston; Ralph Wells, of New York; Albert Woodruff, Brooklyn, N. Y., Pres. of the Foreign Sunday-School Association, and others.

In regard to Sabbath observance in Greenland: Bishop Edmund D. Schweinitz, D.D., Moravian, Bethlehem, Pa.

In regard to Sabbath observance in Great Britain and Canada: Wm. M. Taylor, D.D., New York, formerly of Glasgow and Liverpool; Rev. R. B. Blythe, Edinburgh; James Brown, Edinburgh, Sec. of the Sabbath Alliance of Scotland; Rev. T. W. Jones, Saratoga, N. Y., formerly of Wales; Mr. Fountain J. Hartley, Honorary Sec. of the Sunday School Union, London; John Gritton, D.D., Honorary Sec. of the Lord's-day Observance Society, London; Rev. W. T. McMullen, Convener of the Sabbath Committee of the Presbyterian Church of Canada; Wm. Briggs, publisher, Toronto, Canada; Rev. George H. Welles, pastor of the American Church, Montreal, Canada; R. B. Reinhardt, New York, formerly of Montreal.

In regard to Sabbath observance in the West Indies: Mr. Stephen Preston, Haytien Minister, Washington, D. C.

In regard to Sabbath observance in Mexico and South America: Rev. Rollo Ogden and Rev. S. P. Craver, missionaries in Mexico; Rev. A. M. Merwin, Valparaiso.

In regard to Sabbath Observance in the United States, and its relations to health, law, morals and religion: Hon. Neal Dow, Thomas A. Hill, D.D. (Unitarian), ex-Pres. of Harvard University; I. P. Warren, D.D., editor of *The Mirror*, Portland, Me.; Rev. William Clark, Amherst, N. H.; Franklin Fairbanks (manufacturer), St. Johnsbury, Vt.; Jacob Estey (manufacturer), Brattleboro, Vt.; A. A. Miner, D.D. (Universalist), Rev. A. E. Dunning, Congregational Sunday-school Sec., Rev. A. E. Winship, Sec. of the New West Educational Commission, Frank Foxcroft, Literary Editor of the *Boston Journal*, L. Edwin Dudley, Sec. of the National Law and Order League, H. P. Walcott, M.D., Pres. of Mass. Board of Health, Rev. J. W. F. Barnes, Chaplain of Charleston State Prison, Boston, Mass.; Rev. C. F. Thwing, Cambridge, Mass.; Milton Bradley (manufacturer), Springfield, Mass.; A. B. Crafts (attorney), Westerley, R. I.; Prof. Whitney of Yale College, New Haven, Ct.; Rev. Samuel Scoville, Stamford, Ct.; Rev. S. J. M. Merwin, Wilton, Ct.; Father Malone (Roman Catholic), Rev. J. G. Bass, Chaplain of King's County Penitentiary, Rev. George A. Hall, State Secretary of Y. M. C. A.,

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kota ; Rev. Stewart Sheldon, Dakota State Sec. for American Home Missionary Society ; Benjamin F. Marsh, Helena, Mon. ; Rev. C. M. Saunders, Cheyenne, Wy. ; H. B. Chamberlin, Denver, Col. ; Rev. J. B. Gregg, Colorado Springs, Col. ; Rev. C. S. Harrison, Pueblo, Col. ; Rev. M. Matthieson, Las Cruces, New Mexico ; Rev. T. C. Hunt, Prescott, Arizona ; Rev. D. L. Leonard, Rev. D. J. McMillan, Salt Lake City, Utah ; A pastor in Oregon ; Rev. A. B. Palmer, Reno, Nev. ; Rev. Jas. L. Woods, Eureka, Nev. ;

Idaho ; Rev. N. F. Cobleigh, Walla Walla, Wash. Ter. ; T. K. Noble, D.D., San Francisco, Cal. ; S. E. Holden (manufacturer), Napa, Cal. ; Rev. George Morris, West End, Cal. ; Rev. J. S. McDonald, San Rafael, Cal. ; I. K. McLean, D.D., Oakland, Cal. ; Otis Gibson, D.D., and Rev. W. C. Pond, missionaries to the Chinese in California ; and from many others in the various States and Territories, including many workingmen.

In addition to answering special written questions, the following printed questions were replied to by most of these correspondents :

1. In your observation of clerks, mechanics, and other employees, which class are in the best physical and mental condition for the renewal of business on Monday mornings, those who are Church-goers, or those who spend the Sabbath in picnics or other pleasures ?
2. In your observation, have those who have for five years or more engaged in secular employments *seven* days in the week lost by so doing, either in health or morals ?
3. Has the movement for a Saturday half-holiday gained in your community in the last five years ?
4. What encouraging victories have you seen or known for the friends of a better observance of the Sabbath during the last five years ?
5. Do you know of any instance where a Christian's refusal to work or trade on the Sabbath has resulted in his financial ruin ?
6. What mistakes have you witnessed in the friends of Sabbath observance ?
7. Have you heard any plausible argument in favor of Sunday newspapers, Sunday trains, Sunday horse-cars, or the opening of grocery-stores, barber-shops, and bakeries on Sabbath morning, or of livery-stables, museums, or post-offices at other hours of the day ?
8. Do any evangelical Churches in your community patronize Sunday papers by inserting their Church notices ?
9. Do your prominent Christian men advertise their business in Sunday papers ?
10. How long is your post-office open on the Sabbath, and what influence does such opening have on the day ?
11. What other kinds of business are usually carried on in your community through a part or the whole of the Sabbath, and do Christian business men who are engaged in these lines of business keep open with the rest ?
12. What elements of the Sabbath observance of your childhood's home seem now to you harmfully severe ? (Giving the locality.)
13. What abandoned elements of that Sabbath observance ought to be generally restored ?
14. Where have you seen the best Sabbath observance, and what were its peculiarities ?

The subject has not been treated as a local or national issue, but in its world-wide relations, with special reference to the perils of the Anglo-American Sabbath.

This book is more than a symposium of all nations and denominations on Sabbath observance. As weather bureaus, by despatches from numerous distant points, are able to forecast the weather of the near future with general accuracy, so I have sought, by gathering from every land of the world reports of the *present* state of Sabbath observance, to discover, by contrast with the history of the past, the trend of the nations in this matter, as a basis for alarm or hope, and also to bring to those who are battling for the Sabbath the lessons that may be learned from the defeats and victories of others, grouping all around the Sabbath teachings of the Word of God that liveth and abideth forever.

WILBUR F. CRAFTS.

106 *E.* 81*st St.*, *New York*, *Dec.* 1*st*, 1884.

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"Of all the phenomena which exhibit the loyalty and affinity of Christians, what compares in significance or in sweep of influence with that institution which every week begins to bear the Lord's name in the far-off Pacific, awakens believers in Japan, in Australasia, in China and on through every meridian in Asia, in Europe, in Africa, and in America, away to the island kingdom of Hawaii and beyond; until it ceases in the sea where it began,—calling the whole Christian host of every nation and language and race, under the whole circuit of the sun, to that day's common, united worship of Jesus the Lord! What ubiquitous consent like this has the world ever known? In what other associated action do all divisions of man participate? After all her centuries, what has Christianity now or ever to show in evidence, not of her wise charity, nor of her consistent morality, nor of her triumphant civilization,—but of that which is her supreme characteristic,—of that which surpasses, includes, guarantees all these others,—of her loyal devotion to her Lord—so public, so impressive, so convincing, as the world-round worshipping assemblies of the Lord's Day?"—*From "Eight Studies on the Lord's Day," pp.* 28, 29.

I. IS THE SABBATH SURRENDERED?

THE sons of the stranger . . . . every one that keepeth the Sabbath . . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer . . . . for mine house shall be called the house of prayer for all people.—*Isaiah*, 56 : 6, 7.

THERE remaineth therefore a keeping of the Sabbath to the people of God.—*Heb.* 4 : 9 (*literal rendering*).

ENGLAND owes much of her energy and character to the religious keeping of Sunday. Why cannot France follow her, as the Sabbath was made for all men, and we need its blessing?—*La Presse, Paris.*

IN England, Sunday is kept as a day for God and man, and, above all, for the workman. Oh, that our poor misguided Socialists would come to a place like London, in order to see how honestly, industriously, punctually, vigorously, and orderly, work is carried on there throughout the week!—then on Sunday comes the rest.—DR. PETERMAN, *of Prussian Reichstag.*

IT is the freedom of religion and the educating power of Sundays which explain the average prosperity of America.—PROFESSOR GOLDWIN SMITH, *Oxford.*

ANTIQUITY has bequeathed the Sabbath to modern nations; and the fact that this institution has subsisted in spite of the changes which have taken place in the domain of politics and religion, testifies to its intrinsic value, and to its absolute necessity.—HAEGLER, *Der Sonntag, vom Standpunkte der Gesundheitspflege, etc.*

IS THE SABBATH SURRENDERED?

A RELIGIOUS paper, not long ago, printed as an editorial heading, "THE SABBATH SURRENDERED," following it up with these words :

"It seems startling to see such words at the head of these columns, and the more startling still when we feel compelled to regard them as a plain statement of fact. *The Sabbath is Surrendered!* We see no reason, no opportunity, for any essential modification of the statement. We let it stand as the deliberate assertion of our judgment."

That editor will rejoice to be refuted, to be shown that his "judgment" is "not according to truth"— that facts belie his fears.

The Sabbath is *not* surrendered.

Some of its outworks have been captured in some places, but the Sabbath is not surrendered, nor is it likely to be. It is bad generalship for leaders to cry prematurely, "Defeat," or, "Retreat." Discouragement invites defeat, while hope helps to victory. When the ancient Trojans knew that the Palladium, the image of Pallas, which they regarded as their chief protection against the Greeks, had been stolen from their citadel by their enemies, they made but a despairing defence, and lost their city. So with Jerusalem when the besieging Romans had set their temple on fire. If the armies of Sabbath defenders are convinced

that this Palladium of Liberty and Religion is hopelessly lost, they will fight a losing battle.

But we cannot hope without reason. What are the reasons for hoping that the Sabbath will not fall before the attacks made upon it?

By the Sabbath I mean, not the Pharisaic Sabbath, nor the Puritan Sabbath, but the Christian Sabbath as it is embodied in the laws and creeds of Great Britain and the United States.

I leave to a later chapter the discussion of the Sabbath's authority, only pausing here to remark that the English-speaking people generally confess themselves under obligations to set apart the first day of the week for rest and religion, first, because it is a law of the land; second, because it is a law of nature; third, because it is a law of apostolic example; fourth, because it is a law of Christ; fifth, because it is a law of the Decalogue; sixth, because it is the law of Eden; seventh, because it is a law of the churches. Some for one of these reasons, some for another, and many for them all, recognize the propriety of legally setting apart the first day of the week as a day of protected rest and worship.

What are the signs that this custom will not cease, but rather increase?

1. To begin at the lowest point, *it is a hopeful fact that the Christian Sabbath has to-day a strong foothold in many lands which at the opening of the century were wholly pagan.*

Let us begin a round-the-world tour of inspection with the now Christian Kingdom of Hawaii, the Sandwich Islands, in regard to whose Sabbaths we have testimony all the more valuable because it comes from

an enemy of Sabbath observance, Moncure D. Conway, who stopped at the large commercial city of Honolulu one Sabbath, on his way from San Francisco to Australia. Like most infidels, he had so completely failed to read "the other side"—the Christian side of history — that he expected on landing to witness "merry scenes, islanders swimming around the ship in Arcadian innocence, the joyous dance and song of the guileless children of the sun," but his anticipations were rudely destroyed by finding a "silent city," "paralyzed by piety." "Never in Scotland or Connecticut," he says, "have I seen such a paralysis as fell upon Honolulu the first day of the week." This traveller found the stores shut, and in a druggist's shop they would not even sell him a glass of soda. No one being willing to show him the sights of the place, he was compelled to go to church in order to see the people. He was impressed by what he saw there, especially at the Chinese church under the care of Mr. Damon, whose work in elevating the people he cannot help praising. But, after all, he can enjoy little where the Sabbath is kept so strictly, and complains bitterly of the "pietistic plague" which prevails on the island. He complains also of the "howling missionaries," but if he had arrived in Oceanica before the Christian Sabbath he might himself have had to do the "howling."

Eli Corwin, D.D., who spent many years in these islands, writes me that "there were few non-churchgoers, the people rising *early* on Sundays in order to have home worship before church worship, and observing the day cheerfully as one of physical rest and spiritual refreshment."

Several persons who have travelled widely, name the

Sandwich Islands with Scotland and New England as the districts in which they have seen the best Sabbath observance.

My correspondent in Honolulu writes more particularly of the present Sabbath observance of these islands. In answer to various questions, he informs me that they have "no Sunday paper," that they show their sympathy for working people not by Sunday pleasure excursions, which are prevented or punished, but by closing business places by agreement on Saturday afternoon at 4 o'clock, and liquor stores by law from 11 P.M. on Saturday to 5 A.M. on Monday. Omnibuses which were put on to carry people to church now carry some to a pleasure park, but when a steamer recently attempted to inaugurate Sunday excursions, arrest and fine nipped the project in the bud. Newsdealers do not open on the Sabbath, except when a foreign mail arrives on that day. Other features of the Hawaiian Sabbath are thus described in a letter accompanying the answers:

"The native Hawaiians are amiable, not fierce as are some other Polynesians—for instance, the Marquesans and the Marshall Islanders in the North Pacific. The Chinese also are law-abiding, from hereditary national proclivities, and fall easily into our ways of life. Though they take Sunday to tramp about and visit, yet they do it without disturbing the peace and quiet of the community. There may be some few instances of Sunday gambling, but as a general rule our Chinese (farm laborers of the Hakkah clans) are not the rowdy set they have in California. Thirty years ago, before the development of California, when there were only 1600 foreigners all told, the missionary influence was predominant. Family worship was the rule on every

vessel that sailed between the islands under native captains and crews. The irruption of California ideas and manners, with increasing numbers of comers from the coast, has upset the old order. Where thirty years ago men who had money and public spirit wanted to spend it in laying out a botanical garden, and introducing new products, now we have a Racing Park Association and a race-course that was finally abandoned from its own villainy. There was such persistent and barefaced jockeying, that no race was a fair contest of speed. Quarrels among the gambling fraternity naturally resulted, and the whole thing broke down from its own corruption.

"Sunday is a quiet day. There is some riding out of town by those who want a holiday. In the afternoon some church-goers, and even some church-members, ride for an hour or so with their families. The 'buses run full out to the Casino at Waikiki, our seaside resort for bathing, etc. But such Sabbath desecration is a minimum when compared with Boston or New York, a mere trifle in comparison, yet it may grow into an evil of formidable dimensions in such a heterogeneous population as ours; especially since the King would like the restrictions of our New England Sabbath done away. Persistent efforts are made every session of the Legislature to change the Sunday law.

"Our most important inter-island steamer used to arrive Sunday morning. Passengers and their baggage and the mails were landed early, about 5 A.M., but no freight was ever delivered. Good people were grieved at the arrangement, and rejoice now in the change that with the new and faster boat brings this work into Saturday afternoon. Formerly the King had salutes fired when he, or any member of the royal family, de-

parted or arrived ; and very often this happened on Sunday, often quite late on Sunday mornings. But recently this has been stopped."

Moving westward from Hawaii, we are soon in the islands of Micronesia, of whose Sabbath observance one of the missionaries, Rev. Robert W. Logan, writes me as follows : " On all the islands in Micronesia on which Christianity has obtained the paramount influence (as it has in most of them), we have delightfully quiet Sabbaths. Saturday is called 'Preparation Day.' It is the great cooking day of the week ; no cooking whatever is done on the Sabbath, except in cases of sickness. The people rise at dawn (as on other days), dress themselves in their best, and then breakfast upon what has been prepared on Saturday. By 8 or 8.30 A.M. they are usually assembled for worship. They hold a prayer-meeting by themselves first, then the missionary or native teacher goes to the church, and the usual service follows. At the close of this the natives divide up into classes under the leadership of the missionary, his wife, and the deacons, and an hour is spent upon the sermon, one after another recalling some portion of it until the whole has been pretty well recalled. Then follows Sunday-school, at 4 P.M., after which there is a prayer-meeting which the missionary or native teacher does not attend. A short service is held in the evening, at which a Bible or other story is told.

" No Sunday work is done by the natives, and no rowing, or sailing, or walking for pleasure, is seen. There is a delightful calm and quietness, which seems to prevail everywhere."

Reaching the islands of Japan, we are surprised to find a new Sunday law in this heathen land. At the

"Restoration," in 1868, every fifth day was set apart as a holiday (the 1st, 6th, 11th, 16th, and 21st of each month). But on April 1st, 1876—the Solar Calendar having been adopted in 1873—the Mikado decreed that the first day of the week should become the weekly holiday for officials, not for religious reasons, of course, but because it would be more convenient to observe the same day as other nations with whom Japan has political and commercial dealings. It is not as yet a rest day for working people, and so is of little value to the missionaries. The fact that the officials use the Sabbath for a frolicking holiday often makes it even more difficult for their families to keep the Day holy than if it were a business day, because it is the special time for entertainments. But it is to the whole people an unconscious weekly reminder of Christianity, from which it is known to have been borrowed. The pagan Mikado is therefore unconsciously helping Christianity by his Sabbath law, as pagan Cyrus did, of whom it was said by Jehovah, "I have guided thee, though thou hast not known me!"

Mrs. M. T. True, for many years a missionary in Japan, bears cordial testimony to the faithfulness with which Japanese Christians keep the fourth commandment, often at the sacrifice of "all their living," and also to their "increasing love for the Sabbath." Sabbath observance is found to be so absolutely essential to Christian life that it is made a test question when a native convert applies for baptism, whether he will keep the Sabbath, even at financial risk or loss. She adds the very significant statement that when young Japanese who have been educated in America come back, they sometimes say, "I cannot unite with the church in Japan, because Christians here are so much

more strict about the Sabbath and other matters than they are in America," which does not speak very well for our Christian land. This she explains as due to the fact that the standard of Sabbath observance has been lowered in the home-churches during the last score of years, so that returning missionaries, who have been absent for that time, "find less conscience with regard to the Sabbath" and more "seeking of worldly pleasure on the Lord's-day," than existed when they went away.

A similar contrast appears between the Chinese Christians of California and those converted in China, as shown by comparing the letters I have received from Otis Gibson, D.D.,[1] of San Francisco, with letters from China, where the Chinese, according to President Angell, ex-ambassador to China, "subject themselves to much practical inconvenience in attempting to keep the Sabbath. They observe foreigners very closely, and often decide whether they are Christians or not by their observance or neglect of the day." The Sabbath observance of foreign residents in China is "very lax," but their "places of trade are not opened much on Sunday," and every closed shop must be a strong though silent reminder of Christianity.[2]

Admiral Sir W. Hall relates that when captain of the Calcutta, and stopping at Hong Kong, a Chinese pilot who was on board, seeing the sailors assembled for divine worship on the Sabbath and relieved from their usual work, while on shore Chinese workmen of all kinds were busy at their ceaseless tread-mill of toil, said very seriously, "Your Joss (God) is better and

[1] The reference figures, 1, 2, etc., in the text refer to the Appendix.

kinder than our Joss, for he gives you a holiday and rest one day in seven, and we've only one rest day in all the year—New Year's Day."

That is what every Christian Sabbath-keeper of China leads the natives to *think*, even when they do not say it.

European and American merchants can, by mutual agreement, close all the shops in their own quarter of a Chinese city with very little if any real loss ; but it is a vastly different thing for a Christian Chinaman, whose competitors and customers are chiefly heathen, to close on the Sabbath to the vexation of his patrons, who recognize no sacredness in the day, and so are driven to other dealers. Yet this is done ; for example, a stanch Chinese Christian opened a rice store with a heathen partner, making the express stipulation that it should be closed on Sunday. His door thus closed every Sabbath where no law but God's requires it, has been a silent sermon for Christianity and the Sabbath.

Another interesting case, given by Rev. Mr. Masters, a missionary in China, is that of a converted Chinese mechanic who regularly brought his chest of tools on Saturday evening to the missionary chapel and left them there until Monday, either as a testimony, or a protection, or both.

S. L. Baldwin, D.D., recently a Methodist missionary in China, contributes the following incidents of heroic and trustful self-sacrifice on the part of Chinese converts in keeping the Sabbath :

" Li Yu Mi, a young blacksmith of Ngu-kang, was converted. One day in class-meeting he said : ' My neighbors said I would starve if I became a Christian, for I would not be allowed to do any work on Sun-

days ; and that if I did really embrace Christianity they would never give me any more work. These statements startled me at first, and I scarcely knew what to do ; but after thinking over the matter, I concluded that God would take care of me if I sincerely tried to obey His will ; hence I embraced these doctrines, and became a Christian, and now what is the result? Why, with regard to keeping the Sabbath, I find that I now do more work in six days than I formerly did in seven ; and with regard to losing my business, I never had as much work in my life as I have had since I became a Christian. My shop is frequently crowded with people who bring their farming tools to be repaired ; and while I am doing their work, they keep me busy answering their questions about these new doctrines.' This man became a faithful preacher of the gospel, and has filled the office of Presiding Elder with great acceptability.

" Another young man was followed by his mother to the house where the Christians met, and there she beat him with a stout bamboo cane during prayer time, and took him away from the meeting. She had threatened to do this the previous Sunday if he did not give up Sabbath-keeping, but he persevered in his determination to keep God's holy day.

" One boy at Koi-hung was scolded by his guardian for going to Christian meetings on Sunday, and told that if he would not work on that day he should have nothing to eat ; and for several Sundays he went without food, rather than work on the Sabbath. He became a faithful member of our church.

" A rice merchant at Shanghai joined Dr. Yates's (Baptist) Church. People said he would have to give up his business. At first he suffered somewhat by

closing on Sunday; but soon dealers from the country coming down in boats, if they arrived Saturday night, or Sunday, would keep their cargo in their boats until Monday, to sell to him, because they said they could rely upon his word and his dealing truthfully with them; and his fidelity was rewarded even temporarily by his greater than usual success."

We pass on to India, whose Sabbaths fairly represent those of all British colonies in Asia and Africa—British Burmah, Australia, New Zealand, Cape Colony, Sierra Leone, etc.

India, being under the sceptre of the Christian Empress Victoria, sees, on every Sabbath, the closing of all public offices, and the church-going of English officials, which has a favorable influence upon the army of *native* officials, who are thus given the day for beneficent rest, and in a general way upon the whole community as a weekly reminder of Christianity. "The better parts of Madras, Calcutta, and smaller government towns," says Rev. G. T. Washburn, missionary, "are more quiet on Sabbath than many a European Continental city. The attitude of the government has given some dignity to Sabbath observance. In centres of governmental influence Sunday observance of some sort or other has made considerable impression upon the non-Christian population." What the influence of the recent repeal of the Lord's-day Act by Lord Lytton's government will be does not yet appear.

As to the observance of the Sabbath by native Christians—except the few who are under German missionaries, and imbibe their views on this subject—Mr. Washburn says: "The aim of the missionaries, in which they are heartily seconded by the native min-

istry, is toward a careful observance of Sunday, and a man would not be reckoned even among nominal Christians who did not keep the Sabbath by abstaining from work." Many are able to do this without sacrifice, being in the employ of the Christian Government, or of Christian men, or being independent farmers; but others are put to great straits in finding places for themselves and their boys as herdsmen and agricultural laborers, in consequence of their Sabbath-keeping, while the same custom causes great inconvenience and trouble when Christians, many of whom are poor agriculturists, are joint-owners of land with heathen. In many cases a Sabbath-keeper is thereby debarred from a desirable partnership in land-cultivation. In spite of these embarrassments and losses the native Christians of India do generally keep the Sabbath, and Mr. Washburn testifies that he has never known a case where in the end it has resulted in financial ruin.

Other phases of the Sabbath of India are presented in the following letter from Rev. James Mudge, recently editor of *The Lucknow Witness:*

"Englishmen in India are very much what they are in England. But, as a rule, it is not the religious classes who find their way out there, and very naturally they allow themselves more liberties in religious observances when freed from the conventional restraints of home and a Christian land. The shops, however, are not opened, nor are papers published, so far as I know, by Englishmen in India on Sunday. Sunday is a holiday, and is prized as such. No people in India of any sort, Christian or non-Christian, are so consumed with desire to kill themselves by unnecessary work as to lead them to abolish holidays after the American manner. The courts, banks, etc., enjoy all

the Christian holidays (including Sundays, Christmas week, Good Friday, etc.) as well as all the Hindoo and Mohammedan holidays, which are very numerous. The abuse of Sunday is chiefly in the direction of too much play rather than too much work. Men go shooting, or play lawn tennis, etc. There is a trouble sometimes regarding the prosecution of Government works on Sunday. There is, I believe, a standing order of Government against it; but it is left mainly to the wishes of the individual officers immediately in charge. So that where they are stanchly religious the works stop; otherwise not. As the laborers and contractors are non-Christians, a point is made, with some show of reason, that they should not be obliged to be idle on *our* religious day. Many private Christian people also allow themselves leeway here in permitting work to go on for them on Sunday when the workers are heathen. But the missionaries and their friends set their faces strongly against it.

"As to native Christians, the chief temptation they have is to buy things on Sunday, it being a leisure day, and all the Hindoo and Mohammedan shops being open, and the general trade going on as usual in the bazaars. But such lapses are closely looked after, and the converts are being educated unceasingly to a proper reverence for the Day and a careful attendance at church.

"British laws never interfere at all with the religious matters of their subjects; Hindoos observe their own days and no others, Mohammedans ditto, except that those employed in Government service have the Sundays as holidays besides their own."

The Sabbath has obtained a slight foothold in Mohammedan Persia by the efforts of missionaries, but

for whose presence nothing would there be seen of the days which

> "Like way-marks, cheer the pilgrim's path,
> His progress mark, and keep his rest in view."

W. W. Torrence, M.D., writes thus of the celebration of sacred days in Persia's capital, Teheran (June, 1884): "The Friday 'Sabbath' of the Mohammedans is not devoted to worship in the same sense as our Sabbath, although the shops are mostly closed. Great numbers go to the baths, then to the mosques, where they mumble their prayers, smoke their *kaliouns*, drink their tea, engage in conversation, making it a day of recreation rather than of worship. They seem to have no idea that the day should be kept sacred, but buy, sell, and do any other work they choose.

"In Teheran there are some 300 Europeans, of whom the major part are Catholics. Our little band of missionaries in Teheran, including children, numbers six. We try to keep the hallowed days as we have been taught in our childhood, and we think it has had a salutary influence upon the native members of our church, and the numerous children of the day- and boarding-schools under our charge. The United States Minister and family co-operate with us.

"The Romanists, who are our rivals nearly everywhere, keep the Sabbath in much the same way as they do at home—in idleness, or amusement, thinking their own thoughts, and working their own pleasures.

"Observance of the day is a thing almost unthought of among the members of the various diplomatic corps stationed here, except our own. The same is true of Europeans in the service of the Shah, as military in-

structors, teachers of music, etc., and I am sorry to say, none are more lax in their observance of the Sabbath-day than our English cousins, some of them being non-Sabbatarians, and ridiculing the idea of keeping it as a holy day in which no work is to be done. We were greatly encouraged, however, at the steps taken by the Queen's Minister to Persia, and the members of Her Britannic Majesty's Legation some three or four months ago, when they attended divine service every Sabbath morning in our new chapel on the mission premises ; and this, too, at a time when the Persian Government was trying to annoy us."

Passing on into Africa and across it, I have the testimony of Rev. George Thomson, who was for six years a missionary to its people, to the excellent Sabbath observance at the British colony of Sierra Leone, where no shops open on the Sabbath, except markets, which close at 8 A.M.

From the Shingay Mission in Sherbro, near Sierra Leone, where all are heathen except the missionaries and their converts, Rev. Joseph Gomer writes that the negroes about him generally consider the Sabbath "a day set apart by God *for the whites.*" "Some of the head men of the villages where the missionaries preach have learned better, and so have made laws prohibiting their people from working on the Sabbath ; and in others, the Sabbath is observed by common consent."

Liberia is reported as having an excellent Sabbath observance.

In all these provinces of West Africa, however, as on other missionary ground, the chief obstacle to Sabbath observance, as well as to temperance and all other elements of Christianity, is the unchristian example of resident merchants from Christian lands, many

of whom, even in the British colonies, "make no distinction of days, loading and unloading their cargoes, and carrying on business in their shops, regardless of the Sabbath and the law."

The Rev. W. C. Wilcox, an American missionary, writes thus of Sabbath observance in South-eastern Africa, at Natal, the British colony, and at Inhambane, near at hand, where he resides:

"As to Natal, I believe the Sabbath is kept better in that colony than in almost any of our western states. No cars run on Sunday. Steamboats are not allowed to discharge cargo. I do not know of any Government service in operation on Sunday, unless it be the lighthouses. I believe the telegraph offices are not open. There are no Sunday newspapers, and no work is done in stores, mills, factories, or saloons, but hotel bars are open. But as you leave Natal and come northward into Portuguese possessions, there is almost no Sabbath. I will tell how it is at Inhambane, and I believe it is the same at Lorenzo, Marquez and in other Portuguese colonies. Nothing is closed on Sunday except the Custom-house, and even that is opened the same as usual when the packet arrives or is here over Sunday. When a man employs natives by the month, he counts every day, and requires just as much work on Sunday as every other day. I have talked with some of the Portuguese settlers about it, and their excuse was that these natives are so lazy that if they gave them a Sunday they would say every day was Sunday. You may be able to see the force of that objection, but I never could. We have always kept Sabbath, and I think we have got about twice as much work out of the same number of men as the Portuguese usually do. But I do not say that it was

altogether owing to the Sabbath. I paid better wages and fed them well and kept grog from them. The natives here do not know when Sunday comes. They do not keep record of the days by weeks. The natives in Natal have now almost universally come to suspend hard work on Sunday, through the teachings of the missionaries. There is certainly one great advantage coming from it, in that there is one day when they will not feel that we are troubling them if we call them together to hear the Gospel. Whereas here, every day being alike, if the Sabbath happens to be a good day to work or hunt, they think they are afflicted by having to stop and listen to us."

Madagascar is a place of special interest in the history of Sabbath observance. The Rev. George Cousins, an ex-missionary, thus describes the Sabbath in its two principal cities (July, 1884):

"You name Tamatave and Antananarivo as the places about which you would like information. They are totally different in character, and scarcely anything that would be true of the one would hold good of the other. Tamatave is now in possession of the French. What I may say of it must be understood as referring to its condition before the French seized it—say a couple of years ago. It then consisted of three distinct but closely contingent settlements. The best part of it was a foreign settlement, the French creoles being the strongest element. Then there was the town, inhabited by the black coast tribe called Bètsimisàraka. Finally, and somewhat more distinct, was the Hova town surrounded by a stockade, and having a fort in its centre. With a few laudable exceptions, the foreigners regarded Sunday as the gala day of the week. Shooting excursions, card parties, billiard-play-

ing, calls, gossip, drinking were its distinguishing features. A few might begin the day by going to mass; the Bètsimisàraka 'mistresses' of the foreigners and their children, and the lawful wives of those who had wives, being somewhat exemplary as regards mass; but mass over, the day was given up to gayety. The Bètsimisàraka town was a most distressing sight on Sunday. All work was at a standstill, and the people gave themselves up to the delights of rum-drinking, *the one thing they care for*. They are a conquered race of easy-going disposition, whose love for rum will, if not soon checked, cause their extermination. In the Hova town alone was there any seeming attempt to make Sunday a season of rest and worship. The Hovas are from the central province, away in the uplands of the interior where the capital is, and are dominant over the greater part of the island. By their authority, all Government business was stopped for the day, the market was closed, the lading and unlading of ships was suspended; and, in their own settlement, the day passed quietly, most of them going to one of their two chapels once or twice during the day. Still, even among the Hovas, the observance of Sunday at Tamatave was very unsatisfactory. Many of them were consistent Christians, but they lived in an atmosphere of godlessness and corruption, most hurtful to spiritual healthiness and progress; while many yielded to the influences of the place, and degenerated most terribly. Tamatave therefore was a poor specimen of a Sunday-keeping place.

"Antananarivo, on the other hand, is exemplary in its Sabbath observance. Since Christianity conquered all opposition and became the recognized religion of the Hova people, that city, and all the villages and

towns of Imàrina, the central province, have become what one may call quiet, orderly, church-and-chapel-going places. This is specially true of Antananarivo.

"Let me deal with your questions seriatim. (1) What is allowed and what forbidden? All buying and selling, all ordinary work—even that of fetching water from the springs at the foot of the hill on which the city stands—is prohibited. This water-fetching is a very tiring and lengthy operation, and means wearing working garments; hence its prohibition. Cooking, however, is carried on as usual, palanquin-riding to and from a place of worship is common, walking being extremely difficult. Family gatherings and friendly visits between the hours of service are customary. (2) As regards the difference between Romanists and Protestants about the day, the former tell their converts in the plainest way that the day is a festival day, and that attendance at mass is all that is required of them. The priests encourage their converts to indulge in games, and tell them to fetch water as usual. Frequently there has been trouble with the Hova authorities on this account.

"The Protestant missionaries are far less 'Sabbatarian' in their views than the native Christians, who are disposed to be very austere. The missionaries often use their influence toward the cultivation of more lenient views. (3) The non-worshipping heathen people are under the same prohibitions as the worshipping. (4) Liquor-selling by natives is unlawful in Imàrina. Foreigners, protected by their treaty rights, obtained by coercion, before the Malagasy knew what they were agreeing to, permission to sell liquor; but with one or two exceptions, they do not sell on Sundays—that is, not openly. What goes on

quietly it is hard to say. (5) Food is not *openly* sold at all on Sunday, but were anybody in actual distress for want of food, it would be easy enough to get it *on the quiet*. Next to no food is sold, however, on the Sunday. (6) Most of the merchants from Europe and America in the central province, and especially in Antananarivo, treat Sunday with respect. A fair number attend a place of worship. There are in Antananarivo and its immediate suburbs sixteen Protestant chapels and churches, and four Romanist churches, in which about 15,000 people assemble for worship, many of them a second time. The population is about 100,000."

Some years ago the Christian Queen of Madagascar was informed by representatives of two European powers that they would do themselves the honor to call upon her on the following Sabbath. The Queen acknowledged the intended courtesy, and politely informed those two representatives of nominally Christian governments that she observed the Sabbath, and therefore could not receive them on that day, but would be glad to do so on the day following—a suggestive example to those who lack the courage to decline a Sunday visit, that would interfere with the rest and religiousness and home fellowships of the day. Equally heroic devotion to the Sabbath is shown by the common people of Madagascar. A native woman and her daughter became Christians, but the father of the family, a heathen still, set himself in every way against their new religion and their new life. And one of his chief endeavors was to make them break the Sabbath. They were poor people, living chiefly on rice ; and this man would sometimes throw away all the rice bought on Saturday night to

force his wife to break the Sabbath by buying more. The mother and child made no complaint, gave no hard word. If there was any cold rice left from Saturday's boiling they ate that ; if not, they went without till Monday morning. Sometimes he would pour into their Saturday-bought rice other rice which he had bought on the Sabbath—then the mother and child would set the whole aside and never touch it. The Malagasy mother and child made no parade, no fuss ; and the quiet reality of their faith was too strong for the heathen father. By and by he, too, gave up his old life, was baptized, and became a right hand of the mission. "Let your light so shine."

Passing north into Egypt,[8] Palestine, Syria, Asia Minor, and Turkey, which together make up the Turkish Empire, H. H. Jessup, D.D., missionary pastor at Beirout, tells us that although Oriental Christians (Greeks, Armenians, Maronites, etc.) encourage what we call a "Continental Sunday," a day levelled to their saints' days and chiefly spent in visiting, with only partial suspension of business—markets, coffee houses, and barber shops being open—"the evangelical converts of all sects spend the Sabbath as we do in our American churches. Sunday observance and temperance with truth-speaking distinguish the Protestants from other sects." Dr. Jessup says that, except in the *rural* populations of the United States, Scotland and England, he has not found anywhere so good Sabbath observance as "among the native converts in foreign lands."

Of the Sabbath observance of missionary converts in European Turkey, we have the following tidings from Rev. Robert Thomson, of Philippopolis : "The attitude of the native Protestants is in general all that

could be desired. They consider it as a day to be devoted to receiving spiritual and moral instruction ; and therefore they attend regularly on the public means of grace. The rest of the day they pass quietly at home, generally usefully. It is known all round that Protestants will not do this, that, and the other thing on Sundays, and they are left free and are respected. The only exception to this is the Government order, which compels the Reserve to drill on Sundays. Great efforts have been made by us to get the day changed, or to have Protestants excused ; but in vain. Many of our young men have nobly endured long and repeated terms of imprisonment on this account ; but the law is still in force. And I regret to say that in one place some of our friends are now feeling that they cannot hold out any longer, but must consider this a matter of necessity."

Rev. Julius Y. Leonard, another missionary in Turkey, contributes the following facts as to the observance of the Sabbath in that motley land :

" Fifty years ago Turkey had no true Sabbath. Why ? Because they had *three* Sabbaths, and neither of them according to the New Testament. (1) The Jews had, as they still have, the seventh day of the week as their holy day. Shops were shut before sunset of Friday, and every candle lighted which was to be used, according to their interpretation of the Commandment (Ex. 35 : 3) : ' Ye shall kindle no fire throughout your habitations on the Sabbath day.' If we wished our guide to assist us in purchasing anything from the stores, he would carefully inspect our list to see what must be got from the Jew's shop, and be sure to get them before Saturday, when all their stores would be closely locked. (2) The Moslems had

their Sabbaths on Friday — the day when official business of State is not transacted and even the Custom-house is closed. It is the day when the Sultan with great pomp goes to worship in some one of the numerous splendid mosques, and crowds of people witness the procession. But ordinarily no special sacredness attaches to the day that would hinder a man from going on a journey, making contracts, or doing any kind of work. The noon service is somewhat longer than that of other days, and not unfrequently accompanied with a sermon. (3) The Christians of all sects and nationalities—Armenians, Greeks, Bulgarians, Roman Catholics, etc., observed the Christian Sabbath, but then, as now, usually in a most unchristian manner. Drinking, going on excursions, making friendly and official visits, characterised the day. In certain places a change for the better has taken place under the lead and influence of the Protestant or Evangelical congregations, churches and schools, of which I will next speak. With the introduction of the Holy Scriptures in an intelligible tongue by American missionaries, came to these nations the boon of the New Testament and the New England Puritan Sabbath. Place yourself in any town or city which has been long occupied as a missionary station, and on a Sunday morning what do you see? Let it be, for example, in the town of Marsovan, 60 miles south from the Black Sea and 350 miles east from Constantinople. The Sabbath bell is heard. Families as neatly attired as their circumstances allow, wend their way to the meeting-house. They carry Bible and hymn-book and Sunday-school lessons with them. Not unfrequently you see the oldest boy carrying the big family Bible carefully

wrapped in an embroidered handkerchief, while the infant is borne in the arms of its mother, and the next older child in the arms of the father, happy in the privilege of holding the hymn-book or the Testament which is to serve them as they shall sit upon the carpeted and cushioned floor, and join heart and voice in the public worship. The Day is given up to religious meetings, family worship, catechetical lessons, and spiritual songs. Out of a congregation of six hundred souls, the greater part find 'the Sabbath a delight.' During the week preceding they have anticipated the Sabbath as a day of rest and instruction, and when it is past, the sermon, the lessons, the prayers, and the bright speeches of such Sunday-school scholars, as their teachers may have called out with their ready passages committed to memory, all furnish themes for conversation. The moulding and reforming influence of these Sabbaths in a thousand different central points throughout the Empire is invaluable. I have lived in Ceserea and in Marsovan, and spent many years in the aggregate among the out-stations connected with these centres, and I cannot recall a single case where a Protestant, Armenian or Greek has opened his shop for trade, or practised manual labor, or indulged in idle recreation on the Sabbath day. As a consequence, you will find that a neighboring Armenian or Greek imitates the Protestant's example, and gains for himself a day of rest, even though he does not read his Testament or care to enter the house of God. Obviously this degree of faithfulness to the Sacred Day and its noble objects is attained under great difficulties. There is no Sabbath law. The ruling nations have not been accustomed to make a distinction in favor of the Christian Sabbath—often, in

fact, as if in spite, they have made appointments quite inconsistent with its observance. Courts sit on Sunday quite as much as any day. In some towns Sunday has been designated by the supreme government as the Market day of the week—the only day of exchange on any considerable scale, when artisans and merchants from different towns can meet and barter their goods.

"A great difficulty occurs in journeying. One must go when the caravan goes. It may start on Sunday. It certainly will not rest over Sunday anywhere on the road to accommodate the religious sensibilities of a few persons of whatever name. Missionaries have escaped the necessity of travelling on the Sabbath, usually by arranging to travel in a large party composed chiefly of Christians, or by paying extra prices for the privilege of resting at some place agreed upon beforehand, and furnishing fodder for the horses. The native Christians are learning to make similar arrangements.

"The following incidents may illustrate the general sentiment on this subject:

"Two men arrive at the port of Samsoon to take ship for Constantinople. After waiting two or three days for a steamer, over due, it arrives Sunday. Instead of going aboard with their luggage, which must be taken through the Custom-house and then by small boats to the steamer in the offing, they let her pass by, and remain on expense three days for the next steamer; and they do this knowing that the price of passage on the second steamer will be double that on the first. This I witnessed. The men were poor day laborers from the region of Harpoot.[4]

"Not many years ago I employed a Protestant shoemaker, an old man, to carry Bibles and religious

tracts to the town of Ladik. His wages were simply a commission of ten per cent on his sales, and the hire of his horse. He was to carry his shoes in one wing of his saddle-bags, and our books in the other wing, balancing them thus over his pack-saddle. Unfortunately, the Market day came on Saturday. The trains of small merchants and artisans would go up on Friday and return on Sunday. On Saturday in the market-place this good brother would set out his shoes on the left hand and his Bibles on the right hand. The novel spectacle brought many customers, and gave opportunity for him to preach Christ. On almost every trip he would be exhorted by friends to return on Sunday with the caravan, because it was unsafe for an old man to return through such a wilderness alone, because the highway robbers would make mince-meat of him for the sake of his bag of shoes, etc. But he invariably assured them it was not right for Christians to travel on the Sabbath. He would spend the Holy Day expounding the Scriptures in their low hotels and coffee shops. On Monday, mounted above his remaining load upon his horse, he would make his journey of eighteen miles with none but the God of Abraham for his guard and friend. One Sunday a large band of robbers fell upon that returning caravan, and with violence carried off everything they possessed. The next day good Hadji Mugnditth, the colporteur, passed over the scene of the disaster all unconscious of what had transpired, and finished his journey unmolested.

"I have been told that at Constantinople there is among Evangelical Protestants a less scrupulous regard for the sacredness of the Sabbath than in the interior of the country. And I partly believe it, for they are

nearer to the deplorable example of European and American nations."

But even in Constantinople, native converts rebuke the Christians of Europe and America by the sacrifices which they make to keep the Sabbath, of which the following incident, from a recent number of the New York *Independent*, is representative: "An Armenian convert to evangelical faith was employed in a place where work on Sunday was a fixed rule. In the general stagnation of business, to give up his place was to endure a slow starvation. The poor man wrestled with his conscience for some time, pleaded with his employers without avail, and at last decided that, for the sake of his own spiritual life, he must, at any cost, cease working on the Sabbath. He offered his employers the money necessary to hire a man in his place for Sabbath work. They accepted his offer, provided he would also permit his salary to be cut down ten dollars per month. This Christian hero accepted the hard terms, and now his face is seen, bright and smiling, at service and at Sunday-school. Meantime his employers, at first calling him a fool for his pains, are filled with wonder at seeing a man who is willing to sacrifice money in order to be free to worship God."

Hundreds of such incidents of trustful self-sacrifice might be given from missionary lands to put to shame those Christians who have not yet learned the parable of the double portion of manna on the sixth day, which proclaimed that those who cease on God's day from their own work *shall not be unprovided for.* These incidents underscore the words of Mr. Moody at San Francisco (New Year's Day, 1881): "No man is obliged to work on the Sabbath in order to support his family; his duty is to obey God and then to trust

in God." As a noble wife said to her tempted husband: "If you can't raise a family successfully by keeping the Sabbath, you surely cannot by breaking it."

This rapid but reliable glance at pagan lands gives us as the first element of hope for the perpetuity of the Sabbath the fact that the evangelical converts are generally learning to keep it as a Holy Day, not as a holiday.[5]

2. *A second element of hope for the friends of Sabbath observance is that a strong reaction in its favor has already set in upon the Continent, whence the poisoned streams of Sabbath desecration have flowed so disastrously into Great Britain and the United States.*

Jericho may well take hope when the fountains of its sickening waters are being salted. How cheering is the fact that "Societies have been formed in nearly every country of Europe for promoting the secular and civil as well as the religious observance of Sunday!"

This is partly due to the influence of the English-speaking exhibitors at the recent International Exhibitions at Vienna and Paris in closing their departments on the Sabbath, and partly to what Continental travellers have seen to be the favorable effects of Sabbath observance in Great Britain and the United States.

It should not be forgotten that when we speak of "the Continental Sunday" we do not include the Sabbaths of Switzerland, Holland and Scandinavia, which are only semi-continental—more like those of Great Britain and the United States than those of Germany and France. "Greenland's icy mountains," no longer heathen, also belong to the Sabbath-keeping part of Europe. Work and hunting are put aside for

the Moravian Church services, which gather 60,000 worshippers.

As to the Sabbath observance in Sweden, I have information from three Swedish pastors, from whom I learn that, except in large cities like Stockholm, on the Sabbath "No stores or shops are open—no public house is allowed to be open at the time of divine service, nor is labor permitted. However, some trains and cars run, and there are Sunday excursions. After 6 P.M. the observance is not as good as before that hour." This is due to the fact that the Sabbath is reckoned by Continental Lutherans, as formerly by Puritans and Covenanters, from the sunset of Saturday.

Commander Forbes says that the Sunday of the Icelanders "terminates at six o'clock, having commenced the same hour the previous evening." Throughout the vast dominions of Russia also these boundaries are in vogue.

I cannot agree with the patriotic Swede who writes me, "Our nation has more religion than any in the world," but I can testify that the considerable number of Swedes I have known have had religion of a very good quality, and I have abundant witness that Sabbath observance in the rural parts of Sweden is unusually good. Ralph Wells, the world-famed Sabbath-school worker, names "some parts of Sweden and Norway," with the Highlands of Scotland, as the regions where he has seen the best Sabbath observance. What he saw in Scandinavia on the Sabbath is thus epitomized:

"Almost universal church-going—almost total abstinence from secular pursuits—religious instruction of children at home—careful Bible study. In Stockholm,

one Baptist Sunday-School of 1800 scholars—150 young men in pastor's Bible class sent out, two and two, almost the entire class each Sabbath afternoon, to labor in the waste places of the city."

H. H. Boyesen, the Norwegian novelist, wrote me in the spring of 1884 of the excellent Sabbath observance of Norway in the rural districts, on which he was then apprehensive that the siding of the clergy with the King in his conflict with the people, might have an unfavorable effect—an apprehension which has doubtless been dispelled by the subsequent yielding of the King to the people's demand for a parliamentary government.

The Sabbath observance of Switzerland is imperfect, but improving. Twice within a few years The International Federation of Lord's-day Societies (organized in 1776) has met in its cities, and the Swiss Minister at Washington informs me that each of its confederated republics or cantons, except Geneva, has Sabbath laws, while the federal law over them all "forbids Sunday labor in manufactories," and "the federal law on railroads requires that any laborer or employé of railroads shall have his own Sunday every three weeks at least," which has been amended so that "in cases of necessity" he "may have his holiday on some other day than Sunday." "Papers are published freely on Sundays, but generally not on Mondays," so that printers and editors at least have Sabbath rest. "No mails are distributed by letter-carriers on Sundays," which is more than can be said of some other Continental countries.

Sabbath observance, even in the best of Continental countries, is inferior to that of the United States and Great Britain—for instance, in Switzerland there is no

closing of liquor shops or theatres, and elections are regularly held on the Sabbath[6]—but Scandinavia, Holland and Switzerland are far in advance of Spain, France, Denmark, Belgium, Germany, Italy, Greece and Russia, which together make up the realm of the real Continental Sunday.

Are there any elements of hope in these latter countries? Here of course we are only seeking hopeful symptoms in the midst of dangerous sickness.

The last action of the French Assembly on the Sabbath question, of which I have received a copy[7] from the French Minister to the United States, records that on the 12th of July, 1880, "the law of the 18th of November, 1814, upon the rest of the Sabbath and the religious festivals was repealed." This repeal of the law which succeeded the tenth-day festival of the Revolution is not as discouraging as it seems, for the repeal is mainly aimed at the Roman Catholic festivals, which had been given equal protection with the Sabbath.

The Sabbath is now marked in the French Code only by the unimportant by-laws that make it a *dies non* in judicial proceedings, and by a few other very indirect recognitions; but while the Sabbath laws have diminished in the last fifteen years, Sunday trade has also diminished. The earliest note of this change that we find is in the New York *Times* of June 8, 1869, and is as follows: "A very profound and wonderful reform has just been begun in Paris. The principal shops—including those of nearly all linen-drapers, hosiers, silk mercers and venders of ready-made apparel—will henceforth be closed on Sundays. The merchants have taken this step of their own accord, and the employés appeal to the good-will of the public to aid them in making the measure general."

The origin of this movement, which the *Times* attributes to "the merchants" themselves, is more accurately explained in the following extract from one of the Reports of the New York Sabbath Committee: "The movement started among the Roman Catholics of France some years ago, in favor of a better observance of Sunday, under the leadership of the Count de Cissey, is making progress, and has secured the closing of factories, shops, and stores on Sunday in numerous places. Among the Protestants, a committee charged with promoting the observance of the Lord's-day has recently been reorganized in Paris, and promises to prosecute its work with activity."

Three clergymen of New York—Wm. M. Taylor, D.D., O. H. Tiffany, D.D., and J. M. Reid, D.D.—each testify that in recent visits to Paris they have observed a decided decrease in the number of shops open on the Sabbath as compared with their former visits. Dr. Reid found a Paris clerk who said that he would not be a clerk in any store which was kept open on the Sabbath, and that there were other clerks of the same mind, and also that Sabbath-keeping was on the increase.

Dr. E. W. Hitchcock, pastor of the American Chapel in Paris for eleven years, ending in 1884, writes me that "there is *less work* done on the first day of the week, much less than twenty and thirty years ago. The manufacturers and wholesale establishments are mostly closed. The majority of the retail shops are closed at noon. A goodly number are not opened at all on Sunday, and a sign at the door reads, 'Closed Sundays and Fête-days.' It is considered eminently respectable not to work or do business on Sunday.

Then employers and employed covet the day for rest and recreation."

These, of course, are only crumbs of comfort, and there is little to feed hope upon in France, or its imitation, Belgium, further than that there is a growing discontent with the Continental Sunday, and increasing agitation for its improvement in the direction of greater restrictions.

In Italy, societies in Milan, Rome, Naples and elsewhere, are at work to secure the Day of Rest, especially to laborers and employees. Steps have been taken to organize a "Laborers' League for Sunday Rest." The result of this movement is already seen in the closing of some of the large stores in Milan on the Sabbath, with the notice posted, "Closed on Sunday out of respect to the humanitarian principle of the Sunday rest." What American or Englishman will fly such a banner in his shop window by closing on the Sabbath when law or public sentiment would allow him to open?

"The Aonio Paleario Society and the Young Men's Christian Association," according to the New York Sabbath Committee's Report, "have united in issuing a series of documents in favor of the Sabbath, and in organizing in Rome a union of all who will observe the Lord's-day themselves and give to others under their control the same privilege. The movement has awakened attention on the part of leading Roman Catholics in Italy, and incited them to efforts in the same direction."

Leroy M. Vernon, D.D., missionary at Rome, writes thus of some recent slight improvements in Italy's Sabbath observance:

"(1) The Roman Catholic Church in Italy certainly insists on attendance at mass Sunday morning, but the afternoon is invariably a half holiday. The laxity for the afternoon is, I think, a sort of premium for the rigor of the morning, in the interests of church-control rather than in those of real devotion. (2) The church authorities in Rome within the last three or four years have publicly insisted on greater observance of the Lord's-day, but I am inclined to think that it was hostility to the Government which led them to denounce working on Sunday by Government laborers, almost more than any real regard for the day. Still, there have been some efforts looking to better observance of the Sunday. And almost all the Protestants in Italy have latterly been very outspoken and urgent on the subject. Some little has been gained, it seems to me. (3) Sunday newspapers are generally published, varying but little from the usual issues. A few of the better papers (in style), such as the *Fanfulla*, of Rome, publish a Sunday edition of a purely literary character. (4) The Continental Sabbath remains substantially unchanged. The Protestants are probably more circumspect and observant, but their numbers are yet too small to modify perceptibly the general usage."

In the German-speaking nations there is more on which to link our hopes of an improved Sabbath observance. After much misgiving Germany is at length adopting Sabbath-schools quite widely, and thus will correct Sabbath-breaking, not by merely prohibiting it, but by putting something in its place.

The chief elements of hope in Germany (including in that term all the German-speaking states) is that the Emperor William, and also the King of Wurtemberg

and the Grand Duke of Baden, have each expressed their sympathy with the International Federation of Lord's-day Societies, and that all classes of people, the Roman Catholics and Lutherans in the name of religion, and the socialists in the name of humanity, are petitioning the German governments, and exhorting the German people, with a view to the better observance of the Sabbath.

Professor H. M. Scott, of the Chicago Theological Seminary, whose recent residence for several years in Germany has made him an authority in regard to religious movements on the Continent, writes me thus of the signs of improvement in the "Continental Sunday" (April, 1884): "The recent legislation in Germany, starting from the humanitarian stand-point, is favorable to Sunday as a day of rest. This is especially the case in Prussia, and the Prussian spirit is spreading. 'The State is to avoid all public official acts on Sunday, and protect laborers, servants and operatives from the demands of their employers for work on Sunday.' The Church, too, has been more active recently, and it is part of the conservative reaction, which carried the Prussian Synod in 1879 by 120 to 40, to emphasize Sunday-keeping. A Berlin pastor even condemned the Emperor for reviewing troops on that day. German Christians who have seen the Sunday in Britain desire it in their own country. Dr. König, of Leipzig, works there for the Sabbath and the Sunday-school, which he learned to love in Scotland. The Synod of Saxony, about two years ago, almost unanimously petitioned Government in favor of a stricter observance of Sunday. In the cities all places of business must put up shutters during church hours, and the police enforce the law. At the meeting of the

'Protestantentag,' representing the rationalistic theology of Germany, held in 1876 at Heidelberg, it was said in theses on the 'Sunday question': 'The Protestantenverein seconds with all its power the movement being made to make the Sunday rest general among the German people.' The old Lutheran Synod, representing some 60,000 members in Prussia and Baden, sent a petition in 1878, and again in 1882, to the Imperial Parliament, pleading for better observance of the Sabbath-day. Thus the extremes of theological opinion unite in favor of such a practical measure for religion and humanity. The dissipation flowing from a Sunday ill-spent is awakening deep thought among German Christians. Intoxication is on the increase in Germany. I heard Prof. Roscher, the famous political economist of Leipzig, once point to the fact that suicides of women are usually committed on Sunday, and those of men usually on Monday, as a sad commentary on an ill-spent Sunday. The woman left neglected at home, in despair takes her life; the man awakening Monday from a drunken Sunday, loathes himself and life, and casts both violently away."

In a second letter, bringing still more recent information from German papers, then just received, Professor Scott says (April, 1884): "The German Parliament recently passed a resolution opposing the transmission of wares, books, packets, money, etc., in ordinary cases through the post on Sunday. This motion was passed by a vote of 127 to 82, and that against the opposition of the Postmaster-General, who said that some of the Rhine clergy favored Sunday mails; whereupon 421 ministers of that Province published a declaration that they desired no such thing.

A Social Economic Association of the Rhine petitioned Parliament to make Sunday laws stricter, and their petition was referred to a parliamentary committee, which agreed to it by a vote of 13 to 10."

We may well hope that the Continental Sunday will find no welcome in Great Britain and the United States, when it can bring only letters of *condemnation* from those who know it best, who would fain export it with their paupers and convicts.

In a third note (Aug., 1884) Professor Scott writes: "At a meeting of United Synods in Berlin, June 16, 17, it was resolved that 'as a rule the officials who are employed in all transport business, whether public or private, must be allowed to rest at least every third Sunday.' This resolution passed after being supported by Court-preacher Stöcker and others. It is a step in the right direction."

An illustration of the growing disposition on the Continent in favor of keeping the Sabbath is found in the fact that the great business house in Berlin, that of Rudolf Herzog ("a business like that of Wanamaker in Philadelphia"), has abandoned all work on the Sabbath, all letters arriving on that day being left unopened until Monday—as they should be. Still more radical improvements in the German Sabbath are likely to be the result of an earnest effort to reach the masses with evangelical truth, that has recently been started in Germany by Dr. Theodore Christlieb, of the University of Bonn, and Court-preacher Stöcker, of Berlin. The work will be systematically prosecuted through Bible-readers that have been appointed to labor among the lower classes, and through preaching in concert-rooms and theatres.

3. *Another element of hope is that the Greek and Roman Catholic Churches are sharing the reaction against the Continental Sunday.*

In 1876 or 1877, at a meeting held at St. Petersburg, attended by laymen and ecclesiastics of the Orthodox, Lutheran and Reformed communions, it was decided to organize a society to promote the observance of the Lord's-day.

In 1884 special attention was called in Russia to the evil of allowing the Sabbath to be used as the great market day. The Grecian Synod of the Greek Church a few years ago issued a circular enjoining the better observance of the Sabbath, and the principal merchants of Athens have suspended business on that Day.

Pope Leo XIII. has given his hearty indorsement to Count Cissey, of France, in his crusade for a better observance of the Lord's-day. In reply to an address from a Roman Catholic society which opposes the profanation of the Lord's-day, the Pope, on March 20th, 1881, at the suggestion of Archbishop Gibbons, of Baltimore, issued an address in which were these words :

"The observance of the Sacred Day which was willed expressly by God from the first origin of man, is imperatively demanded by the absolute and essential dependence of the creature upon the Creator. And this law, mark it well, my beloved, which at one and the same time so admirably provides for the honor of God, the spiritual needs and dignity of man, and the temporal well-being of human life—this law, we say, touches not only individuals, but also people and nations, which owe to divine Providence the enjoyment of every benefit and advantage which is derived

from civil society. And it is precisely to this fatal tendency, which to-day prevails, to desire to lead mankind far away from God, and to order the affairs of kingdoms and nations as if God did not exist, that to-day is to be attributed this contempt and neglect of the Day of the Lord."

Many similar utterances have been made by many Roman Catholics within a few years past—by a Roman Catholic Convention in Germany in 1883;[8] by a "Catholic Young Men's Convention" in Chicago in 1881; by the Metropolitan Catholic Union, of New York State, in 1882. Sunday excursions have been condemned by the Roman Catholic Bishops of Montreal and Buffalo; Sunday liquor-selling, by Bishop Keane, of Richmond, Va. Cardinal McCloskey and Archbishop Wood, of Philadelphia, have also rebuked the desecration of the Lord's-day. Even in Chicago, where Archbishop Feehan, in 1882, allowed his friends to violate the laws of God and man, and turn the Lord's-day into a holiday, in receiving him back from Rome, it should be put to the credit side of the account that the late Bishop Foley and fifteen thousand other Roman Catholics presented a petition of their own to the City Government asking for the closing of Sunday saloons.

The Bishop of New Jersey even refused burial to one who had disobeyed the order of the church prohibiting the sale of liquor on the Sabbath.

Father Walworth, of Albany, said in a published letter: "I need not repeat here the precept of the Catholic Church, which prohibits *all merchandising* on Sunday. It would be ridiculous to fancy any exception in favor of so dangerous a merchandise as that which constitutes the liquor trade."

Among the New York pastors who protested in 1884 against the Sunday opening of museums, was Father Preston.

The commencement of the agitation in Ireland in favor of "Sunday closing" is also to be credited to Roman Catholic prelates, Bishop Furlong (1857), Archbishop Leahy (1861) and others.

In the following letter from Mr. Stephen Preston, Minister from Hayti to the United States, it will be seen that some improvements in Sabbath observance in that island have been inaugurated by a Roman Catholic.

"I regret to say that in Hayti there are no Sunday laws, and that until 1860 it was market day. This custom dated from the establishment of slavery in Hayti, the slaves not being allowed to leave the plantations for the purpose of trading except on Sundays. The Haytiens kept it after the abolition of that institution in 1793, and even after the independence of the island in 1804. But in 1860 the Roman Catholic curate of Port-au-Prince, the capital of the Republic, aided by some of the local authorities and a few Protestant residents of different denominations, undertook a crusade in favor of the observance of Sunday by urging the closing all places of business and the public markets. They succeeded concerning the suspension of business, but not regarding pleasures. The people are free on that subject, and I have to say that, except by very few of the natives or foreign residents, either Roman Catholic or Protestant, the Sabbath is not kept in Hayti as it is in many Protestant countries. About the same state of things exists in the other islands of the West Indies, except those under the 'British Crown.'"

The following letter, from Father Sylvester Malone, one of the most influential priests of Brooklyn, brings out still further the antagonism of the Roman Catholic Church in its theories, and among some of its priests in feeling and teaching also, to the Continental Sunday:

"I am just in receipt of your letter, in which you put me several questions in reference to the teachings of the Catholic Church on what all Christians owe as their duty to the command of God, 'Remember to keep holy the Sabbath-day.' In the first place, I have to remark that the Sabbath of the Jews was celebrated on the last day of the week, and not on the first, which we Catholics call the Lord's-day. For this change we have only the authority of the Catholic Church. The Catholic Church then enjoins on all her members the obligation of keeping holy the Sunday, or first day of each week. What she understands by this command is that no servile work be done, and that prayer and praise of God fill up the greater portion of the day. The attendance at Mass is of obligation. Nothing can excuse a Catholic from neglect of this duty on Sundays and holy days but sickness, or some very grave reason, which would seem sufficient to any fair-minded person. Of course all traffic of every kind is forbidden, as it would take the mind from studying the things of God, and indispose it to faith and piety. In all our churches there are services from six o'clock until some time after twelve. The very devoted can remain in the church all this time or any portion of it that suits them. All must hear one Mass, which may take an hour. The evening service consists of Vespers, which is sung by the choir; there are often many other devotions. These are the public functions which,

I believe, are more largely attended by the Catholic people than by any other denomination. We advise our people to make the whole day holy so far as they can, by reading good books, by prayer, by works of charity toward their neighbors, and in every way that they may make manifest in a special manner their gratitude to Almighty God. If we could we would have closed every store where liquor is sold on Sundays; and where the violators of the law were detected, a withdrawal of their license and other penalties would be strictly enforced. I know there are many Catholics who favor recreation on Sundays, and were it indulged in for health's sake, and not for dissipation, there is no reason to interdict it, especially in the case of the hard-working people, who have too little pleasure and pastime. There should be no drinking, no dancing, no singing, no carousing, for all of these so far distract the mind from God as to make of Sunday a day far more worldly than even the other six, in which they are busy in acquiring riches and wealth. I hope this short note will give you to understand how fully we are alive to the importance of a proper observance of the Lord's-day, and how much we priests strive to keep our followers up to all its requirements. The Church in France and Italy has lost much of her prestige, and the consequence is a very lax observance of the Sabbath by the masses. Unbelieving men at the head of the Governments in both countries allow the people to do just as they please, and we see labor and pleasure the characteristics of the Sunday on the Continent, to the great scandal of Americans and Englishmen who travel there for the first time. I trust that our people may never imitate the bad example of Europeans; rather let us hope that all good and zeal-

ous men will, by their example and teaching, aid the good work of encouraging all to spend the Sunday in the service of God, and for the good of their fellow-men.

"I may here set down the feast days or holy days which Catholics, who can, are bound to reverence as they do the Sabbath. 1st, The Nativity of our Lord, or Christmas Day; 2d, The Circumcision, or New Year's Day; 3d, The Epiphany; 4th, The Ascension; 5th, Corpus Christi; 6th, SS. Peter and Paul; 7th, The Assumption of the B. V. Mary; 8th, All Saints."

This letter, while incidentally showing the weakness of the Roman Catholic position in claiming for the observance of the Lord's-day only the same ecclesiastical authority as that of church festivals, is also encouraging in giving emphasis to the antagonism of a portion at least of the Roman Catholic priesthood to Sunday trading, Sunday revelling, and the Continental Sunday. A darker side of the picture will appear in letters from Spain and Italy; but there is at least a ray of hope in the numerous recent utterances of Roman Catholic prelates against the desecration of the Lord's-day, and in their increasing recognition of the truth uttered by the Roman Catholic statesman, Montalembert, when he said: "There is no religion without worship; there is no worship without the Sabbath."

4. *Coming to Great Britain, we find the elements of hope for a better Sabbath observance almost too numerous to mention.*

Mr. Moody, on leaving England in 1884, said to a reporter of the *Pall Mall Gazette*, in contrasting London's moral status with what it was at the time of his

previous visit, ten years before : " The Sabbath is better observed. I attribute a good deal of this to the revivals in the Church of England, which is more Christian than it was ten years ago."

Revivals are the most radical cure of Sabbath desecration.

Another element of hope is the earnestness with which English workingmen have repeatedly defeated the efforts of their kid-gloved patronizers to thrust upon them the alleged benefits of the " Sunday opening" of the national museums and art galleries, which they have recognized as the thin edge of the Continental Sunday, and so have prevented by overwhelming petitions, of which I shall speak elsewhere. It should be noted here, however, as an important element of hope, that all the agitation for " Sunday opening" has not lessened the majority against it in either House of Parliament. The majority against opening in the House of Lords was the same in 1884 as in 1879, and would have been two less but for a mistake. In the House of Commons the vote for opening was four less the last time than the first.

Another hopeful fact is that, while more than half the London shops were open on Sundays in 1857, only one fourth opened in 1882. But the chief element of hope for the preservation and improvement of British Sabbath observance is the great success of the " Sunday closing" of liquor shops in Scotland, Ireland and Wales. In Scotland the government returns prove a marked decrease in the consumption of intoxicating liquors, and also in drunkenness, through the operation of the Forbes-Mackenzie Act. In the five years ending 1853—the act came into force in 1854—the consumption of spirits in Scotland amounted to 36,039,712

gallons. In the five years ending 1859, the number of gallons was 27,909,255, being a decrease of 8,130,457 gallons, or *an annual decrease of* 1,626,091 *gallons* under "Sunday closing." In the five years ending 1864, the number of gallons was 24,845,897, a further decrease of 3,063,358 gallons. In 17 towns the total number of cases of drunkenness and crime during the last three years under the old law was 145,366, while in the first three years under the new law, with a larger population, the number fell to 116,101, a decrease of 29,265, only one third as many being arrested for drunkenness on the Sabbath as the average of the other days.

Mr. Thomas Linton, Chief Superintendent of Police and Procurator-Fiscal of Edinburgh, connected with the police force for forty years, says that before the closing of public houses on the Sabbath a larger force of police was required than now. Between eight o'clock on Sabbath morning and ten o'clock at night, there are now only twenty-six men at a time on the beats in the whole of Edinburgh, while on week-days there are seventy-eight. The closing of public houses on the Sabbath has also led to a decrease of drunkenness on Monday, and the number who now absent themselves from work on that day is small compared with previous years.

The *Pall Mall Gazette* publishes a table of statistics, showing "How Sunday closing has worked in Ireland," which is well worth studying. The arrests for drunkenness on the Sabbath in the "Sunday-closing" districts since the Act came into force, in 1878, show a decrease of 53 per cent. The consumption of liquor in these districts during the "Sunday-closing" period shows a decrease of five and a half millions sterling

[about 27½ million dollars]. The effect of shut doors on the Sabbath, it is proved, extends through the week; and there is a decrease (from 518,609 to 442,665) of 75,944 cases in the number of arrests for every-day drunkenness during the "Sunday-closing" period. The most striking fact of the situation is thus brought out: "In the year 1883 the arrests for drunkenness in Ireland numbered 89,526. Of this total, Sunday, including the arrests in the five exempted cities, contributed 4195, leaving 85,000 to be distributed over the other six days of the week. In other words, the six ordinary days of the week gave 14,000 arrests each, whereas Sunday, the idle day, the day when money is more or less available, and a day not kept in the Sabbatarian sense, but which is specially protected from the traffic of the publican, gave 4000! Had every day of the week been as well protected, the drunken arrests in 1883 should have numbered less than 30,000, instead of the actual total of 90,000."

The *Daily Telegraph*, of London, commenting on these facts in an editorial (May 20th, 1884), says: "These are facts which make the plea of Sunday closing simply resistless."

"Sunday closing" in Wales completed its second year June 30th, 1884, and has too short a record to make its statistics of special value, although they point in the same direction as those of Scotland and Ireland. The fact that liquor shops are open in England on the very borders of Wales, greatly embarrasses the working of the Welsh "Sunday-closing" act, which can have a fair trial only when a similar law is enacted for England, which is urged to it by the successes of Sunday closing, not only in Scotland, Ireland and Wales, but also in the British Colonies and in the United States. By

replies to a circular sent out by Lord Kimberley in July, 1881, to the British Colonies, inquiring whether legislation had taken place during the last ten years relative to the sale of intoxicants on the Sabbath, we find that "Sunday closing" prevails in the Canadas, in Newfoundland, in Natal, in Western Australia, in South Australia, in New Zealand, in New South Wales, in Victoria and in Queensland. All the testimony is to the effect that "Sunday closing is and has been highly beneficial."

Wherever in the United States "Sunday-closing" laws have been enforced, drunkenness and other crimes have greatly decreased. Rev. W. W. Atterbury, Secretary of the New York Sabbath Committee, says: "During three years—from 1867 to 1870—it is an important historical fact, which no subsequent failures can obliterate, that we had a liquor law that was enforced in New York. Before that time a law prohibited the sale of liquors with pains and penalties; but it was not enforced. In 1866 a law was passed, called the Metropolitan Excise Law, that was enforced for three years. The result was that the arrests for disorder and drunkenness, which had always been twenty-five per cent more on Sunday than on Tuesday—as an average week-day—at once decreased, and became *forty per cent less* on Sunday than on Tuesday [a gain of 65 per cent]. That law continued in force until the *régime* of Mr. Tweed, when it was repealed."

Since Tweed reversed the engines of law enforcement, his successors have continued to allow the back doors of saloons to fan the flames of vice and crime on the Sabbath into their most destructive proportions.

Through the efforts of a Citizens' Law and Order League in enforcing the "Sunday-closing" laws of

Massachusetts, in a recent year the arrests for drunkenness on the Sabbath decreased thirty-four per cent.

In Columbus, Ohio, on the Monday following the enforcement of the new Sabbath laws of that State, it was telegraphed abroad: "The Sunday-closing law was strictly observed by saloon men, and it was the most quiet day of the year. The average arrests of twenty-five for drunkenness was cut down to three cases."

Sunday arrests have been so greatly decreased, and Sabbath rest so greatly increased wherever the ringleader of Sabbath desecration, Alcohol, has been locked up, that the English Parliament cannot much longer withhold the boon from England itself, where liquor shops are now open six or seven hours on the Sabbath.

It is a remarkable fact that in the week ending April 5, 1884, no less than 529 petitions in favor of "Sunday closing" of public houses in England were presented to the British Parliament, while only eight were forthcoming in favor of the new franchise bill. A vast majority of the population, as tested by canvass, desire the cessation of the Sunday drink traffic. More than 600 towns and villages in various parts of England, representing a population of upward of five millions, have been canvassed on this question by schedules left at their homes, and 966,256 householders have given written replies as follows: In favor of Sunday closing, 789,333 [80 per cent]; against Sunday closing, 107,489; neutral, 69,434.

In 1883 nearly two millions of Englishmen petitioned for "Sunday closing" in England, and a resolution was passed declaring its expediency; but the crowd of less important public business, and the chattering of

obstructionists, prevented the passage of a corresponding bill, which, however, must soon be given to those who have asked for it in larger numbers than have ever petitioned for any law that has not been granted.

The London *Times*, commenting on the last defeat in Parliament of the proposal to open national museums on the Sabbath, said : " The working class are a good deal more interested in the Sunday closing of public houses than in the Sunday opening of museums. In the former they welcome the removal of a powerful temptation ; in the latter they are more or less inclined to suspect an attack, unintended, no doubt, but none the less insidious, on the safeguards which guarantee them their Sunday's rest."

In a similar strain *The Quarterly Review*, speaking of Financial Prospects, in March, 1884, says of " Sunday closing :" " It is the wage-receiver who calls for it. It is from the new electorate, the great mass of whom live by weekly wages, that that pressure has proceeded which has made possible a kind of legislation, of which, prior to 1868, no practical statesman dreamed ; which even in 1875 seemed infinitely remote. *That nearly half the drinking and three fourths of the drunkenness of this country take place on Saturday evening and Sunday* is too notorious to need proof or illustration. The demand for Sunday closing, then, means a demand to curtail, by at least one half, the period during which their habits and the necessities of their daily work permit the wage-receivers to indulge in their favorite vice ; and such a demand argues a very great and significant change of feeling among them."

We may well pause here in our round-the-world trip of Sabbath inspection to consider the rights and rea-

sons that authorize and urge England to enact and America to enforce "Sunday-closing" laws.

Laws forbidding liquor-sellers to do business on the Sabbath are sufficiently justified on the ground that they have no more right to break the law of general rest than any other business which is not a work of necessity or mercy. If the nobler forms of trade must cease in the interests of the general rest, certainly the most dangerous of all merchandising ought to have no exception made in its favor. One would think by the state of things in many large cities, that the Sabbath was not made for man, but for the liquor-dealer. German beer-sellers in America claim immunity on race grounds, and are the last to close when enforcement is attempted. But they have no better claim than others. That to sell beer on the Sabbath was their custom in Germany is no argument to those who do not wish America to be like Germany, either in morals, or government, or in the Continental Sundays that underlie both, and help to make it a good land to emigrate from. When native citizens are compelled to intermit the sale of useful articles on the Sabbath for the general good, there should certainly be no exception in favor of poison-selling foreigners.

But the opening of saloons on the Sabbath can be justly prohibited in a free country, not only because the public health calls for the suspension on that day of all needless trade, but also because liquor-selling (harmful on any day, and so rightly prohibitable on all days) is doubly demoralizing on the Sabbath, as on election days, and so on both may rightly be prohibited by the State in the exercise of its right of self-protection. A holiday or holy day with open rum-shops is not a blessing, but a curse. Professor Swing

speaks with suitable intensity of the horrible illustration of this fact which Chicago affords: "To have twenty-five hundred saloons open on any day of idleness is not only to rob the day of its prime quality, of its physical and mental rest, but it is to transform the day into a positive evil. It is of no advantage to common people to have a day of rest from common labor, if the day is to bring an unusual outlay of money, and an inflaming of the passions. If the stores are closed, and the manufactories are closed, and the spade and pick are put aside for twenty-four hours only that glasses and bottles may rattle, and cards be shuffled, and dice cast, and hard-earned money be wasted, then it would be better that industry should rule all the seven days of the week. Regular labor all through the year would not injure a laboring man half as much as he would be injured by fifty-two days in the beer shops. A day which shuts up a factory and opens a saloon is an absurdity. What a sweet day that must be when it is an open question whether those who are to enjoy it will live over it! A broken head is more probable than a saved soul."

Statistics show that in Germany, where Sunday liquor-selling is open and untrammelled, fifty-three per cent of the crimes are committed between Saturday and Monday morning. Many a poor German woman dreads to have Sunday come. Her husband, who has worked hard and kept sober through the week, finds it a much more perilous affair on his weekly respite, and returns home from his Sunday "recreation" in no favorable mood for domestic peace.

In England, with its six and seven hours of Sunday liquor-selling, the same results appear. To use the language of one of the Homilies ("Of the Place and

Time of Prayer"), "It doth too evidently appear that God is more dishonored and the devil better served on the Sunday than upon all the days of the week beside."

Similar testimony is given by judges, chaplains and others to the effect of the Sunday liquor traffic in the United States.

Judge G. G. Reynolds, of the Brooklyn City Court, after remarking that he has to do only with civil cases, and so sees less of the fruits of Sabbath-breaking than judges in criminal courts, proceeds to say: "Incidentally, however, we in the civil courts see much of the evil effects of Sabbath-breaking. In many of the actions brought to recover damages for assault and battery, we find the quarrel originated in liquor saloons on Sunday; and in the actions brought under what is known as the Civil Damage Act, it generally turns out that the worst cases are connected with Sunday drinking. If the license laws, even such as they are, should be strictly enforced in respect to Sunday closing, it would greatly lessen the evils connected with the abominable business of selling intoxicating drinks."

Alderman Cullerton, of Brooklyn, in 1883, stated that a few years before he had used all his influence to prevent the enforcement of the Sunday-closing laws, but since then he had seen so much of the evil effects of selling liquor on Sundays that he would now fight harder to secure the rigid enforcement of the law than he ever had fought against it. *The records of Brooklyn police courts showed that on Sunday there were twice as many arrests for drunkenness and disorderly conduct as on any other day in the week.* Almost every Monday morning he was waited upon by the wives of laborers who had been arrested for Sunday sprees, and asked to use his influence in their favor. These poor

women managed to keep their husbands at home Saturday night, but could not detain them in the house all day Sunday. The men went to the saloons, spent all their money, got drunk, and their wives and families had to suffer for it. It was the same thing every week. The money earned by the men was squandered in drink, and the unfortunate wives had to work hard to pay their husbands' fines and buy food for their children.

Sunday liquor-selling is the pirate of commercial life, preying upon all other trades and interests. On Sunday it robs the church and the home of the presence of fathers and brothers. Extending its relentless grasp forward into the week, it robs the Monday workshop of its employees, and the grocer, the baker, the butcher, of their legitimate share of the laborer's wages, which are monopolized by the liquor-dealer, while the tippler's family are left ragged and hungry. The liquor-dealer is an Arab whose hand is against every man, and every man's hand should be against him. At the very least, he should not be allowed a day more of each week than better merchants.

5. Passing from Europe to America, we pause to note another element of hope in the fact that *nearly all the great men on both sides of the sea have given their emphatic testimony in favor of the observance of the Sabbath as a Holy Day of legally protected rest and worship.* Charles Sumner is almost the only man of eminence in modern times who has expressed himself in favor of Sunday as a sporting holiday after the Continental fashion. Against him may be quoted Washington, Lincoln, Garfield, Webster, Seward, and a long list of eminent men, Roman Catholic, Protestant, and in-

fidel; American, British, and Continental; statesmen, doctors, jurists, manufacturers, travellers, who give unanimous testimony that health, mind, morals, and liberty all require that one day in seven shall be legally protected against business and public pleasures.

General Washington, in August, 1776, at the beginning of the great war of the Revolution, in a general army order, said: "That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General, in future, excuses them from fatigue duty on Sundays, except at the shipyards, or on special occasions, until further orders. . . . We can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly."

The following is President Lincoln's famous Army Order in regard to Sabbath observance:

"EXECUTIVE MANSION, WASHINGTON,
Nov. 15, 1862.

"The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer, nor the cause they defend be imperilled, by the profanation of the day or name of the Most High. At this time of public distress, adopting the words of Washington, in 1776,

'men may find enough to do in the service of God and their country without abandoning themselves to vice and immorality.' The first general order issued by the Father of his Country, after the Declaration of Independence, indicates the spirit in which our institutions were founded, and should ever be defended: 'The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country.'"

President Garfield, whose name is so often associated with those of Washington and Lincoln, was like them in his regard for the Sabbath. At the Chicago Convention, at which General Garfield was subsequently nominated President, on Saturday night many wanted to go on with the balloting after midnight, and many pressed Judge Hoar, the Chairman, to ignore the Sabbath, and let the convention proceed. Judge Hoar replied, "Never! This is a Sabbath-keeping nation, and I cannot preside over this convention one minute after twelve o'clock." On that Sabbath Garfield attended church and heard a sermon. At dinner the conversation turned upon the suspense of the country. One spoke of the deadlock in business created by it; another of the suspense at Washington, where all were waiting the further developments of the convention. All except Garfield said something; and when all were done, he remarked, quietly, but with earnestness, to one sitting beside him, "Yes, this *is* a day of suspense, but it is also a day of prayer; and I have more faith in the prayers that will go up from Christian hearts to-day than I have in all the political tactics which will prevail at this convention."

During his sickness he remembered the Lord's-day

when it came. On one Sabbath morning, as he opened his eyes to its holy light, he said : " This is the Lord's-day. I have a very great reverence for it."

Daniel Webster once said : " The longer I live the more highly do I estimate the importance of the proper observance of the Christian Sabbath and the more grateful do I feel toward those who impress its importance on the community."

William H. Seward, in a letter to a Sabbath Convention at Rochester, N. Y., July 20, 1842, said : " Every day's observation and experience confirm the opinion that the ordinances which require the observance of one day in seven, and the Christian faith which hallows it, are our chief security for all civil and religious liberty, for temporal blessings and spiritual hopes."

These quotations call to mind an incident which occurred at the Profile House in the White Mountains, where the guests usually have Sabbath evening worship in the parlors. On one of these evenings, one of a group in the office, who was noticing the people as they passed in to worship God, sneeringly said, " That will do for those who don't know any better." " I don't know any better," said a fine-looking man, as he turned from the group to go in. Washington, Lincoln, Garfield, Webster, Seward, 'did not know any better' than to " remember the Sabbath-day to keep it holy."

That the eminent men of Great Britain are almost unanimously opposed to the Continental Sunday, even in its least harmful phases, has been clearly shown in the numerous Parliamentary debates on the question of opening the National Museums on the Sabbath. Who have *advocated* such opening? Sir Joshua

Walmesley (the first to move for it in the House of Commons, 1850), George Howard, Esq., Sir Coutts Lindsay, Lord Carlingford, Lord Thurlow, Lord Dunraven, Lord Roseberry, Viscount Powerscourt, Earl Granville, the Duke of Westminster, the Prince of Wales. Most of them are unknown outside of England, except that one of them is famous for his wealth, another for his vices, while a third is known by his political association with Gladstone.

Who have *opposed* Sunday opening? Gladstone, D'Israeli, Shaftesbury, Argyll, Bright, Broadhurst, Tait, Selborne, Cairns, Ebury, McArthur, Charles Reade, nearly all of them known in all lands as noblemen, without writing their titles.

Not a few such testimonies in favor of the Anglo-American Sabbath come also from Continental leaders.

Montalembert, the French statesman, said, in behalf of such a Sabbath, "Man was not made for industry, but industry was made for man." [10]

De Tocqueville said to an American, when the American Sabbath was better than now, "France must have your Sabbath or she is ruined."

The French political economist Nadand, who has written an interesting history of the working classes in England, says: "I was formerly a furious adversary of Sunday rest. I find among my notes the sketch of a discourse which I was about to pronounce in the Legislative Assembly in reply to the honorable M. Montalembert. *My opinion is no longer the same.* I would see closed to-day the workshops and the stores of France from Saturday at midday to Monday morning. My conviction is that the workman, the clerk in the store, the women who work away from their own homes, by resting a day and a half in the week, and

not working more than nine hours a day, would accomplish more in their toil than by being constrained, as now, to the toil of a slave. It is not the body only, it is the heart and the intellect which demand the observation of Sunday."

Pierre Joseph Prudhon, one of the ablest of French Socialists and atheists, in an argument for the Sabbath from a secular standpoint, said: "Shorten the week by a single day, and the labor bears too small a proportion to the rest; lengthen the week to the same extent, and labor becomes excessive. Establish every three days a half day of rest, and you increase by a fraction the loss of time, while in severing the natural unity of the day, you break the numerical harmony of things. Accord, on the other hand, forty-eight hours of rest after twelve consecutive days of toil, and you kill the man with inertia after having exhausted him with fatigue."

Humboldt, the great German naturalist, left this testimony: "It is as unreasonable as inhuman to work beyond six days weekly."

When the advocates of a Continental Sunday attempt to offset these testimonies of great modern leaders by quoting the utterances of Luther and Calvin, four hundred years ago, in the twilight of the dawning reformation, it is an impressive confession that the Continental Sunday has no illustrious defenders in the present noonday of the reformation. In the words of Gilfillan: "There has perhaps never been a topic on which a greater number of the wise and good have been agreed, than the divine authority,[11] the sanctity and the value of a weekly day of rest and prayer." [500]

The Continental Sunday is, however, championed

by all the liquor-dealers, all the gamblers, all the prostitutes, and by such statesmen (?) as the New York Aldermen, one of whom perpetrated, in 1882, the following preamble and resolution against the Sabbath and the English language—a fair specimen of the anti-Sabbath literature :

"*Whereas.* The recent enforcement by the constituted authorities of laws, which by reason of more enlightened, reasonable and considerate ideas of humanity, had become to be viewed subversive of the liberty of individual citizens in a government democratic in form, and coercive to sectarian and so called religious enactments, has excited the community of this, the most cosmopolitan city of the known world, subjecting the poorest of citizens to the most inconvenience by the loss of the means of their subsistence.

"*Therefore,* This Common Council of the City of New York, by resolution herewith express their earnest and severe depreciation at the folly of the State Legislature in the reenactment by codification of laws which custom and human progress had caused to view as most Puritanical and obsolete ; and we therefore ask the Legislature to assemble (which, fortunately, will be Democratic) to repeal at the earliest possible opportunity the odious Sabbatarian clauses in the ' Penal Code,' that the citizens of this, the ' Excelsior State,' may enjoy the privileges guaranteed by ' Magna Charta,' unfettered by laws originating in religious fanaticism."

The resolution, without any objection to its grammar, was adopted with great enthusiasm by a vote of fourteen to five—thirteen of the twenty-four aldermen being liquor-dealers.

So long as such men are the chief advocates of the

Continental Sunday, it would seem safe, even without looking further into the subject, to repudiate it.

6. *Another element of hope lies in the fact that in spite of repeated efforts* [12] *in the United States to repeal or seriously modify the Sabbath laws, they still remain on the statute books of every State,* [350] *except California,* where the repeal of the Sabbath law was made a party issue by the Democrats in 1882, and has since been accomplished by the Legislature, except that Sunday is still a legal holiday. The loss is more nominal than real, as the repeal was only the burial of a dead law, which will doubtless have a resurrection when California has sufficiently tested the Continental Sunday to feel the Continental disgust with it. Every other State has a Sabbath law, even Louisiana, which is so often misquoted as the only State having none. Its Sabbath law (of 1878) is indeed the weakest of any, but it appoints Sundays, with New Year's, Washington's Birthday, 4th of July, Christmas, and Good Friday, "days of public rest," making all promissory notes and bills due on these days payable on the following day, forbidding the counting of these days in the number allowed for two kinds of appeals, or the execution of any order or judgment by the sheriff on these days, and allowing cities and towns to determine the police regulations of the day as to prohibiting Sunday liquor-selling, closing places of business, etc. In short, Louisiana has a local option Sunday law, leaving the degree of observance to be decided by each city and town for itself.[13]

That the people of Louisiana, having tried this apology for a Sabbath law, want something better and more like the laws of other States, is evident from

the fact that in 1884 its House of Representatives passed a law to prohibit Sunday trade and labor all over the State, which was, however, rejected by the less representative Senate.

"The Sunday laws are substantially the same in all the other States and Territories. They forbid on Sunday common labor and traffic, public and noisy amusements, and whatever is likely to disturb the quiet and good order of the day. They make Sunday a non-legal day. The courts and legislative halls and government offices are closed." Exceptions are made in Sunday laws by some legislatures, and interpretations are given by some courts which make some of these laws sanction more than works of necessity and mercy; and in many cases the laws are not well enforced; but it is an element of hope that in spite of efforts in almost every State to repeal or seriously modify these laws, they have been retained on the statute books, and that it is as well with them as it is.

7. Another element of hope lies in the fact, shown in Dorchester's Problem of Religious Progress—a recognized authority in statistics—that *twenty per cent of the people in the United States are members, and fifty per cent more are adherents, of evangelical churches, nearly all of them being in favor of observing the Sabbath, not as a holiday, but as a holy day.* Ignorant of these facts, or ignoring them, the New York *Staats Zeitung* calls the opposition to the Continental Sunday in the United States, "the intolerance of a very small fraction of the population."

Even among the thirty per cent who are not members or adherents of evangelical churches, there are many opponents of the Continental Sunday. That

some Roman Catholics are strongly opposed to it I have already shown.

Many of the so-called "liberal Christians" should also be counted among its opposers.

W. H. Ryder, D.D., Universalist, recently of Chicago, says: "Sabbath laws are justified in a Republic on the ground of self-preservation. They are also justified by Divine command and by the experience of mankind. They are justified because Sunday is the poor man's day of rest, which neither wealth nor wickedness has the right to take away. They are justified upon the principle that the privilege of rest for each citizen depends upon the observance of a day of rest by all citizens."

Edward Everett Hale, Unitarian, of Boston, gives no uncertain sound in the following bugle-call to a better Sabbath observance: "Every conscientious man must make up his mind whether he thinks public worship one day in seven a good thing or a bad thing, and whether he considers this Sunday rest, as protected by statute, a good thing or a bad thing, and then must make it a matter of action, also. He has no right to take the comfort of Sunday and leave the maintaining of Sunday to ministers and church-goers. The profanation of the day by high-minded, moral and intelligent young men in amusement and recreation, helps the way to the secularization of all days. Is my question to be always that miserable question of my good? . . . Have we come to that sink-hole of hoggishness that we will do nothing that we are not paid for on the nail? What we say is, that public worship is a necessity to the noblest life of the community. If you say so, you must act so. You must visibly, and with personal sacrifice, enlist yourself on that side. . . .

The church bell on Sunday rings not for Orthodoxy, or Methodism, or Unitarianism, so much as it rings for public spirit, for mutual regard, for human freedom. If you choose to go sailing all day, or to go off to 'worship God on the mountains' all day—as I observe is the cant phrase—or to spend the Sunday in fishing or hunting, you do practically all you can to break down the institution."

Robert Collyer, D.D., Unitarian, in assuming charge of the Church of the Messiah, New York, took for his opening sermon, the text, "I was glad when they said unto me, Let us go into the house of the Lord." That was the very word, too, he announced, that he left as his parting charge with the Church of the Unity in Chicago. He said that a wise and gracious friend there remarked to him after church, "I wish you had preached that sermon twenty years ago, instead of the one I remember you did preach, in which you told us we might worship God better perhaps in the woods or meadows, or in our own homes, sometimes, than in the sanctuary. I remember saying to myself," said this gracious friend of the preacher, "We do not need such exhortation. We are ready enough to stay at home, or wander about the world. Our minister has no idea how glad we are to hear such doctrine." The minister himself confesses, "I had no idea how easy it was for the men or women of our free thought and free ways to drift from the service of the sanctuary." He quotes those who say, "There is no need for me to go into the house of the Lord; I have outgrown all that, and am now my own temple and my own priest." He asks, "What do you really do in the woods, and on the waters, and in your own homes, and what does it all come to?" "The drift of it all,"

he says, "is to slay faith, and to touch with paralysis the nerve of any grand endeavor." "Few and far between," he thinks, are those who can withstand its baneful power; "while with multitudes whom no man can number, this 'own temple and own priest' business is merely seeming, and the dumb things that run and fly, worship God more truly than they do." He adds, "There is one God of such things, and his name is the one they got from their godfathers and godmothers; one supreme service, and you spell it with four letters—s-e-l-f."

As to the seventh-day worshippers—Jews, Seventh-day Baptists and Seventh-day Adventists—they form together but seven tenths of one per cent of the population of the United States,[15] and are still fewer in Great Britain; and so, except in a few places where they live together in considerable numbers, they have little influence on Sabbath observance.

If all the foreign element should be counted against the Sabbath, it is but fifteen per cent of the population in the United States, and much less in Great Britain, and so has no controlling force except in a few large cities of the former country. But this influence, even in large cities, is usually the despotism of a loud minority. For instance, Cincinnati, which is surrendered to Germans of the baser sort, is but two fifths German in its population, and many of these are in sympathy with American friends of order, rather than with the anarchists of socialism and sensualism. There are not a few places where this despotism of margins over masses exists, and where the long-suffering native majority need to prove that they have some rights which the foreign minority are bound to respect. Even if European vandals, re-enforced by savage

Americans, should in any city outnumber the virtuous citizens, native and foreign, they can and should be overruled by the State, of which they are always a small minority, although the worst of them make up in a Babel of noise what they lack in numbers, and so cause timid people to think them a great and resistless host.

Let it, then, be proclaimed to the friends of the Sabbath that only fifteen per cent of America's population is foreign, and that only a part of this foreign element is against the Sabbath. A resident of one of the European capitals said to an American, "You know we have sent you only the *scum* of our country, what floats to the top, you know; we send that to you, and keep the other ones behind." The American replied, "That is the very way we get *cream* in our country." Europe sends to America not only scum, but *cream*. The Scotch, English, Welsh and Scandinavians reenforce rather than attack the American Sabbath.

Even the German element of the population is not unanimously in favor of the Continental Sunday. German Americans are not all saloonists and Socialists. There are Germans and Germans. Politicians who are fishing for the German vote with anti-Sabbath and pro-saloon resolutions and laws will do well to note the fact. A woman from North Ireland said to me, naïvely, "I never saw an Irishman until I came to this country." As there is a North Ireland and a South Ireland, so there are Germans who believe in making the Sabbath a holy day as well as Germans who would use it as a holiday. A German pastor in Brooklyn says: "The foreign Lutheran population do better here, on the whole, than in Germany. American Lutherans of the General Synod type are strict in Sab-

bath observance." A Presbyterian pastor in Wisconsin says, "The evangelical Germans are better churchgoers and better observers of the Sabbath than the average native Americans." A Methodist presiding elder in Chicago says of German Methodists: "They are as careful about the Sabbath as any of our people. I know some who refuse to use the horse-cars or to buy milk on Sunday."[16] A California manufacturer says of San Francisco, "There is quite a large Christian German population who observe the Sabbath as a holy day." In Chicago, in 1880, the German Ministers' Meeting indorsed, by resolution, a Sabbath Association whose platform recognizes the Sabbath as of divine authority and universal obligation, and seeks for the cessation of all business and amusements on that day. I am informed by Wm. Niestadt, Secretary of the Chicago Sabbath Committee, whose platform is the same as that just referred to, that thirty-four of the forty German pastors of that city are in sympathy with the efforts of the committee. The proposal to have Sunday horse races in Chicago, in 1884, brought together an indignation meeting of a thousand Germans, whose opposition was voiced by several of the thirteen German pastors on the platform. One of these pastors, Rev. J. D. Severinghaus, writes me as follows: "The Lutherans of the General Synod, German as well as English, all favor a better Sabbath observance than we now have. All the Reformed branches of Protestantism, such as Methodists, Baptists, Presbyterians, etc., influence their German allies sufficiently to have them at least consent to resolutions passed upon the Sabbath question, even though they might not follow them up as closely as their English-speaking brethren. The German *Unirte* (some five hundred

ministers in this country) have no English interest, and are somewhat European in their views, although they are entirely evangelical in spirit. Of the Lutheran pastors, outside of the General Synod, who number some 2000 ministers, it cannot be said that they favor anything like a Puritan Sabbath, but still they are all preaching the Gospel very earnestly and with good results, which naturally tends to an increased regard for the Lord's-day. They will not co-operate with anybody in outward demonstrations, and theoretically hold that Sunday is holy only for the purpose of preaching the gospel; but still their influence in favor of law and order is most wholesome. What is left are German Catholics and German infidels. These, of course, count Sunday a holiday, and usually spend the Sabbath in a manner adapted to their tastes and circumstances. In the Sabbath Association of Chicago there are representatives of German, Swedish and Norwegian, as well as English churches. No Germans object to any movements of this kind, as long as they are confined to moral suasion. Our recent demonstration was a moderate success. We wanted to show the public that German Christians know the value of a quiet Sunday, and also to strengthen public sentiment with especial reverence to the Sunday horse-racing, which was agitated at the time. I think the sentiment in favor of a quiet Sunday is growing among the Germans, not because of anything our Sabbath Association has done, but because of the healthy growth of church life in the German congregations of this city."

A large minority, at least, of the Germans in the United States desire "a stricter Sabbath observance than we now have," and many of the others might be won by "sweet reasonableness." An illustration of

this is given in the following incident, related by the Secretary of a Sabbath Association : " Having visited an Eastern city, I returned home on a night train ; and knowing that a car filled with immigrants was attached, I went in, where I found the conductor in some trouble on account of not knowing the language of these foreigners. I offered my services, and became at once the interpreter, for which service I was permitted to remain with those immigrants the rest of the night. I spoke to them of this new country to which they had come, of religion and the Sabbath, etc. These people rejoiced to hear of Jesus, for they had been warned in their old home that there was no religion in America. I found a field ready to receive good seed, so I distributed our documents (' Sunday Laws and Sunday Liberty,' etc., in German [925]), and in less than five minutes all were busy reading by the dim light of the car-lamps. At last an old man among them said : ' We will not read now, but will listen to a talk from the friend we have found, and read again when we are alone.' I spoke for over thirty minutes to a very attentive congregation, and saw many in tears." Such meetings in the interests of the Sabbath ought to be multiplied a thousandfold.

We have, then, as a mighty hope, the fact that at least three fourths of the people of the United States are opposed to the Continental Sunday.

8. *Another element of hope, kindred to the last, lies in the fact that less than one fourth of the population of the United States, according to President Seelye, live in cities of* 8000 *or more inhabitants.* In all rural districts, except in the far West, the Sabbath is still well observed. The large cities have so large attention

in the newspapers that their inhabitants come to think that Cincinnati is Ohio, or Chicago is Illinois, as Paris is said to be France. But in the Legislatures the city representatives find that one does not equal four. The country districts elect Presidents, Congresses, Legislatures ; and the country districts, where the Sabbath is observed and prized, make and guard the Sabbath laws. There is large hope in that. In the days of Constantine, Christianity was so completely confined to the cities that it was assumed that every countryman was an idolater, the word "pagan" originally meaning countryman. Constantine exempted countrymen from the provisions of his Sunday laws both as to farm work in the country and Sunday markets in the cities. Things have changed, and today the country is the stronghold of the Sabbath, while thousands of city people exempt themselves from its proper observance. But when to the three fourths of the population who live in the country and prize the Sabbath is added the majority of the city population, who also uphold it, we find abundant ground for hope.

9. *There is also an element of hope in the fact that so good a Sabbath observance has been preserved in many of the large cities of the United States*, especially in Philadelphia (which ranks first in Sabbath-keeping among the large cities of the United States, in the opinion of a majority of my correspondents), and in Boston, Baltimore, Brooklyn, and New York.

Men talk about the Sabbath being surrendered, because, on summer Sabbaths 75,000 of the 1,400,000 people of New York City—five of every hundred—go for internal baths of beer to Coney Island and other

suburban resorts ; but there is a good deal of the Sabbath left even in New York City. According to the New York *Tribune*, 725,000 of its population—a little more than half—spend the Sabbath religiously, and only 10,000 in beer gardens. Even in New York City, a quiet but earnest Sabbath Committee has stopped Sunday theatres and shows, Sunday crying of newspapers, and Sunday processions, except real military funerals, whose music is hushed in the vicinity of churches. Although the Sabbath of New York City is by no means what it should be, it is far from surrendered. Philadelphia, Boston, Baltimore and Brooklyn have similar Sabbaths, not delivered from that sneak thief, the Sunday saloon, with his law-breaking back door, but quiet Sabbaths, nevertheless, when contrasted with Paris, Munich, Madrid, or San Francisco.

10. *Another element of hope in the United States comes from the South, whose religious conservatism has kept up a fairly good Sabbath observance thus far, and promises to continue it.*

It should be remembered that the Southern people are very largely orthodox in religion. The winds of doubt in the United States are chiefly from the East. A pastor in Richmond, Virginia, claims that "a larger percentage of its population attend church than of any other city in the country—probably in the world." Charleston is mentioned by many as one of the cities of the world where the best Sabbath observance may be seen. Judge Craft, of Memphis, says of the South : "The civil observance prevails very generally in the South, outside of New Orleans and one or two other cities. Sunday is a day of quiet and of rest in all our rural districts." A man who was trained in Scotland,

and now lives in Utah, names as the best Sabbath-keeping region he has seen in the United States a district in Tennessee, where a Saturday half-holiday helped the observance of the Sabbath.

The lights and shadows of Southern Sabbaths may be seen in the following representative letter from Mr. C. B. Fairchild, long resident in North Carolina, in regard to Sabbath observance in that State: "In the larger cities the church-going people, especially the Presbyterians, are very strict in Sabbath-observance, except in the matter of social visiting. They do no cooking on the Sabbath, attend church regularly, and avoid all kinds of work. Sunday trains are not allowed to run on any road, except one train each way, to carry the United States mail. The country people are not so strict. A planter will go, or send his overseer, to the colored churches, and engage all his help for the coming year. The colored people, very religious in their way, expect to make bargains and talk business on Sunday; and many of them will engage in Sunday work for an extra fee, while others cannot be hired to do Sunday work. The planters sometimes work their hands in cotton-planting-and-picking time, if the weather during the week has been unfavorable. In many places in North Carolina, remote from towns, Sunday is not known. The people are in a benighted state—whole sections as ignorant of God and the Bible as any people that can be found in the world."

Other correspondents, teachers of the negroes, inform me that the Sabbath is not observed by them as earnestly as in the sad days of slavery; but on the whole the reports indicate that Sabbath observance in the South excels that of the "New West" and nearly or quite equals that of the average Northern States.

11. *Another element of hope in the United States is that the West has improved in Sabbath observance (except in the largest cities), as the communities have changed from frontier Territories into settled States.*

All my Dakota correspondents, for instance, speak of "the almost entire discontinuance of Sunday labor, which was common in Dakota five years ago." In Wyoming also, of late, there has been "a gradual change for the better." Both laymen and ministers say that even in California the Sabbath is on the whole better observed, and Christian services better attended than five years ago. Dr. J. G. McMillan, of Salt Lake City, notes there "a more general closing of business houses on the Sabbath," and also says, "Sabbath is coming to be recognized in the mining camps, where it was formerly unknown." I am told that in Montana a few years since the Sabbath was the market day. The streets were crowded with miners, ranchmen and others from the outskirts. The loud tones of the auctioneer were heard, and it was the busiest of days. Now, as the Territory has become more settled, the Sabbath is quiet, though some stores still keep open on that day.

In the older West, or, as it should be called, the Central States—from Ohio to Kansas—the Sabbath is fairly well observed except in a few large cities.

The Sacred Day is as well observed by Christian Indians and converted Chinamen as by their American brothers in the churches.

Even the Mormons keep the civil Sabbath, as far as the closing of business places is concerned, but make it a holiday. Miss Frances E. Willard, than whom none have travelled more widely in the United States, answers the question, "Where have you seen the best

Sabbath observance?" "In Utah Territory, at Ogden. Every place of business tight shut—saloons included—and the whole population at church (*i.e.*, at Tabernacle)!"

I am now looking only on the bright side of Sabbath observance, gathering only the elements of hope, just here from the West, several of whose people remind me that even in their great cities there are thousands of families where the Sabbath is as well observed as in a New England village. A Chicago merchant writes: "Christian homes in Chicago and in New England differ little—a careful observance by parents and children of the proprieties of the day, and a mingling together as a family in happy little teachings and enjoyments, which make the day both Christian and pleasant." A San Francisco pastor gives a like answer to the question, "Where have you seen the best Sabbath observance?" "Among the Christian people of California. The characteristics of their Sabbath observance are: Sweetness and light; reverence tempered with love; joyousness and rare fidelity in Christian service; teaching in the Sunday-schools and mission schools; visiting the sick, the poor and the prisoner; holding service in almshouses and hospitals; giving Christ-like ministration to those in trouble, want and sorrow."

There is hope also in the fact that the West, which used to be more lax in Sabbath observance, temperance, and other practical moralities, than the East, is coming to be the more orthodox of the two, as represented by the fact that recent temperance victories are mostly Western, and also by the removal of the conservative *Bibliotheca Sacra* to Oberlin, to make room for the *Andover Review* as the organ of the new

theology, whose views of the Sabbath are more like those at the fountain-head of the Continental Sunday than those at the headwaters of New England history.

In the fidelity of Western churches to evangelical and evangelistic Christianity, and especially to temperance, there is large hope for a bettering of Western Sabbaths.

12. *The largest of all elements of hope for the Sabbath, except our faith in God, is the prohibition wave which is moving through both the West and South of the United States, and which will finally close saloons on the Sabbath in the only way that has ever been found permanently effectual, by closing them altogether.*

While there are but seven of the United States and three Territories where the law does not specifically require the closing of liquor-shops through all of the Sabbath,[355] the only States which *enforce* Sunday closing are those which prohibit liquor-selling on all days —Maine, Kansas, Iowa, Vermont and New Hampshire. Even in Great Britain, where "Sunday-closing" laws, when enacted, are enforced, the people will soon understand what their best leaders already see, that a law which works so well on the Sabbath, would work well on every other day of the week.

The Sunday saloon is the very Goliath among Sabbath desecrators. When he is slain the whole army will flee away. In all American history, Sabbath observance and temperance have advanced and declined together. Nothing has done so much to prevent the profanation of the Sabbath as the increase of total abstinence and prohibition. Portland, Maine, has a very quiet Sunday, because its saloons are closed, and even

its Sunday excursions are seldom riotous, because the boats have no bars.

Judge Robt. C. Pitman, of Massachusetts, says: "It is no chance association which leads to the cry, 'Down with the Sunday laws and the liquor laws,' in so many parts of the country." The traffic wants the Day. It wants the Saturday-night wages. It wants the opportunity and the temptation to drink on the Day of Rest. It has the Day in Europe; it covets it in America. It will have it, unless the political power of the traffic be broken."

When the law-makers have been commanded by the people to withdraw the shield of law from before this Philistine, he will fall, and in his destruction the *home* and *church*, instead of the *saloon*, shall become the centre of the Sabbath.

The Philistines who assail our Sabbath of rest and reason and religion, with the saloon as their chief, are by no means insignificant foes, and I shall hereafter consider our perils from them; but the facts that I have mentioned show, at least, that our citadel is *not surrendered*, and that our battle is not one of despair, but of hope. As one writes from the "New West," where the battle goes hardest, "We are *in* the conflict, and the victory is yet to come, but sure." Therefore we write on our banners,

"ALWAYS ENCOURAGED, NEVER SATISFIED,"

and take as our battle-song,

"Ne'er think the victory won,
Nor lay thine armor down;
The fight of faith will not be done
Till thou obtain the crown."

II. IS THE SABBATH IMPERILED?

I GAVE them my Sabbaths . . . that they might know that I am the Lord that sanctify them. But . . . my Sabbaths they greatly polluted ; then . . . I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them. . . . But I said unto their children . . . Hallow my Sabbaths.—EZEKIEL, 20 : 12–20.

THEN I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day ? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city ? Yet ye bring more wrath upon Israel by profaning the Sabbath.—NEHEMIAH, 13 : 17, 18.

YOU show me a nation that has given up the Sabbath, and I will show you a nation that has got the seeds of decay.—D. L. MOODY, *Congregationalist.*

GOD grant that we may never see the Sunday profaned here in our own country as we have seen it in other lands.—BISHOP REGAN, *Roman Catholic, of Buffalo.*

IT is as utter an impertinence for the German or the Frenchman, for the Jew or the Mohammedan, to come here demanding that we shall waive the customs, and repeal the laws that hallow our Lord's-day, as that we should surrender our language for the dialect of the Black Forest, or our marriage relations for the domestic usages of the Sultan. —BISHOP HENRY C. POTTER, D.D., *Episcopalian, New York.*

EVERY patriot feels that his country's liberties are in danger when recklessness, lawlessness, and evil of all kinds are allowed such free range on Sunday as at present.—REV. JAMES M. PULLMAN, *Universalist, New York, from report of sermon in New York Tribune.*

THERE is no middle ground between keeping the Sabbath holy unto God and its utter licentiousness. Compromise is treason. Surrender is cowardice. To fight for the right is heroism.—J. O. PECK, D.D., *Methodist.*

IS THE SABBATH IMPERILED?

EZEKIEL'S reminder to the Jews that their ancestors, whom Moses led out of Egypt, were shut out of the Land of Promise in part because they had greatly polluted the Sabbath, coupled with Nehemiah's reference to the fact that the Jews of a later age were cast out of the Land of Promise into captivity for the same reason, may well be studied by Christian patriots as suggestive of the perils which threaten the Christian lands of to-day through the increased profanation of the Sabbath.

The Sabbath is not surrendered, but it is imperiled.

1. *It is in perils of legislatures and parliaments.*

(1) There is danger, in some quarters, that the Sabbath laws will be *repealed.* This will happen wherever vigorous enforcement is attempted, if public sentiment has not been sufficiently educated to hold fast to them in a political storm. It is a suggestive fact that in California, in 1882, when good citizens began to enforce the Sabbath law, the saloon-keepers defied it, cajoled the Democratic party of the state into putting an anti-Sabbath plank into their political platform, and, through the election of that party's candidates, repealed the law ; that is, as soon as they found the law was not dead, they killed it. Possibly a similar effort at enforcement might produce a similar result in

some other districts. This argument does not bear against enforcement, but in favor of creating a stronger Sabbath sentiment among voters and legislators, in preparation for enforcement. It is unwise to declare war before one's forces are trained and brought into sympathy with the object of the campaign. When foes are plotting, it is also unwise to be unready for sudden attacks, such as the repeal of the Sabbath law in France, in 1880, when no enforcement was being attempted, a repeal which the friends of the Sabbath were so unprepared to contest that not a single French Protestant uttered a protest against it in the French Assembly. A few radicals and Roman Catholics sought to save the day for rest and religion, and uttered strong arguments, which, if given all over the land in press and pulpit before the repeal was attempted, might not only have saved the Day from legislative assassination, but also from being a dead letter.

E. W. Hitchcock, D.D., for many years pastor of the American Chapel in Paris, thus describes the repeal and its antecedents (April, 1884): "Persistent attempts were made to blot out the Christian Sabbath during the French Revolution. [A tenth-day holiday was substituted.] After the restoration of the monarchy the weekly Sabbath was restored, and all secular work was forbidden by law on that Day. I think the legal penalty for breaking the Sabbath rest was fine and imprisonment. The law soon became a dead letter, because there was no public sentiment to sustain it. It remained on the statute books, however, until about three years ago, when it was simply annulled by the French Parliament. It was discussed both in the Senate and the Chamber of Deputies, and I remember

reading what was said upon the subject with much interest. The radical orators maintained, with much bitterness, 'that the law was a relic of clerical tyranny, a monument of superstition, an insult to reason, an infringement upon personal liberty and civil rights, which *could never* be enforced and *should not be*, and that it should be erased from the Civil Code, because so long as it stood there it was a constant menace which any fanatic might invoke and cause honest citizens annoyance and expense, though no one would ever be convicted, however open the violation of the law, because there was no popular sentiment to sustain it, while the breaking of one law weakened respect for all law.' There were only a few votes against the repeal of the law, but a weak attempt was made to modify it in the interests of the working classes, on sanitarian and humanitarian grounds. The amendment did not prevail, and the law was simply repealed."

This was unfortunate, because a law, even when unexecuted, is a national ideal, an educating influence, a high-water mark toward which the nation can be drawn in periods of reformation. It is easier to rouse men to enforce a neglected law than to re-enact a repealed one.

By arguments similar to those used in France, the Prussian law forbidding Sunday work was repealed in 1878. In 1883, the law exempting pupils from attendance at public school during the hours of Sabbath worship, was also repealed, and the Crown Prince and Crown Princess in 1884 visited one of the schools, ostentatiously, on the Sabbath, evidently to advertise the fact that they were more "liberal" than the Sabbath-favoring Emperor.

These repeals of the Sabbath laws of France, Ger-

many and California will encourage other foes of the Sabbath to continue their attacks upon it. A better public sentiment is the only secure defence.

(2) Where there is no danger of repeal there is danger that the Sabbath laws may be seriously weakened by *amendments*. Nevada's new Sabbath law makes it a misdemeanor for any person to keep open on the Sabbath "any store, banking-house, broker-office, or other place of business for the purpose of transacting business therein," or to expose for sale "any provisions, dry-goods, clothing, hardware, fruits, vegetables, or other merchandise;" but the provisions of the act do "not apply to persons who, on Sunday, keep open hotels, boarding-houses, barber-shops, baths, *saloons*, cigar-stores, restaurants, taverns, livery-stables, and drug-stores, for the legitimate business of each." A. R. Lawton, President of the American Bar Association, in his annual address, 1884, says of this new law: "The *exceptions* here are much greater than the rule." This calls up the suggestive fact that when the old Sabbath laws of New York were enforced, in December, 1882, in connection with their new publication in the revised Penal Code, even the cigar dealers and confectioners, whose Sunday sales had just been decided by the courts "not to be works of necessity or mercy," were able to terrorize the State Legislature, by waving their ballots, into amending the law so as to permit them to sell on the Sabbath; as if one could not just as well buy his tobacco and candy for the Sabbath on Saturday as his hat or shoes. Any school-boy can see that if *all* cigar-stores were closed on the Sabbath they would sell just as much tobacco in six days as they now do in seven—except what they sell to Sabbath-school boys who are led by the open stores

to embezzle the missionary penny or nickle that their parents have given them, to purchase health-destroying cigarettes.[18]

The Governor—and I doubt not the Legislature also—was given abundant proof that the only gain to cigar dealers and confectioners from Sunday trading was at the cost of the children's consciences and the Sabbath-school treasuries, and yet, under the political whip, these public servants obeyed the dictation of the most inexcusable of all Sabbath-breakers.

A law is weak in proportion as it is partial and unjust, and the New York Sabbath law, in allowing on the Sabbath what its courts have repeatedly declared are not works of necessity or mercy—namely, selling newspapers,[19] tobacco and confections—has discriminated with an arbitrary partiality[20] that constantly weakens its enforcement. Such law-making is law-breaking. One clause of the law sanctions what another clause forbids. Only a few weeks before the law was changed from a prohibition of tobacco-selling on the Sabbath to a permission, Judge Arnoux, of New York, in giving his decision that tobacco-selling was not a work of necessity or mercy, said, "*So broad an exemption would abrogate the statute.*" The Legislature, by permitting this unnecessary tobacco-selling, practically "abrogated" the law in which they placed it, and made it unjust, and, it would seem, unconstitutional also, in discriminating among dealers in unperishable articles, in favor of two, and against scores having equal claims. I believe it could be proved in the civil courts, as it is self-evident in the court of common-sense, that it is a violation of the constitutional provision that no citizens shall be inequitably discriminated against, when newsdealers, tobacconists and confec-

tioners are allowed to sell unperishable goods on the Sabbath, while booksellers and hatters are forbidden to sell their more useful wares until the cream of the Saturday night's wages has been skimmed away by the dealers in trash and poison.

Every state is in danger of such amendments so long as legislators feel that they must yield to every noisy demand of any powerful guild among their constituents, however unjust its claims, provided they cannot otherwise retain its votes.

The same peril exists in Congress. A specimen of this came from the chief Senator of the United States, in 1884—a Janus-faced letter, which should have been dated "*On the Fence*," to an anti-Sabbath meeting of liquor dealers and their friends, in which were the following expressions: "There are probably some respects in which wider means for rational and peaceful enjoyment of the Sabbath could be provided, and then there are other respects probably in regard to which the welfare of the community, to which individual wishes and unlimited liberty must yield, would be subserved by legislation in a different direction; but, as I say, it is quite impossible for me to give time for the consideration of the subject."

What a contrast this letter affords to the reply of Senator Joseph R. Hawley, when, as President of the Centennial Exhibition, he was urged to open that world's museum on the Lord's-day—"Before God, gentlemen, I would not dare to open the Centennial gates on the Sabbath!"

Legislators allow themselves, in many cases, to become what the English call "sandwich men," referring to those who walk about between two advertising boards. The average legislator is simply *the sandwich*

man of his constituents. Herbert Spencer, on this account, recently declined to stand for Parliament. It would have been better for him to have gone and illustrated the nobler conception of politics, that a legislator is not chosen to represent political clients, attorney fashion, but as a representative man to speak and act his own convictions. A legislator should not *follow* public opinion, but *lead* it. Not public opinion but public conscience is the true measure of legislation.

(3) There is also a perilous tendency in legislative bodies to insert in Sabbath laws *elastic words and phrases*, such as can be used as jail-escapes for Sabbath-breakers.

Such a word is "comfort" in the Sabbath law of New York, which allows as a work of necessity "anything needful to the *comfort* of the community." That clause is sure to be made a circus tent to cover all sorts of violations of the law, whenever vigorous enforcement is attempted. Such a word is "travelers," as used in the former New York law, and in the present laws of Pennsylvania and of England in regard to liquor-selling on the Sabbath, which make exceptions in favor of "travelers." These laws set all the liquor-drinking element in the population to traveling —if only round the block. An English judge, by the help of this loose law, decided that a man who had walked two and a half miles was entitled to a "traveler's" drink.[21] The number of persons convicted for drunkenness on the Sabbath in England during the year ending September, 1882, amounted to 15,921, of whom 10,901—more than two thirds—were *bonâ fide residents* of the places where the convictions were made. How the New York law, by its exceptions,

multiplied "hotels" to be as thick as saloons, and "travelers" as numerous as drinkers, is well known. Permission for "sacred concerts" [22] on the Sabbath, without even a provision against admission fees, is another dangerous exception, which any shrewd legislator might have known would be made the cloak for all sorts of secular and low entertainments, as it has in every state and country where the permission has been given. Still worse, if possible, is the profanity of *real* sacred concerts under the devil's auspices, whose music is provided by those who are not so loyal as the Hebrew captives, who would not sing the Lord's song in a strange land for the amusement of His enemies. The following advertisement was seen and copied from the windows of a public house in a Midland town of England: "Wanted, Sunday-school Scholars with Good Voices to sing Sacred music on Sunday Evenings. Liberal Payments will be Given."

In several states persons under fourteen years of age are not liable to punishment for Sabbath-breaking, as if we were not constantly having even burglaries and murders committed by persons younger than that, to prove their criminal capacity. As some states leave children unpunished, others leave them unprotected, prohibiting work only of those above fourteen or fifteen. Another dangerous exception is that in some states liquor-dealers are not forbidden to "*give away*" but only to "dispose of" liquors on the Sabbath. Prohibiting the giving away is necessary; otherwise the law itself might as well be given away. The exception in the Sabbath laws of Canada and of Massachusetts allowing "through trains," meaning trains from the East to the far West, or returning, is also liable to abuse, unless more exactly defined.

In some states "labor" is forbidden, but not *business*, and on that ground the Illinois Supreme Court, in 1884, declared a Sunday contract valid. If the law had forbidden both "labor and business," as it does in most of the states, such a decision could not have been made. Connecticut's boundaries of the Sabbath, sunrise to sunset,[23] enable an avaricious employer to keep operatives at work all Saturday night and all Sabbath night, thus getting seven days' work from them per week. Rhode Island, following the law of Charles II., forbids one to "do any work of his *ordinary calling* on the first day of the week;" but this term has been construed as allowing him to do any other than his usual work—for instance, a man whose "ordinary calling" is that of a carpenter could work on the Sabbath as a gardener. The lawyers who framed the law evidently were not as keen-eyed as those who interpret it. Still more indefinite is the Sabbath law of Illinois. If any attempt is ever made to enforce it, it will be like using a hammock to net pike and perch. Lawyers in Chicago declare that even a Sunday theatre can slip through, unless the complainant lives in the neighborhood and is personally disturbed by it. Such loopy laws net no one. The big fish break them, and the small ones break through.

There is a significant warning to the friends of the Sabbath in the statement of a Western lawyer that "the new states are more liberal [he means more loopy] regarding the Sunday laws, than the old ones—presumably to encourage emigration." Only a better public sentiment can teach legislators to make Sabbath laws without these India-rubber loops.

(4) There is yet another legislative peril of a negative kind—*the danger that law-makers will not repeal*

those portions of the Sabbath laws whose enforcement would jeopardize their very existence or utility. Again and again, when good citizens have attempted to check some of the grossest forms of Sabbath desecration—for instance, the Sunday opening of saloons —those whom they have sought to restrain have retaliated by enforcing portions of the Sabbath laws which were not sustained by public conscience—for instance, they have stopped the horse-cars — and so have stopped the whole movement. Whether Sunday horse-cars should be legalized by legislatures or courts, as works of necessity or mercy, I shall discuss in a later section of this book, in answering the question, "What Degree of Sabbath Observance Can Be Secured in Nineteenth Century Cities?" but this much may be confidently stated here, that it would be less harmful to have them legalized, with restrictions, until public conscience calls for their suppression, than to retain laws against them that are enforced only by Sabbath-breaking rum-sellers, theatre proprietors, and base-ball clubs, in defiance and self-defence. Nothing should be kept in Sabbath laws which can be thus used to defeat their purpose. On this ground the provisions against "traveling" on the Sabbath have been repealed both in Connecticut and in New York; in the latter State, with concurrence of a conservative Sabbath Committee, not because its members sanction Sunday traveling, but because they feel that such a matter may wisely be left out of the laws until those forms of Sabbath-breaking are suppressed which more distinctly interfere with rest and religion, and which the majority of the people strongly disapprove.

In my opinion it is not wise to repeal the law against traveling on the Sabbath, but rather to modify

it, since city churches, in the Summer days when the windows are open, are seriously disturbed in their worship by the noise of passing vehicles. The finest auditorium among the New York churches is almost useless in the hot season, because the voice of the preacher is nearly drowned by the clatter of trains on the elevated railroads, crying with every rushing train, "No Sabbath! No Sabbath!" We want not chains, but laws stretched across the streets to secure quiet during church hours, as a "decent courtesy to the prevailing religion." The chain that was once stretched across Broadway for this purpose is cited by anti-Sabbatarians as a specimen of extreme Puritanism, but such a chain protected the churches in Leipsic of "liberal" Germany until 1876, and has been succeeded by a law requiring that horses shall be walked in passing churches at the hour of service, of which law drivers are reminded by a large sign on each church, "Walk Your Horses." Such a sign the church of Edward Everett Hale, of Boston, keeps stored away as a relic of early New England customs. But Germany is more just in keeping up so reasonable a requirement.

It goes without saying, that Vermont and South Carolina should repeal those obsolete portions of their Sabbath laws, which require church-going and a religious observance of the Day—clauses which are like the old sea beaches of geology, where no tide of public opinion will ever flow again; clauses which seem to make the whole law, in each case, a religious one, and so a seeming violation of the rights of conscience. Equally disfiguring is the penalty of the "stocks" in the Pennsylvania Sabbath laws, and the fine of "a thousand pounds of tobacco" in the District of Colum-

bia,[982] which seem to label these Sabbath laws as nothing more than curious antiques.[350]

The remedy for all bad Sabbath legislation is to send to our Legislatures men who have both the courage and the scholarship to defend the Sabbath, when it is attacked by those "sandwich men" who so truly *represent* the city slums.

2. *The Sabbath is in perils of courts.*

(1) It has much to fear from corrupt *juries.*

Cincinnati, "the American Berlin," which Dr. Reuen Thomas described a few years ago as being on the Sabbath "a huge beer garden, rapidly on its way to become a huge bear garden," has recently "reported progress" in that direction, and underscored in fire and blood the perils of Sabbaths and cities from corrupt juries. Most of the newspapers, in their comments on the cause of the great riot of 1884, hit wide of the mark. Not so a Cincinnati correspondent of *The Congregationalist*, who showed that a successful plot to assassinate the Sabbath caused the acquittal of the murderer, Berner, whose acquittal in turn caused fifty persons to be murdered, and the wounding of one hundred and fifty more, besides great destruction of property. The correspondent thus described the laying of the train whose explosion was to startle the world: "First the infidels and Roman Catholics, who made up the majority of the City Council, excluded the Bible from the public schools. Next, the city laws which forbade the sale of liquor on Sundays, and prohibited various amusements, were repealed, though they had not been much enforced of late. Now, saloons which had opened only their side doors on the Lord's-day, threw their main entrances wide open.

Theatrical performances, base-ball matches, balloon ascensions and other Sunday sports multiplied. The better classes—or rather a few of their representatives, for the majority seemed strangely apathetic—secured the passage by the Legislature of an act closing theatres on Sunday. It was enforced a few months. This was followed by a law shutting saloons on Sunday, under penalty of fine and imprisonment. One or two prominent offenders were convicted. Some of the papers fairly raved over the alleged outrage, the narrow bigotry, the ridiculous Puritanism. They had previously laughed at the law, and suggested many impracticable ways for evading it. These proved of no effect, and the Council was invoked by the attorney of the saloon men, the very lawyer who saved Berner from the gallows, to interfere. It was not slow in doing so. An ordinance was passed empowering each councilman to select jurors' names from the residents of his ward, and give them to the clerks of the police courts to draw from. The councilmen picked out the worst possible men, and there were no more convictions.[24] The theatres and saloons were soon open as usual on Sundays, and remain so."

The City Government, by this lawless plan for impaneling juries that would not convict any one of Sabbath-breaking on any evidence, inaugurated a plan by which a jury was obtained that could be *induced* to acquit even murderers who had confessed their guilt, and so a righteous indignation was aroused, which was followed by unrighteous rioting, whose bloody hand and communistic torch, "painting Hell on the sky," give timely warning not to Cincinnati only, but to all other cities also, to see to it that jury duty is not left to fools and knaves, whose prejudices and pockets rule

the verdicts. Why should we expect anything better from juries than the murder of the Sabbath, and the acquittal of murderers, when good citizens so generally dodge jury duty, that only 15,000 men out of 1,400,000 population are available for that work in New York City? In the blaze of Cincinnati's burning court-house, the world may well read and ponder the words of Divine warning: "If ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, *then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.*"[25]

(2) The Sabbath has something to fear also from *judges*[26] *and justices* who are not in sympathy with it, but rather with its enemies, and whose prejudices and political aspirations have a larger influence than the dictionary in their interpretations of the words found in Sabbath laws.

The word "necessity," which occurs in nearly all Sabbath laws—"works of necessity" being expressly permitted—is especially liable to such judicial perversion. A member of the New York Bar thus describes, in *The Christian Union*, its legitimate interpretation: "One view in which the judges have agreed is that the law does not mean that work must be 'absolutely necessary,' as the phrase is. The law contemplates that the community has a general need that all should rest on Sunday; most of the affairs and doings of week-day life are less important than this need of a rest day; but some few are superior. To keep the body physically sustained by food; to provide facilities for worship during some hours of the day; to nurse and heal the sick; to provide prompt burial of

the dead—these and some other objects are superior to the need of general repose. *Necessary* work includes all that is indispensable to be done on Sunday in order to secure attainment of whatever is more important to the community than its Day of Rest. Another view adopted, is that the law does not mean *a personal necessity*, but one arising out of the nature of the thing to be accomplished and the need of the community for it. That one is very poor and in great need of wages is not the kind of necessity that allows him to labor. Another view widely established is that the Sunday law against work is not designed to prevent or destroy any lawful vocations altogether. Therefore, if the nature of a business or a process is such that it does not admit of a cessation once a week, whatever must needs be done on Sunday to keep it going, is necessary. Examples are, the work of seamen on a voyage, the duties of a policeman or watchman, the prosecution of a manufacture which cannot be completed in six days, or stopped and resumed. With respect to all those business matters which depend upon the course and events of nature, courts act on the common-sense principle that whatever can, by good judgment and forethought, be anticipated or postponed, cannot be deemed necessary ; but exigencies which cannot be foreseen, such as storms, shipwrecks, conflagrations and the like, create a necessity."

But these reasonable interpretations have been frequently exceeded by judges and justices whose dictionary is prejudice or politics. Such judicial abuses of the Sabbath law are liable to become more numerous as enforcement becomes more frequent, unless there is an improvement in public sentiment, which will in turn improve the definitions of the courts.

Fairy literature tells of a magic tent boxed in a walnut, that on being taken out expanded until it covered a king and his army. The writer must have had in mind the little word "necessity" as it is stretched in court decisions, especially by some police *in*justices, to cover almost the whole army of Sabbath-breakers.

According to the *New York Tribune*, at the time of the enforcement of the new Penal Code (Dec., 1882), "Justice Power decided it was *necessary* that the public should be kept warm, and on these grounds discharged John Crumpton and Albert Ricker who had sold coal." Justice Bixby, in discharging several cases, expressed the opinion that "servile labor was prohibited only when it interrupted the repose and religious liberty of the community." He decided also that Sunday shaving by barbers was a necessity. Furthermore, he decided that "the law did not forbid the sale of newspapers; it was intended only to stop general traffic." Other justices [27] decided that Sunday newspapers were a "moral necessity." Many of the lowest dens of the city secured judicial protection in breaking the Sabbath laws in the form of injunctions, whose injustice Judge Noah Davis afterward denounced.

This whole burlesque of language and law is significant because it may occur again in any large city where Sabbath laws are strongly enforced, unless more care is taken in the constitution of the courts, and unless the friends of Sabbath observance at such times instruct the justices through influential lawyers, which was not done in the cases referred to.

The second act in this burlesque was a still more "liberal interpretation" of the laws by the Police Commissioners after a Sabbath or two of enforcement

—interpretations which even an anti-Sabbath newspaper in Brooklyn was constrained to call "palpable distortion of the English language." Under that same classification we may mention the decision of a Long Island City justice in 1884. An Irishman was arraigned for playing base-ball on the Sabbath. The Justice (?) discharged him on the plea that he was playing only "for pastime," and that it was in "an enclosed ground." [28]

An Indiana judge decided that selling cigars on the Sabbath was "as much a work of necessity as selling a cup of tea." A child of six years could refute such sophistry and that of the New York justices already referred to. It is not necessary to the enjoyment of a cigar that it should be newly boiled, nor is it necessary in order to keep the public warm that they should buy their coal on Sunday. Think of a judge, after making such a decision about "necessity," locking up a poor tramp for some lesser perjury uttered in the witness box! Dispensing such stuff for law is hardly better than the custom of some restaurants that sell whiskey on the Sabbath as "cold tea."

In St. Louis, when the state Sabbath law was being enforced, in 1883, the slums and saloons found a judge to protect them by suspending the enforcement of the law, on the pretence that a previous statute, which had not been repealed, gave the city certain privileges which exempted it from the provisions of the state law in question.

From Tennessee, where, in 1884, there was some enforcement of Sabbath laws, a judge writes me: "There is no sort of danger of a repeal of the law. The only question is as to how latitudinarian may be the construction given to 'necessity and charity.'"

A Virginia lawyer, who has been a member of the Legislature, says: "The rulings of judges on moral questions can not be foretold."

That the Sabbath is in perils of courts elsewhere than in the United States is evident from a petition recently sent to the House of Commons of Canada, asking that the present Sabbath law be amended, because it is in some points "rendered ineffective in consequence of the manner in which some of its provisions have been interpreted."

It seems almost useless to send men to legislatures and parliaments to make laws when they can be so easily unmade by the courts and police.

The foregoing facts and opinions give point to the fun in the following item from a Denver paper, which is entitled, "A Clever Scheme." "Said Jones—'We're going to run Blifkins for judge this fall.' Said Smith—'Blifkins! What does he know about law?' 'Nothing at all. He never saw a law book. That's the reason we're going to run him. We think if he is ignorant of *law* we may get a little *justice*.'"

(3) *Lawyers* have a share with the juries and judges, whom some of them influence to false decisions, in the injustice done to the Sabbath by some of the courts. One lesson of the Cincinnati riots is that bar associations, if they do not wish to lower the moral standing of their profession to that of their chief tricksters, must carefully purge their membership of knavish lawyers, as associations of physicians have no fellowship with quacks.

It is not a good omen that some of the law periodicals, in recording Sabbath laws and judicial interpretations of them, frame them in such ridicule or criticism as shows the editors' hostility to anything stricter than

a Continental Sunday, and favorable to the judicial stretching of these laws to aid the escape of those whom the makers of the laws intended to punish.

After all, the courts are appointed by King Everybody in America, and every improvement of public sentiment will be felt in the courts as surely as a change of weather, so that our perils of courts,[350] as well as our perils of legislatures, can be most effectually cured by the work of press and pulpit in cultivating a stronger public sentiment in favor of Sabbath observance.

3. The Sabbath is in perils of *enforcements and non-enforcements.*

(1) There is danger of malicious and untimely enforcement. The police of large cities are not always in sympathy with Sabbath laws,[27] and there is danger that when they are compelled to enforce them, without due oversight by the friends of Sabbath observance, they will do it in a needlessly offensive manner, in order to cause their repeal or modification.

The following specimen paragraph appeared in the *New York Tribune* during the spasmodic enforcement of the Sabbath laws in New York, in 1882: "'We are trying to make the Code as obnoxious as possible in order to have it done away with,' said a sergeant at the Seventh Precinct Station. 'It is only the work of these sanctimonious Sabbatarians.' The Code was certainly enforced in the most obnoxious manner possible in this precinct." *The Tribune* goes on to say: "*The police, as a rule, seem to be more bent on making the laws odious than on enforcing them as a sense of duty.*"

Even friends of the Sabbath sometimes injure their

cause by premature, and so unsuccessful, enforcement.

(2) There is more danger, however, of corrupt or cowardly non-enforcement. *The Tribune*, in the issue just referred to, tells of a policeman who said to a tobacconist, whose business was not then lawful on the Sabbath, "I'll be back this way in a half hour, and if those shades are not pulled down I'll arrest the person in charge. *Sell all the cigars you want to, but don't let me see you doing it.*"

What a commentary on the evident collusion of the police with law-breaking is the fact that on the Sabbath following those I have referred to, 118 persons were arrested for being drunk in the streets of New York, and only 2 for selling liquor! *The New York Tribune* rebuked this criminal neglect of duty, some months afterward, on a Monday following a Sabbath when all the saloons in Brooklyn, Philadelphia and Cincinnati had been closed up, back doors and all, declaring that the same thing could be permanently done in New York, and should be. Not to enforce a law is rewarding law-breakers at the cost of those in the same business who keep it.

A Virginia lawyer says of the Sabbath law against work, "I never heard of this law being enforced." A lawyer practising in Rhode Island and Connecticut says of their Sabbath laws: "All are dead, except when they come up in a civil suit, such as a claim for damages for injuries received from a defect in the highway by a man traveling on Sunday." Henry E. Young, in a paper read before the American Bar Association in 1880, said: "The laws for the observance of Sunday, though on the statute books of all our states, have fallen into such disuse, that they seldom come to

the attention even of our profession, except when used as a short-hand way of getting rid of some nuisance on Sunday which is otherwise prohibited; or when pleaded by some corporation as a defence to some action for neglect of duty."

However, there are instances of enforcement here and there, suggesting what might be done elsewhere. For instance, a judge in Fort Wayne, Indiana, in the spring of 1884, according to the *New York Tribune*, indicted the manager of a local club for playing base-ball on the Sabbath, which "created a great excitement in Western cities for fear the action might be copied." It has been copied in too few places. It was copied in Jersey City, in Lebanon, Pa., and in Columbus, Ohio,[29] but all through the summer of 1884 Sunday base-ball games, in defiance of law, were reported from Chicago, St. Louis, Cincinnati, Indianapolis, Louisville, Milwaukee, Dubuque and Kansas City.

The good citizens of these latter cities might well ponder the gallant fight in Columbus, Ohio, against this popular crime of Sunday base-ball. When it had long been tolerated, the Hocking Valley and Toledo R. R. decided to share with the base-ball association in the profits of the crime, and so began, on May 18th, 1884, the plan of running Sunday excursion trains to bring to the ball games the people of surrounding towns. The first Sabbath of this new arrangement brought into that city a rough crowd of 20,000 Sabbath desecrators, who filled the saloons, brothels and streets with their hellish revelry, and transformed the Sabbath into the devils' day. It was a wholesome plaster to arouse the friends of the Sabbath and of law. The managers of the offending railroad promptly

yielded to the protest of leading citizens, and the Sunday excursion trains did not run a second Sabbath ; but the base-ball association defied all protests, declared that the national game could not be sustained without the Sunday profits of the business, and it was only by resort to the courts that this law-breaking was at length stopped on the last Sabbath of June. This success, we are assured, is to be followed up by a movement to execute the law against the Sunday opening of saloons.

About the same time an attempt on the part of the president of the Chicago Driving Park to introduce Sunday racing aroused even Chicago, which was quietly allowing Sunday theatres and Sunday ball games to trample on her laws, to such indignation and legal action as prevented even one such Sunday race. Equal earnestness might have prevented Sunday theatres and ball games, and could even now suppress them.

These incidents are hopeful in proving that sentiment in favor of the Sabbath is not wholly dead even where it is sound asleep.

Another suggestive incident in the history of the enforcement of Sabbath laws is the course of Governor Waller, of Connecticut, when Mayor of New London, in regard to a proposed Sunday excursion by steamer from that city. He took a position, which every mayor should take, but which so few do take, that his action has become a matter of notoriety. He declared that he was bound to enforce existing laws, whether he liked them or not ; and accordingly he prevented the excursion. Yet more exceptional was the vigorous enforcement of the Sabbath laws in Jacksonville, Florida, by the Jewish mayor, who took the same

ground. Who has authorized any mayor or police officer to make distinctions among law-breakers?

A reform candidate for mayor of Chicago, a few years ago, thinking to catch votes, said, in a public meeting, "If elected, I shall exercise a *wise discretion* in executing the laws in accordance with public sentiment." That sentence defeated him, as he deserved to be. Such a "discretion" is disloyalty to the oath which every executive takes to faithfully execute all the laws. Hon. John Wentworth rebuked the remark by saying, "I know of no expression of public sentiment except the laws." They are public sentiment crystallized. It has no other authentic and reliable expression.

The few Christians who believe that civil officers should do nothing to protect the Sabbath, but leave it wholly in the realm of religious persuasion, would do well to ponder the course of Mayor Nehemiah, of Jerusalem. He not only remonstrated with Sabbath-breakers, but commanded that the city gates should be closed at the opening of the Sabbath, in order to shut out the Tyrian traders and others who had been accustomed to bring fish, figs and wine into the city to sell on Sabbath mornings. These traders, thinking to find some opportunity to sell their wares on the sly, despite the laws, lodged near the walls of Jerusalem once or twice; whereupon Mayor Nehemiah "testified against them, and said unto them, Why lodge ye about the wall? *If ye do so again, I will lay hands on you.* From that time forth came they no more on the Sabbath." [80] Such a ruler can secure a quiet Sabbath, even where three fifths of the population are Roman Catholics, as Montreal proves.

The Law and Order Leagues, organized in many

cities, have done so much in creating public sentiment, and in rousing in the police and courts a greater interest in neglected laws, and in promoting their enforcements, that this method of improving Sabbath observance can be heartily commended for universal adoption. *Citizens'* enforcement of Sunday laws is wiser than *churchly* enforcement.

An English lady says, "The Americans have the best laws in the world, *if they would only enforce them.*" Instead of that, the legislatures are continually making new laws to throw on the large heap of "dead letters." In the United States, a party is needed whose whole platform shall be these three words:

ENFORCEMENT OF LAW.

The way to prove good laws and improve bad ones is to enforce them.

4. The Sabbath is in peril in the United States because of *the national habit of treating the laws as a bill of fare, from which each one can take what he pleases.*

Sabbath-breaking is but one symptom of the national disease of wholesale law-breaking. Tell a respectable Englishman that he is violating the law, and he answers, "I'm sorry there is such a law, but if it's the law, I must obey it." Tell a respectable American that what he is doing is against the law, and he answers, "I don't care if it is." According to the report for 1884 of the National Bureau of Education, even a law so important to the safety of the nation as compulsory education, is vigorously enforced only in Massachusetts and Connecticut, though twenty states have it on their statute books. In one of the quietest

country villages of the United States, where an unusually large proportion of the population is religious, I recently saw repeated illustrations of this American disease of law-breaking in the fact that the town ordinance requiring the muzzling of dogs, which was posted in public places, was neither heeded by any considerable number of the people, nor enforced at all by the town officers. During the same summer, one of the wealthiest citizens of New York was drawn as a juror, but paid no heed to the summons, and the court paid about the same heed to his contempt of it. These are but samples at random. Thousands of respectable people violate laws habitually, and think no less of themselves, nor are they less esteemed by their neighbors on that account. This is especially true of the Sabbath laws. How many orderly and even religious people patronize newsdealers, tobacconists and confectioners on the Sabbath where the trade is illegal by civil as well as Divine laws! How many respectable Americans fail to realize that they are bound to keep the Sabbath laws, whatever their theological opinions, because they are the law of the land! How few count the man who breaks a Sabbath law as a *criminal!* All sorts of apologies are made by respectable people for law-breaking Sunday excursions —"the laborer's hard toil, his need of country air, the oppression of the capitalists who refuse their workmen the Saturday half-holiday," etc. But a thief is a thief even if hunger impelled him to steal; and the man who violates the Sabbath laws is a criminal, whatever prompted him to do it. Laws might as well be abolished, if every man is to do what is right in his own eyes.

One of the most radical cures for Sabbath-breaking

is to teach prompt and soldierly obedience to authority in the home, the school, the church, that it may be practised also in the State. To the compulsory education in the laws of health that is being introduced in the public schools of the United States, there should be added compulsory education in the laws of the land. But obedience to authority must be taught chiefly at home. Dr. Reuen Thomas, an Anglo-American, and so a friendly critic, says of the United States: "It is no secret that there is no country in the world where children have so much influence over their parents as in this. I presume, on the principle of development, it is assumed that the young of the rising generation must necessarily be wiser and better than the old of the generation that is passing away. Any way, the fact remains, that that which the children strongly desire, their parents are strongly inclined to grant; and how 'to train up a parent in the way he should go' is the assiduous care of the younger members of too many of our households." Rev. J. R. Bass, Chaplain of the Kings County Penitentiary, in Brooklyn, after seventeen years' study of criminals, says: "In almost every case the primary source of crime is the want of proper authority and restraint on the part of the parents, or disobedience on the part of the child." It is time that the new American gospel, "Parents, obey your children," should be changed back to the Divine original, that future citizens may learn in their homes the first lesson of self-governors—*prompt obedience to law.*

5. The Anglo-American Sabbath is most of all *in peril of being changed into the Continental Sunday.*[775]

That is more to be feared than the Continental

plague, for its effects reach deeper, and last longer. Such a transformation of the Sacred Day would bring with it other transformations, moral, commercial, political. Continental novels, Continental toil, Continental politics, travel as the suite of the Continental Sunday.

What is the Continental Sunday? Not as seen by that hurried tourist who went from England to the Continent for a few weeks, to get materials for a favorable article about its Sundays, and relied chiefly upon his own casual observation, which were not sufficiently sharp to find out by four Sundays in Spain that Sunday bull-fights were a part of a Spanish Sunday. Mr. Rossiter, to whose article in *The Nineteenth Century*, of June, 1884, I here refer, is, however, obliged to admit that the Continental Sunday means at least half a day of shop-keeping, with some servile labor, and a great deal of noisy amusement and drinking.

I do not thus rely on that which he who runs may read, but have supplemented personal observations with the written testimony of long-time residents.

In the first section of this book we crossed Europe seeking elements of hope for the friends of the Sabbath. We shall now cross it again, scouting for the perils that are enwrapped in the Continental Sunday, whose importation to British and American shores is seriously proposed.

What is the influence of the Continental Sunday upon health, intelligence, liberty, morals, religion, in its own Continental haunts?

Bremmer, in his book entitled, "Excursions in Russia," thus pictures the Continental Sunday in that empire: "People are *everywhere busy at work* in the fields, and the market-places, in all the provincial

towns, are crowded with peasants selling potatoes, mushrooms, apples, turnips, cucumbers, etc., just as on the ordinary week days." The only difference, he tells us, is that there is *more trading*, by far, on the Sabbath than on any other day, as it is the favorite shopping day with all classes. Rev. Wm. Rice says that in Russia (as also in Poland and Greece, where the same church is dominant), "it is no unusual thing to see gross drunkenness and debauchery following the church service, and participated in by the clergy." To these testimonies, partly in the way of confirmation, partly of supplement, I may add the following statements from a letter of July 11th, 1884, from the First Secretary of the Imperial Russian Legation at Washington: "The Russian Sunday is much similar to the French and German Catholic Sundays. It is a day of devotion and rest, but also of pleasure—and even of work, if there should be necessity for it. Wine-shops are closed during hours of Divine service by police regulation." The well-to-do people in Russia make the Sabbath a holiday, but to the poor it brings double work, instead of rest.

No wonder a Sabbathless people, with no day of protected rest, no day for thought, for conscience, for home, for religion, has become a mass of volcanic discontent, ready at any moment to exchange the tyranny of a monarch for the greater tyranny of a mob, a reign of crowned despotism for a popular reign of terror.

As to the Continental Sunday in Bulgaria, Rev. F. L. Kingsbury, a missionary at Samokov, writes me as follows: "Russian influence in Bulgaria is still powerful. Last week a Russian M.D. asked me to ride on horseback with him on the Sabbath, and wondered at

my declining, 'for,' said he, 'the Sabbath with us is for the very purpose of a grand holiday.' The law in Bulgaria does not pronounce very decidedly on the subject. Recently, by a special *ukase*, Sunday drilling by the soldiers has been prohibited, which is a long step in advance. On stormy Sundays we generally have a larger congregation, because the people cannot go out so well for pleasure." The Rev. D. C. Challis, Superintendent of Methodist Missions in Bulgaria, contributes the following additional facts about the Continental Sundays of that country: "So far as I know, the Sabbath is on a level with all other holidays. No visible work is allowed—that is, shops must be shut up until after church, when all can do about what they please. In the Danubian towns many of the shops are open. In the interior only the saloons are usually opened on Sunday. I have never heard of any arrests for Sabbath work, but frequent arrests are made and fines imposed for work on saints' days, and even for work on some of the heathen holidays, which are observed quite strictly in the Balkan region, such as Hail-day, Wolf's-day, Mouse-day, Snake's-day, etc. If you remonstrate against the violation of the Sabbath, or rather its degradation below saints' days, they are quite likely to reply, 'Oh, we have Sunday every week, but Saint ——'s day only comes once a year!' Foreigners, as far as I know, do about as the natives do. The Bulgarian Catholics render the Fourth Commandment, 'Honor the Holy days.' A theological student in a dispute with one of our brethren recently denied that the Bible requires that the Sabbath be kept holy. From that you may judge of the quantity and quality of the orthodox teaching on the observance of the Sabbath."

Passing now into European Turkey, we have the following description of the Continental Sunday of Eastern Roumelia, by Rev. Robert Thompson, a missionary in Philippopolis: "The organic statutes provide that all shall be free to follow their religious convictions, and shall be protected therein; but when the Protestants of this province hoped to find in this provision ground for their young men being excused from being called out on Sundays to take part in the drill of the Reserves, they found themselves sadly disappointed. If any *law* on this matter can be said to exist here, it is ecclesiastical law. The Sunday is one of the Church holidays, and has to be observed like all the rest of them. The Bulgarians have a name for holidays which is very significant, because it so exactly describes their manner of observing them, Sundays included. The word is literally 'empty day,' a day in which nothing is done; a day passed in lazy or in gossipy idleness. Although the ordinary idea of the Sabbath is that it ought to be an 'empty day,' any infringement of this custom is easily condoned, if indeed it attracts any attention at all. It is true that the shops of Christians are generally closed; yet it is not uncommon to see shop doors open, though the windows may be shuttered, and to observe business being carried on within. The pious are expected to go, and do go to an early morning service on Sundays; but, that done, they are free to spend the day as they like. Custom allows Sunday traveling, Sunday visiting, Sunday entertainments, both public and private —in short, anything. Indeed, Sunday and the other holidays are the great social days here, devoted to exchange of calls, etc. The reason for this is that people in the East are yet only beginning to make use

of their evenings, either for social or for any other purposes. It is the Eastern custom not to go out after dark; and the ordinary hour for retiring is very early. And so, since the evenings cannot be utilized, and the daytime is devoted to business, these holidays must be seized for social purposes. The attitude of the Romanists is much the same as that of the Greek Church, which I have been describing. Perhaps they make a little more of their Sunday services, but that is all. The attitude of foreigners is exactly the same; unless, perhaps, they may be described as even more indifferent than the natives, because, not understanding Bulgarian, and finding here no churches where services are conducted in their own language, they do not go to church at all, and quickly lose any little respect for the Sunday that they might have originally had. This attitude of the foreigners, especially when they happen to be American or British residents or travelers, the supposed representatives of Protestantism, is one great difficulty that we have to contend against."

A native evangelical, Pastor Boyadjieff, of Yambol, gives further particulars about the Sundays of Eastern Roumelia. He says: "Many times when a holiday falls upon Monday, the people prepare for it on the Sabbath. Elections, with almost no exception, are held on the Sabbath, and much government work is done. The people are divided into the militia, who are in actual military service, and the reserve, which includes all the able-bodied men under thirty-four years of age. They are required to drill on the Sabbath. On this account no young men can go to church. Men of authority say that these laws should be perpetuated, for the people are not profited by

attending church. In larger centres the places of amusement, drinking, etc., are all open after noon, but before noon they only open the door, perhaps that not very widely, and sell whiskey on the sly. This, however, is true only of three or four places, and these are the largest cities, such as Philippopolis, Bourgas, and Bazardjik. In the villages the people are very religious, but are so ignorant that they hardly know what is their duty. The villagers generally assemble on the Sabbath in an open place, the younger people finishing the day with dancing. It is a rather curious fact that at times the priest of the village comes out to amuse himself as a spectator."

Continental Sundays in Greece, despite the slight reform in the matter of closing shops at Athens, to which I have referred, are in general like the convivial Sundays I have just described. I saw a Greek Sunday in 1880 at Corfu. The city was filled with country people, who had come to enjoy the annual carnival. After the early mass these devout Greeks gathered in a public square to see men climb heavenward on a greased pole, and perform other amusing feats, which none seemed to enjoy more than the priests, who were as well represented in the laughing crowd as any other class of people. No wonder these modern Greeks are incapable of such republics as flourished in ancient Greece, incapable even of furnishing their own king, since they do not give one day in the week to thought, but fill their only leisure with child's play. Such people never get out of political babyhood, but are content with the rattles which kings give them instead of rights.

As to the Continental Sundays of Italy, it is enough to say that I saw the duplicate of this Corfu carnival

at Naples on the preceding Sunday, only that the laughing priests at Naples were Roman Catholics.

What are the facts about the Continental Sunday of the German-speaking peoples? It is pictured at its best in the following letter from one of the smaller and quieter cities; and yet, even at the best, it will be found a day of labor and business as well as of pleasure.

Rev. H. S. Pomeroy, an American missionary in Prague, writes thus of the Continental Sunday in Austria: "It is customary to close shops at 1 P.M., and then the people go to concerts, picnics and theatres, which open twice on Sunday. I know of but one retail store which is closed here on Sunday morning. Many shops are open all day. The newspapers are published. The railroad trains run, and the mails are delivered in the morning and early afternoon. Churches, both Protestant and Catholic, are open in the morning, but not in the afternoon. The Sabbath-observance (?) seems to be practically the same among Protestants and Catholics, though there are a few 'awakened' parishes, with converted pastors, where one will find more regard for the Sabbath. The only days that seem at all like our American Sunday as regards outward appearance, are occasional saints' days. In a year there are two or three of these very holy days, —not Sundays unless by accident—which are nearly as quiet as our Sunday. As a rule Sunday is here a day quite free from unusual disturbances. It is a day of special amusement, a day when every one, at least in the afternoon, is expected to wear his best clothes, and do something to amuse himself; but the Bohemian amuses himself in a rather quiet and orderly fashion. The strong arm of the law is ubiquitous, and

strikes promptly and severely. There are probably fifty brass bands of various sizes and degrees of merit playing in and about Prague on a fine Sunday in summer. Of course we require our members to keep Sunday. We have services forenoon, afternoon and evening, and no one of our people would think of keeping his shop open."

Mary Gordon, writing for *The Advance*, of Chicago, gives, from personal observation, the following facts about the Continental Sunday in Berlin, as related to the workingmen: "Those who advocate the introduction into America of the German Sabbath lay especial stress on its advantages for the working classes. They argue that it would give them more recreation and enjoyment, and that by thus throwing a weekly gleam of pleasure into their hard lives, the monotony would be broken up, and the men and women rendered healthier and better, both in body and in mind. They ask that the Sabbath be no longer called 'the Lord's-day,' but 'the People's-day.' Germans will describe to you their charming coffee and beer gardens, with their merry Sabbath throngs. The picture is a bright one, but they only show you the foreground. Let us raise the curtain a little higher and get a glimpse of the background. There you find a perspective, stretching far back over Germany's past, marked by long lines of Sunday toilers, working on, as if the example of the Creator of the universe was nothing to be heeded. In the afternoon many of these laborers drop their spades, hammers and ploughs, and wend their way to some public place of amusement, but enough remain at work all day to keep the dark lines visible till the sun drops down behind the landscape. We will also look from a certain

familiar window in Berlin. It is Sunday morning, but yonder is a bricklayer at work on a new house. He makes trip after trip up the ladder with his heavy burden upon his shoulders, while the knight of the trowel sits aloft and fills the air with the metallic ring of his tool. In the yard below a sawyer keeps on hour after hour with the monotonous squeak of his saw, while his daughter, a girl of eighteen years, piles and cuts sticks into a large basket, straps it to her back, and carries it up two flights of stairs to the wood chamber. In the wash-house of a neighboring yard the women are scrubbing at their tubs. A noise in the adjoining apartment attracts your attention, and you find that the servants have been set to remove all the furniture and clean the paint, because the best time to do it is when the Americans have gone to church. The girl who has just brought in your pitcher of water says it will take her till noon to finish up the ironing left over from the day before. The same state of things prevails in the country. In going to church Sunday morning, we have passed fields where women were patiently hoeing endless rows of potatoes, often with children two or three years old clinging to their skirts, swaying about in the loose soil and crying to be taken up. So much for the Sabbath morning in Germany. The Germans themselves say these things are wrong; still they are content to keep on in the old way.

"'But look at our charming concert-gardens on Sunday afternoon,' cries a German; 'are they not the very pictures of enjoyment?' Let us pass into the concert-garden and see. First, we observe that a large proportion of the people there are not strictly from what is called 'the working class.' They are

from ranks of society where recreation during the week is much less rare, and therefore less necessary on Sunday. Then do not for a moment imagine that the poor man you see sipping his beer with his little Hans beside him is to be found in the concert-garden every Sunday. This is an 'outing' for both him and his son. His Sabbath morning is spent working at his trade, or for his employers, and two thirds of the afternoons are occupied in planting, hoeing or harvesting his own little garden. He knows that work can be done on Sunday, therefore the odd moments of the week, when an American would set his house or garden in order, are spent in smoking his pipe or dozing over his beer. Almost every branch of industry has its hurried and busy season, when many of those employed spend nearly or quite all their Sabbaths at work. Thus, though the places of public amusement are well patronized on Sunday afternoon by people who play cards, drink, or dance, till the small hours overtake them, we may safely reckon that for every workingman we see there taking one of the few airings of the season, there could be found three at home occupied in some kind of labor. For, as we have already seen, the same view of the Sabbath which makes beer gardens and theatres admissible on Sunday, makes sewing, scrubbing, digging potatoes and building houses admissible ; and it takes no very deep thinking to see that poor people, in need of money, will for the most part stay at home to save or to earn, rather than go out and spend. Theatres and dancing are not to be had gratis, and are by no means to be indulged in every Sunday by the whole family.

"We once hired apartments of a woman who kept an embroidery shop. We often passed through the store

in going out, to have a pleasant word with the landlady. Sunday morning always found her sitting in the same corner she occupied every day, bent over her work, counting threads and, stitch by stitch, wearily working her colorless life into gay flowers, destined to adorn some fine salon. Her face looked so wan that one day on returning from church we stopped at the counter and asked: 'Do you never have any Sunday?' 'Oh, yes, one can have good thoughts while sitting at work,' was the evasive reply. 'And do you never close your shop and go out?' we continued. 'Seldom; perhaps a few times a year, toward night. I can't afford it. I have my living to earn. That will do for rich people.' An American advocate of the German Sabbath, being present at the concert-garden, and seeing that tired face bent over a cup of fragrant coffee one of those 'few times a year' might have exclaimed, 'Behold, how good a thing it is to give these weary workers one merry day in seven!' But he would not, perhaps, have taken the trouble to go and learn from the old mother who was tending store meanwhile, that forty-five of the Sabbaths of the year, and at least the mornings of the remaining seven, were spent by her daughter just as she spent the Saturdays and Mondays which touched them on either side. If shopping is done on Sunday, of course stores must be kept open. There is a law in Germany that no merchant shall sell anything during the hour and a half in which public worship is held. At that time, therefore, most of the stores have half the door closed, and some of the merchants are conscientious to that morbid degree that the key is turned in the other half. But as soon as the service is over, the doors fly open with a promptness which suggests some one behind

each with the hand on the latch, saying, 'One to make ready.' We know a young man who, Sunday after Sunday, works all day at his figures. He gives as a reason for so doing that he earns extra money, and that he cannot keep his books in order without it. He frequently goes to the beer garden in the afternoon of his less busy season, but the days that find him there are less frequent than those which find him over his books. Sunday afternoon in the country is no less subject to invasion. We have counted thirty women in one grain field binding sheaves. The early morning of the day, 'so calm, so bright,' had called them to their labor, and as we saw them, the setting sun was throwing its slant rays athwart their weary faces.

"But some one asks, 'Do not the Germans go to church?' They are not habitual church-goers as we understand the term. As we have seen, Sunday has too many other interests and occupations for that. You will hardly find any one in the middle or lower classes who does not attend church once in a while—on a fête day, perhaps—and there are, of course, individuals who habitually go to church Sunday morning; but the majority of the people content themselves with an occasional visit to the sanctuary. There is but one service, and that is just as irksome to the Germans as our two services are getting to be with us. A merchant at whose counter we often made purchases, exclaimed one day, 'How can you Americans go to church every Sunday! I go once a year, at Easter, and it gives me such gloomy thoughts that I do not get over it for a week.' Our landlady accompanied us to church Whitsunday, and had been but once before since the last Whitsunday. The extra Sunday dinner, which is indispensable in a

German family, keeps the housekeeper from Sunday services.

"We may say, then, that for the lower classes in Germany, Sunday is only a half-holiday at best, often not that, and the religious element in it is like Gratiano's 'two grains of wheat hid in a bushel of chaff.' This is the Sabbath that we are asked to transplant into American soil, nay, that is already transplanted into many Western cities. But will it meet the wants of our workingmen, already restive under their burdens? Take away the sanctity of the day, keep farm laborers in the field, open stores, mills, warehouses, and other places of business on Sabbath morning; close them after dinner to open concert and dancing halls, beer gardens and theatres; and would such a 'People's-day' be better than a 'Lord's-day'? *We believe it to be in vain to think of introducing the diversions of the European Sabbath without its labor. Once take away the sacredness of Sunday, and you only open another twenty-four hours to the avarice and cupidity of man.* This has been the unfailing result both in Catholic and Protestant countries; even laws to the contrary are of no avail."

That the Continental Sunday of the Germans is a day of increasing toil to the poor, as well as a day of gayety to the rich, is still more impressively shown by numerous recent petitions and protests of the German people against Sunday work of which I have already spoken, and by many others to which I shall now refer. In Germany, in 1865, the Printers' Society of Berlin issued an appeal, in which they affirm the absolute need of mental and bodily rest after six days' hard work, both for the health and the elevation of the workman; and that six days' wages should be enough

for seven days' support ; and that experience proves that a man is not bettered in this respect by working seven days ; and they invite all labor organizations and well-disposed employers to join them in agitating against the disastrous custom of Sunday work in industrial establishments. In 1872 petitions in favor of legal provisions for the Sunday rest of the working classes were presented to the Imperial Diet, and were advocated by General von Moltke and others ; but no action upon them was taken. The next year they were renewed, with a much larger number of names. A prominent member of the Diet declared Sunday observance to be "a fundamental right of the German people, the basis of the highest inalienable and indispensable human rights." A motion to take measures toward the substantial protection of Sunday rest for all workingmen in factories met with opposition, and was amended so as to apply only to women and children. "The 'German social-democrats' have taken active part in these movements. At the Gotha Conference of the Communists, in May, 1875, at which was organized what is now called the 'Socialistic Labor Party of Germany,' a programme was issued of what they demand under the present state of society, one item of which is, '*the prohibition by the state of Sunday labor.*'" "A mass-meeting of workingmen of all classes, held in Vienna, adopted resolutions in which they declare that the interests of working people are closely bound up with those of all classes, so that the whole community receives the benefit of whatever benefits them ; that hitherto the capital importance to workingmen of a regular day of rest, alike in its sanitary, moral and intellectual influence, has not been generally recognized. They therefore resolved that it

is the duty of all classes to work together to obtain it."[31] In all parts of Germany "workingmen and employés in stores are petitioning for their right to rest." "Petitions have been addressed to the Imperial Parliament asking for the suppression of Sunday work in factories and shops." "The German Society of Paper Manufacturers, at their general meeting at Nuremberg recently, agreed to seek by voluntary consent of the members the entire cessation of work on Sunday, except in cases of absolute necessity."[32] In 1883 "a petition signed by over six thousand persons was presented to the German Reichstag, asking for a law closing all commercial and industrial establishments on Sunday."

One of many movements which manifest the growing discontent of all classes in Germany with the Continental Sunday is the "German Society of the Friends of the Workingmen and their Sunday," one of whose chief objects is thus stated: "To recover and conserve for the German people one day of rest after six days of labor; to promote the observance of this rest day as a day of worship and religious training, as well as a day of refreshment and pure and lawful enjoyment." God grant that Great Britain and the United States may never make the blunder of Germany in *losing* the day of rest and religion. Let us prevent rather than repent. Let us *retain and conserve*, lest, by and by, we find it next to impossible to "recover and conserve."

"At a recent meeting of the General Synod of Prussia, representing twelve million adherents, to which all the provinces of Germany sent up loud complaints concerning the disturbance of Sunday rest, it was reported by the Supreme Council that in Saxony

especially household work goes on, like washing, baking, or slaughtering animals. Large estates which give the good example of a Christian celebration of Sunday are very seldom found. In Prussia, Pomerania, Brandenburg, and Posen, the laborers employed on the large estates do their own field work only on Sunday. The peddling traffic fairly blossoms on Sunday, on account of the Jews, who observe their own Sabbath, but go through the villages incessantly on Sunday. Posen and Pomerania complain particularly of this. The Synods about Berlin have special grievances, as when the Berlin cattle show was opened on Ascension Day, and when Sunday horse races and Turner exhibitions take place in the very hours of Divine service. As consequences of the everywhere increasing Sunday desecration, the communication mentions estrangement from God, unbelief, disturbance of the marriage bond and of family life, drunkenness getting the upper hand, unchastity, crimes against property, murder and suicide, rapid consumption of the life forces of individuals and of the people, injury to the commonwealth, multiplication of excesses, furthering of the Socialistic movement. The memorial of the Supreme Council closes with the remark that the growing complaints about this shameful state of things must be considered as a sign of reaction in the spirit of the people which yet remains sound. The wish is expressed that 'State and Church, school and home, work together that this now shaken ground-pillar of human society may again, in rejuvenated Germany, be fastened firm.'" This document is worth many times over all the observations of travelers who see only a part of the land, and that for only a little while. At this Synod, Dr. Bauer, court preacher, of Berlin, men-

tioned, in an earnest appeal for better Sunday observance, as indications of a decreasing sentiment of respect for the Sabbath, that respectable people used the day for hunting, turning, music festivals, noisy processions, matinées, agricultural, industrial and artistic exhibitions, and for all kinds of labor and business.[33]

Let those who think a Continental Sunday is only a play-day ponder these numerous protests and complaints about Sunday work, against which the workingmen of Germany have no legal protection. When there was a law against Sunday work, it was disregarded, because the people were not taught to regard it as a law coming from God, but only from Church and State.

The increasing drudgery of the Sabbathless Germans not only overtasks the body, but, by shutting off the opportunity for culture of conscience, undermines the *morals*. To this fact Prof. H. M. Scott, of Chicago, thus testifies from recent and thorough observation combined with the evidence of statistics: "Germany is probably sinking in immorality and crime more rapidly than any other nation in Europe. In some of the cities half the births are illegitimate. In ten years saloons have increased by fifty per cent, and the people are fast becoming sodden with their immoderate beer-drinking."

German papers paint quite as dark a picture. The London *Times* of April 18th, 1883, is quoted by *The Christian* as giving the following extract from the *Kreuz Zeitung*, of Berlin: "If we look at the moral condition of our country, must we not be horrified in our inmost soul? What frightful barbarization! What an increase of coarseness and bestiality! Truly, not a few are taking their places at the head of their

brothers, the animals. Every newspaper tells us of murder, of suicide, of terrible derangement in houses and families, of unheard-of atrocities, of a moral degeneracy that must fill us with horror. . . . And turning to our social state, we see ourselves going downward on the path of destruction."

As to the effect of the Continental Sunday upon *religion* in Germany, it is rapidly demonstrating the saying of Montalembert, "No religion without worship, no worship without the Sabbath." Germany is a nation where all are church-members, but few church-goers—fewer in proportion to the population than in any other Christian nation. In view of the fact that sixty-two and a half per cent [34] of the population of any country, on an average, are able to attend church, New York is bad enough, with only twenty-five per cent of the people church-goers; but in Berlin, Hamburg, and Bremen they are only two per cent. Prof. Von Schulte, in a recent article in the *Contemporary Review* on the religious condition of Germany, declares that "the Protestant churches are often deplorably empty, and are never crowded except when some celebrated preacher is expected." He states, also, that while it is true, as a rule, that "the Catholic worship throughout Germany is better attended than the Protestant, it is also true that there are many thousands in the towns who never enter a church, except now and then at weddings and funerals, and that this is true alike of Catholics and Protestants."

In 1884, according to Dr. Stöcker's statement in the German Parliament, "the large towns of Germany have a smaller number of churches in proportion to the population than those of any other country in Christendom."

There is hope in the fact that the earnest Christian leaders of Germany recognize these evils, and are seeking to remove them. Earl Cairns, in his speech in the House of Lords on May 8th, 1883, in opposition to the Earl of Dunraven's motion to open museums on the Sabbath, read the following extract from a letter written by a German gentleman of eminence, as to the Sundays of his country, in contrast with those of Great Britain: "We Germans are, to a great extent, far removed from such a celebration of Sunday. The Day of Rest and of most elevated joy is too often robbed of its honor. The forenoon of Sunday is given up to work, and the afternoon to pleasure. That which can elevate man is often despised, but that which degrades him is sought after. On Sunday the policemen reap their most abundant harvest; on Sunday children occasion the greatest anxiety; on Sunday evening, above all other times, does the wife anticipate the return of her husband with a foreboding heart. Drunkenness and rioting celebrate their greatest triumph on Sunday; and most of the misdemeanors are committed on that day, or are intimately connected with the misuse of it. We turn, therefore, to our countrymen with the urgent request that they would, in their various spheres, endeavor to procure for the Sunday a more honorable observance in our land. If the Sunday acquires a different character, the national life will rest on a surer basis."

Meanwhile, it is worthy of consideration whether it is wise, or safe, for British or American parents to send immature sons or daughters to schools in the Sabbathless atmosphere of Germany, or any other part of the realm of the Continental Sunday. In many departments of secular learning Germany is unsur-

passed, and for instruction in these, mature Englishmen and Americans may well make pilgrimages to her famous universities. But what has Germany to teach Great Britain or America in politics or religion? Reuen Thomas, D.D., answers the latter part of the question by saying: "More than any other country Germany seems to me an illustration of St. Paul's words, 'The letter *killeth*.' Since Luther's time she seems to have been singularly distitute of what in Scripture is called 'vision'—vision as distinct from that intelligence that comes of mental culture. 'Where there is no *vision* the people perish.' In the religious realm of things, Germany is much more of a warning than an example."

As to the *intellectual* influence of the Continental Sunday in Germany, it is very significant that the Sabbathless Germans are becoming intellectually subject to the Sabbath-keeping Jews, who have ninety per cent of the newspapers of Germany more or less under their control or influence, while they promise soon to lead also in the legal profession, and have much the largest percentage of pupils in the higher educational institutions, the largest percentage also of the fine residences, and a strong and increasing representation in the German Parliament.[35] One day's emancipation from toil and amusement, whatever it may or may not have done for the *souls* of the Jews, has certainly made them the intellectual masters of the grown-up children of Germany, who take no weekly respite for mental improvement.

As to the *political* effect of the Continental Sunday in Germany, we need only to point to the fact that its chief movements for greater popular liberty are the ignorant and blundering efforts of suicidal Socialism,

whose abuse of liberty has driven Bismarck to his new plan of abridging the small liberties that German people now have, in order to save the state from brainless, conscienceless adherents of King Anarchy, whom, in the lack of thoughtful Sabbaths, they have been deluded into mistaking for liberty. Leveling all days to one plane prepared the way for the attempt to level all men to one plane, that the industrious might have no more than the idle, and the wise fare no better than self-made fools.

A Christian Sabbath is the true leveler. On its platform the rich and the poor meet together in protected rest and equal opportunity for thought. It levels up the poor of to-day to make them the rich of to-morrow.

"Denmark's Sunday is almost a duplicate of Germany's, with some slight variations for the better." So says one of its ex-pastors.

Belgium verified its title as "Little France" by a political procession of clericals, and a consequent riot, on one of the Sabbaths of 1884, and so we pass on to France, of which Matthew Arnold remarks, "A nation without a Sabbath and a home without virtue cannot be atoned for by platitudes about '*ma mère*.'"

As to Sunday in Paris, let me first give my own notes of a Sabbath in that city in 1873.—Sunday morning? No, it can't be that; look again at your calendar. All the stores are open; the street traders are getting out their carts; the cafés are preparing for larger crowds than usual at their trim tables on the sidewalks of the boulevards; the open-air theatres are all arranging for exhibitions; the cabs and 'busses are briskly driving; even the soldiers are gathering for a street parade. Yes, but that is the

Parisian Sunday, and only a little of it. You see few going to church, and many to saloons, theatres, and drives; and, worst of all, there is a great time at the races, where the President of the Republic is to be found entertaining the Shah of Persia, and betting on his favorite horse. Why has France been such a demoniac—"dwelling among the tombs, tearing and cutting itself with stones," burning its own most beautiful buildings, murdering its own best men? Visit Paris on what the almanac tells you is a Sabbath, and you have an answer. "What France wants is mothers" and Sabbaths.

Robert McCheyne's lament over the Parisian Sunday is still appropriate: "Alas! poor Paris knows no Sabbath. All the shops are open, and all the inhabitants are on the wing in search of pleasures—pleasures that perish in the using. I thought of Babylon and Sodom as I passed through the crowd. I cannot tell how I longed for the peace of the Scottish Sabbath!"

E. W. Hitchcock, D.D., ex-pastor of the American Chapel in Paris, writes me thus of the French Sunday: "Concerning the present observance, or non-observance, of the Sabbath in France, it may be said in general that Sunday is the Frenchman's *holiday*, not his *holy day*. The fêtes, 'spectacles,' concerts, operas, and theatres are made doubly attractive on that day. It is the day for the public fêtes, the popular elections [when Christians must electioneer and vote, or lose their political rights], the military reviews, the races, the illuminations, the exhibitions, the popular gatherings, political, socialistic, humanitarian, artistic. The Catholic Church allows great liberty to its members. Provided they attend early mass they may do

what they please and go where they please the rest of the day. The Protestants, as a general thing, keep the day better, but they are far from being Puritanic in their ideas. They believe in 'making the Sabbath a delight'—according to their own idea of *delight*—and would not hesitate to walk in the public parks, visit the picture galleries, attend concerts, receive their friends, etc. They realize, however, that Sunday is the Lord's-day as well as man's day, and that upon its observance is conditioned the moral and religious welfare of the nation."

Intelligent and humane Frenchmen are as little pleased with the French Sunday as visitors from Sabbath-keeping countries. Pierre Joseph Proudhon, whose communistic atheism precludes any theological sympathy with the Sabbath, nevertheless laments the restlessness and demoralizing influence of the French Sunday. He says: "Sunday in the towns is a day of rest without motive or end; an occasion of display for the women and children; of consumption in the restaurants and wine-shops; of degrading idleness; of surfeit and debauchery. The workmen make merry, the grisettes dance, the soldier tipples, the tradesman alone is busy." The Abbé Gaumé, a Catholic authority, thus echoes this condemnation of the French Sunday: "Where now do these men, women, and children, free now as to their time, resort? Ask the theatres, the taverns, the places of debauchery. The tables of surfeit and excess have with them displaced the holy table; licentious songs are their sacred hymns; the theatre is their church; dances and shows engage them, instead of instruction and prayer. Thus by a disorder which cries for vegeance to Heaven, the Holy Day is the day of the week most profaned."

In such Sundays have budded and blossomed the bloody fruits of French communism. Not until we wish to cultivate that fruit should we import its seed —the Parisian Sunday.

How such a Sunday, when it becomes national, gradually drags Christians downward until they participate in socializing and secularizing the day, is seen not only in what has been said of French Protestants, but also in the weakened Sabbath observance that is seen in many British and American tourists, when they return from a prolonged visit at Paris, whose Sunday they "first endure, then pity, then embrace." A recent American Minister to France, although he paid some regard to the Sabbath when he first went to Paris, at length became so leavened by French ideas and habits, that he misrepresented his own Sabbath-keeping land by giving a banquet to the Monetary Commission on the Lord's-day.[86] Side by side with this we place an item clipped, in 1883, from *The Independent*: "And now we have won the race for the grand prize of Paris, Mr. Keene's Foxhall coming in ahead last Sunday amid enthusiastic applause from the Sabbath-breaking Americans present." Such is the contagion of a bad national atmosphere. It is not hard to guess what would be the result of importing a Parisian Sunday. God grant that "American" may never thus be made to mean what "Frenchy" implies the world over!

But Sunday in France is not only a holiday to some, but a *working day* to more. In no land has the Sabbath been stripped of its religiousness without stripping it also of its restfulness. Sabbath rest and reverence are bound in the bundle of life together. United they stand; divided they fall. No bulwark, even of law, has been able to protect the workingman in his

natural right to rest one day in seven, except when employers and employees have been made to feel that the law was founded on Sinai's granite of Divine command. Those who will not have the Sabbath as a holy day cannot have it long as a rest day. When the Sabbath is made not a day of prayer, but of play, it soon becomes to the poor a day of toil. Robert Collyer, D.D., Unitarian, who does not seem to see the relation of his oft-repeated defence of Sunday recreation to the Sabbath's extinction, said, in 1884, in *The New York Tribune:* "I remember when in Paris, in 1865, counting *forty different kinds of workingmen* busy at their tasks as I walked on Sunday morning from my hotel to a church not far away. I wondered where that would end, and saw the end in 1871 in the fires that had been kindled by the Commune." Shortly after the recent repeal of the French law against Sunday work, in a discussion of the question of the length of a day's work in factories, it was voted to limit the hours of work for all females, and for boys under eighteen years of age, to eleven hours per day, and to six days per week, without prescribing which of the seven days should be given for rest. For French working*men* there is no protected rest. *They* must work seven days for six days' wages. Making the Sabbath a French holiday for the rich has made it a working day for the poor, and that too with no gain even in money for the loss of health and morals.

That chapter of French history is in danger of repeating itself in Great Britain and the United States. If we are not blind to the philosophy which history teaches by awful examples, we shall learn without experience that when the Holy Day becomes a holiday it ceases to be even a rest day. Taking religion out

of it, takes rest out. As little thieves, being lifted in through small windows, open the door for greater ones, so an opening in the laws for Sunday play allows that to open the doors to Sunday work, as on the Continent. Few contend for Sunday as a working day, but making it an ecclesiastical day or a holiday comes to the same thing in the end.

The *political* fruitage of the French Sunday is nearly as bad as its commercial, moral, and religious results. A Sabbath-keeping republic could not have dealt with Madagascar and China as unjustly as France has done, nor with its own people as despotically as the earlier French Republic did at the Revolution. Colonel Forney, a man certainly not prejudiced by religion, writing to his Philadelphia paper from Paris, a few years ago, after describing the various kinds of dissipation he had witnessed on the Lord's-day, said, "This is Paris on Sunday. When that day of rest is dishonored in America as it is here, freedom will have gone from us forever." Joseph Cook says: "Give to America from sea to sea the Parisian Sunday, and in two hundred years all our greatest cities will be under the heels of the featherheads, the roughs, the sneaks, and the money gripes."

The Continental Sunday in Spain (which is duplicated in Portugal) is thus described in a letter from Marvin R. Vincent, D.D., of New York, based on personal observation (April, 1884): "The Sunday in Spain is much like the Sunday everywhere on the Continent. It is a holiday and a gala day. I spent a month in the French Basque Provinces just over the Spanish line, my headquarters being Bayonne. Here a great fair was in progress, being opened on Sundays as on all other days. The beautiful

promenade outside the walls was crowded with people, and shows of every description were in full blast. On two of the Sundays there was a grand regatta on the Adour, attended by thousands of people. It is no different on the other side of the frontier. The Spanish Basque are strong Ultramontanes, and for that reason hard to be reached by Protestantism. The Roman Catholic Sunday is in full vigor. Trade is carried on, or suspended only for amusement. If you go out into the country you find groups of peasants everywhere, dancing or playing ten-pins. In town, wherever there is an open place and a high wall, you will see the favorite game of *pelota* or ball in progress. The people are quiet and well-behaved.

"Of course, the churches are open for mass in the morning. The saying runs that the women go to the church and the men stand outside and smoke cigarettes. The bull-fights always take place on Sunday. While I was at San Sebastian, where there is a bull ring accommodating, it is said, ten thousand spectators, there was a course of fights extending over several days, including a Sunday. Special trains were run, and people poured into the town from every quarter. At Granada there was a bull-fight on Sunday, and I was much edified at the conversation of some Englishmen at the table, to the effect that, as it was one of the national institutions, they must go and see it. I was delighted to hear one of them say next morning that he had not slept all night from the horror of the impression he received."

Rev. William H. Gulick, a missionary in Spain, gives the following full and reliable report of *Sunday in Spain among the Roman Catholics* (May, 1884): "I have lived in Spain twelve years, and in Spanish

America three years. The result of my observations among these communities during these fifteen years is that the Sabbath as *such* is practically *unknown* in the Spanish Roman Catholic Church. If any difference is made in these communities between that day and any other of the days of the week in the suspension of ordinary occupations, it is not in deference to the Divine command to 'remember the Sabbath day to keep it holy,' but because of the fact, or of the accident, that it is one of the 'Feast Days' of the Church. As *such* and *only* as such have I ever known any Spanish Roman Catholic to observe the day. Is the question then asked, *How* is the Sabbath observed by the Spanish Roman Catholic? With those who are in the habit of keeping with a measure of strictness the general feast days of their church, the Sabbath comes in for its share of 'observance;' but it must not be overlooked that as a feast day it is, even with the most devout, probably the least important one in the entire Roman Catholic calendar—except when one of the great 'movable feasts' falls on that day—and then its *extra* observance is due to that accident, and not to its being the Lord's-day. In what manner, then, is it observed? In Spain out-door work is generally suspended on that day, and all government offices are closed, as they are closed on all feast days. But, as a rule, stores and business offices of every kind (not governmental) are open until eleven or twelve o'clock. During the afternoon the entire community gives itself up to diversion. It is the day *par excellence* for the bull-fight, and the evening for the theatre and the opera. In short, all the devices of amusement and pleasure are crowded into that day—these being more or less quiet, or more or less reckless and noisy, ac-

cording to the habits of the community or the accident of the season. Is the universal Sabbath-breaking by Roman Catholics due to the fact that it is considered only a venial sin? The average Spanish Roman Catholic, be he priest or layman, does not *consider it any sin at all.* It is very frequently the case that the parish priest, especially the priest of a village or town, is strenuously in favor of having the great market day held in his town on Sunday, because, by the greater gathering together of the people for business purposes, he thinks is sure to have a larger attendance at mass, and so correspondingly larger offerings from the congregation. But have we not seen the statement lately going the rounds of the press that a society has recently been formed at Madrid by eminent Roman Catholics for the better observance of the Sabbath? That may be a new society in Madrid, or it may not be; at any event, the idea, such as it is, is nothing new in Spain, and has no significance whatever. In the year 1872, in Santander, a society of exactly the same kind and intent was formed, that published a ten-page pamphlet entitled *El Domingo.* The larger part of the pamphlet was an able argument in favor of Sabbath suspension of work, and of Sabbath rest, chiefly based on French writings, but liberally fortified by the Sabbath laws of some of the United States, and by Old Testament texts and arguments. It is almost Puritan in its severity, and one would say as he reads, 'Surely, the Spanish Roman Catholics are not as other Roman Catholics; there must at least be among them an influential body, who esteem the Sabbath as highly as the most orthodox Protestants do!' But when the last page is reached, and the argument is to be clinched, and the rules of the association are

announced, the illusion vanishes, and the aspiration of those who, with really devout intent, are trying to rally their co-religionist to a new crusade becomes apparent. They exclaim: 'Well known are the words that the one Most Holy Virgin spoke to the children shepherds of the Alps in the Mount of la Salette, and which she charged them to repeat to all men: "Blasphemy and the profanation of Feast Days are the sins that most deeply arouse the indignation of my Son. Tell my people that if they do not cease from these sins great punishment will fall upon the world; as also if they do depart from these evil things days of happiness will be their lot." ' Then follows the title of the society, '*Associacion para la Observacion de los Dias Festivos*,' and in the succeeding rules and regulations the Lord's-day is never once mentioned, only '*dias festivos*,' among which it is hopelessly lost. 'But,' it is asked, 'is there not a manifest recognition of the Divine sanction of the Lord's-day, as such, in their extended arguments in favor of its better observance?' None at all. It is perfectly obvious that the writer or writers of the pamphlet in question assumed the title, 'Sunday' (*El Domingo*), and filled its pages with good arguments in favor of keeping it better, merely because those arguments are immeasurably more convincing of the common-sense of all men than the best that can be found or written in favor of any other feast day of the Roman Catholic Church. In their failure to discriminate between the Sabbath and the other feast days of the church they naturally take the most convincing arguments that they can find in support of keeping any feast day. And, further, they make use of the argument for the Sabbath because of

the notable support it receives from the stringent Sabbath laws of the United States, and because it is the *only* feast day for which they can find Scriptural sanction. And if, they argue, such good reasons can be given for the keeping of Sunday, one of the least important feast days, how much stronger must be the reasons for keeping the much more important saints' days and holy days of the Church! The grand ladies who have lately visited the store-keepers in Madrid, trying to induce them to close on Sundays, and threatening to withdraw their patronage if they do not do so, equally included in their promises and threats all the feast days on which suspension of business is inculcated by the Church. The valuelessness of this movement as one of true reform, and its manifest lack of religious sincerity, is shown by the comments on it of the independent press, which says, in substance: 'They call on the poor shop-keeper, who is struggling to supply his family with a mouthful of bread, to close his store on the very days on which he invariably makes his largest sales, while they—what burden do they propose for *themselves* in order to carry on their zealous crusade for the feast days? As every one knows, Sunday is ever for themselves the chosen day for the opera, for the theatre, for the ball, for the bull-fight, and for every amusement. Away with such a religion! And may it not be added, They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.' In this Madrid movement—undoubtedly as sincere and as good a one of the kind as has ever been attempted in Spain—we have a perfect illustration of what the

Spanish Roman Catholic counts as 'keeping' the Lord's-day, or a feast day—suspension of all useful business, and, if the individual so wishes to use his time, abandonment to any and every kind of amusement that the world around him offers.

"The Spanish Protestants accept heartily the Biblical idea and teaching of the Sabbath, but it must be admitted that their practice generally is more after the Continental Protestant models than the old-time New England practice. And this is not perhaps to be wondered at when so many of their best pastors, and some of the foreign missionaries, who are of German, French, or Swiss origin and education, preach and practise regarding the observance of the day so differently from what is generally considered orthodox on the subject by evangelical Christians in England and the United States."

In view of the fact that when Spain had liberty thrust upon her a few years ago she proved morally and mentally incapable of retaining it, largely because her Sabbaths had been spent in child's play and vice instead of mental and moral culture, thoughtful Englishmen and Americans will hardly feel that the Spanish Sunday is a good institution to adopt in lands where the people are rulers, and so must spend at least one seventh of their time in the culture of brain and conscience, if they are to retain their liberties.

A holiday Sunday, by corrupting the common people, blood-poisons the nation.

As to the moral and social fruitage of the Spanish Sunday, it is all represented in the one fact that Spain is nineteen centuries behind the times, spending her holidays in bull-fights and other coarse festivities, such

as were seen at Rome in its Pagan days, while two thirds of her people[87] are unable to read or write.

> "Yells the mad crowd o'er entrails freshly torn,
> Nor shrinks the female eye, nor e'en affects to mourn."

Is that description of a holiday in pagan Rome of nineteen centuries ago, or of a Sabbath in so-called Christian Spain of to-day? It is as true of one as of the other.

The Lord's-day becomes the devils' day wherever it becomes a mere holiday. When Bacchus and Venus are given half of it, they take the whole. As a fallen archangel became the prince of devils, so a Sabbath profaned soon becomes the worst of days. Continental history proves what Sir Walter Scott said of the Continental Sunday: "Give the world one half of Sunday, and you will find that religion has no stronghold on the other half."

European Sabbath history proves conclusively that whenever the Sabbath is not considered a divinely appointed day of rest and religion, but only an ecclesiastical or national holiday: (1) The religious elements of the day grow less and less, until the day becomes a holiday for the prosperous, and a day of toil, like all others, to the poor, who do not even reap financial gain in return for their loss of rest and religion; (2) the saloon usurps the place of the home as the centre of Sabbath life, with consequent increase of drunkenness, unchastity, and other crimes, which empty the churches to fill the jails; (3) the common people, by spending their Sabbath leisure in frivolity, remain unfitted for the well-balanced civil liberty which the British and American peoples are enabled to enjoy,

chiefly by their thoughtful Sabbaths, which have made them in mind and morals capable of self-government.

To put the historic development of the Continental Sunday more concisely, its downward steps from

Holy Day, are :
Holiday,
Work day,
Devil's day,
Despot's day.

Men propose, in the interests of workingmen, to introduce this Continental Sunday into Great Britain and the United States, as if it were not the proven foe of both labor and liberty.

They have imported the Continental Sunday into Mexico. How does it work? Two letters I have received from missionaries show that *it* does not *work*, but the people *do*. Rev. Rollo Ogden writes thus : "The Mexican Sunday is the Continental Sunday brutalized. It is the day for bull-baiting and cock-fighting. It is the time for especial license, for giving loose rein to the coarser passions, for drunkenness and brawling. The priesthood make no protest. If 'the faithful' will only go to a hurried mass in the early morning, it matters not what they do the rest of the day. The disregard of the day has worked out into another evil. There is *small cessation of labor*. Shops and stores are open nearly as on ordinary days. The competition of employers results in robbing the workingman, more and more, of a day of rest. The great feast days are the only days that they suspend all work. There being about thirty of these, the result is that the Mexican workman is robbed of one half his rest days. This may be one reason why he is of small stamina and short life. I consider this one of the

most important lessons of the Mexican disregard of Sunday. *The license of the few is not consistent with the liberty of the many.*"

Rev. Samuel P. Craver, another missionary in Mexico, gives the following picture: "Sunday in Mexico is as far removed from our ideas of the Christian Sabbath as can be imagined. Mass begins at 4 o'clock, or at the latest at 5 A.M., and continues at frequent intervals until noon. This gives a chance for various classes of people to attend to their religious duties *before beginning the occupations of the day.* The hucksters and market people are the first to attend mass, so that by a very early hour they can have their wares ready for sale. Then follow other classes of people, many of them carrying their baskets with them to church, so as to make their purchases after hearing mass. Some buy first, and carry their effects to the church with them. So at an early hour on Sunday morning the streets are thronged with multitudes coming and going to church, to market, to the stores, many laden with their purchases, others crying their wares about the streets, and all intent on making the Sabbath *the* great day of the week for buying and selling, arranging business affairs, paying debts and collecting bills, and, in short, doing all sorts of trading that can be deferred till that day. The stores of every description drive the most flourishing trade of the week on Sunday forenoon. By noon, or a little after, dry goods, hardware, and most other stores close, leaving the field free for the grocery stores, liquor shops and cigar stores for the rest of the day, and till 10 o'clock at night. Of course liquor flows freely, and by noon or 3 o'clock drunken men and women abound on the back streets and low portions of the town or city. Having trans-

acted most of the business, and attended to spiritual interests in the forenoon, the afternoon and evening are given up to the pursuit of pleasure or entertainment, in drives, walks, shows, cock-fights, bull-fights, the ball, and the theatre. Manual labor is generally suspended, but not always. The Romish catechism in general use requires Spaniards and other white people to abstain from manual labor, but allows the native or Indian population to work if occasion requires it. In short, Sunday is the noisiest, busiest, most unhallowed day of the week, known more by its noise and business activity than by the cessation of work. There are no laws for the public touching the observance of Sunday, or, if they exist, they are never heard of. The Romish Church does nothing to promote the sanctification of the day, but, on the contrary, favors in many ways its desecration. Frequently, in building churches, the priests will call out the laboring classes on Sunday to carry stone, lime, sand, and other materials for construction, leading the gangs of burdened men and women with bands of music. In no sense does the Romish Church contribute essentially to the moral elevation of this people, but is doing much to sink them lower in degradation and vice."

The Continental Sunday has been fully imported by South America[38] also, and the following letter from Rev. A. M. Merwin, missionary in Chili, will show what changes such an import would make with us in toil and trade, in morality and religion : " The general disregard of the Lord's-day on the west coast of South America is most painfully apparent. The police records in all the large cities show that the Sabbath is the day of all the week most noted for drunkenness and crime. It is the day usually chosen for elections,

bull-fights, and horse-races. The theatres are open ; gatherings for secular purposes are frequent ; the markets do the most thriving business ; many retail stores are open at least half the day ; the small grocery and liquor shops never close their doors until midnight ; the dancing houses are filled with noisy crowds ; and where railways are found, additional trains are made up for the accommodation of excursionists. Yet in some places there is apparently some regard for the observance of the Lord's-day. The majority of the people abstain from active labor, and appear in holiday attire. In the forenoon the churches are pretty well attended, mostly by women, who spend half an hour at mass. A few of the most conscientious Romanists will not go to a theatre on the Sabbath, and I have known several who endeavored to spend the day in a truly Christian manner and spirit. One rarely meets, however, with such examples. Great laxity is permitted by the priests. In Lima, for instance, priests are often seen on Sunday nights at the theatres, and sometimes with persons of low character. I know, however, of a Chilian priest, who, after a visit to the United States, protested against Sabbath desecration in his own country.

"As to the observance of the Lord's-day by *foreigners* on the west coast, there is much to be deprecated as well as much to commend. Many Protestants, after a short residence on the coast, become indifferent to the obligations of the Sabbath, especially in the numerous ports where there are no evangelical services. Base-ball, cricket, lawn-tennis, card-playing, and other amusements are the order of the day among Anglo-Saxons in some localities. The Germans are still

more indifferent. They have some churches in their colony in the South of Chili, but even there they make the Sabbath a day of worldly pleasure, rather than of worship and spiritual improvement. In Valparaiso there was, some years ago, a German congregation of about one hundred persons, whose public service was held at 10 A.M. This hour interfered with the plans of many who wished to spend most of the day in the country. An earlier hour was appointed, but this was found too inconvenient. The congregation dwindled away, until it was thought best to give up Sabbath services altogether, and the church edifice was sold to our Chilian Protestant congregation. Perhaps in this case the fault was more that of the clergyman, who was a rationalistic preacher, than of the people. Some of the more serious-minded Germans have lately gathered for worship under the guidance of a more spiritual leader, and others are connected with the Union Church, where services are held in English. The Scotch, mostly Presbyterians, are, as a class, more scrupulous about the observance of the Sunday than are other foreigners on the west coast. This is especially so in Valparaiso and Santiago, where they form the majority of Protestant church-goers. Among these you will find men who will not become stockholders in establishments where unnecessary work is done on the Lord's-day ; young men who have resigned lucrative situations rather than violate the Sabbath ; prosperous business-men at work in the Sabbath-schools ; Christian families where the children are made to feel that the Sabbath is a delight ; and workingmen who count it a privilege to visit the sanctuary on the first day of the week.

"The Protestant Chilians who have been gathered

into three or four churches by the missionaries of the Presbyterian Board have some difficulty in comprehending the full weight of the commandment, 'Remember the Sabbath-day to keep it holy.' Yet, on the whole, their observance of the day is commendable. Some have given up good employments, rather than transgress the commandment. Others close their stores while rivals do a thriving business. Men and women patiently bear the sneers of relations and friends who would have them join in worldly festivities on that day, and some come from a long distance to attend Divine service in the Lord's house.

"On the whole, you can form some idea of the condition of affairs on the west coast of South America with regard to the Sabbath question, when you remember that among the ten or twelve millions of the people, Romanism of the worst type is the dominant religion, and that there are not more than a dozen Protestant congregations, most of them in Chili, and the majority quite small—only these to lift up the standard in favor of the observance of the day so honored by the Great Head of the Church, so necessary for the development of Christian character and the spread of the truth, and of such vital importance to the welfare of the nations. The outlook would be more hopeful if the leading men in those republics would adopt the following sentiment uttered in my hearing by a prominent Chilian journalist, 'Your Christian Sabbath is needed here to check this tide of materialism, infidelity, and superstition.' "

But is there any real danger that the Continental Sunday will invade Great Britain or the United States?

It has invaded the United States, and partly capt-

ured Cincinnati, Chicago, St. Louis, New Orleans, San Francisco, and large country districts also in the south-west and north-west. California may be said to have the full-fledged Continental Sunday. The description of her Sundays given in a recent number of *The Nineteenth Century* is erroneous in three sentences out of five. It was favorable regardless of facts. Says A. T. Pierson, D.D. : "In California pleasure runs riot on Sunday, and there also is the American hot-bed of communism. No other state has had a Kearney or a Kalloch, and the very atmosphere is foul with lying, blasphemy and perjury. The foundations of the family are loosened ; conjugal infidelity is winked at as a common and venial offence ; gambling is so fashionable that fortunes won or lost by practices that mark a blackleg imply little or no disgrace. The shamelessness of vice at noon-day on the Sabbath, and on public thoroughfares, would have seemed becoming only in Sodom and Pompeii, and calls down similar judgments from Heaven. This was the impression made on me by weeks of observation, especially in Sacramento and San Francisco, and confirmed by the testimony of some of the best citizens on the Pacific coast. Has all this low state of social morality nothing to do with the disregard of God's Holy Day? The decay of Sabbath observance began in pleasure-seeking, in a disposition to turn at least a part of the day to the ends of worldly amusement. Then, in justification of this, a sufficient ground was sought either in the abrogation of the Sabbath altogether as a Jewish institution, or on the plea of the necessity of a day of diversion for the sake especially of the working classes. Then open infidel sentiment began the assault on the Sabbath as a relic

of superstition, insisting that all religious restraint is tyrannical and intolerant, and in the name of liberty demanding that there be no distinction between the days of the week, that every man has the right to do as he will, whether in business or pleasure, on Sunday." So the law was first neglected and then repealed. Rev. Dr. Cuyler, of Brooklyn, N. Y., writing from San Francisco, says: "By actual examination there are only 45,000 church-goers, both Protestant and Catholic, out of a population of 350,000." The editor of *The Daily Times*, of Watertown, N. Y., who is not at all a special advocate of Sabbath observance, found the sensibilities even of a secular journalist shocked by the convivial and commercial character of the California Sunday. He writes: "People who were very orthodox East are very liberal here. They do not consider that there is any harm in visiting friends and acquaintances. A great many retail stores are kept open, so that purchases can be made as well upon Sunday as upon a week day. A billiard saloon at the hotel at which I stopped in Los Angeles was open Sunday evening, and the crowd in attendance would have made a very respectable congregation in almost any church." A San Francisco minister says: "In many parts of California many businesses, otherwise honorable, have been impossible to Christians because of Sunday work." Even the anti-Sabbath *San Francisco Chronicle* admits that "a great offence against the proper observance of Sunday is made by the processions which march through the streets with bands playing martial airs." This is declared to be "a nuisance which ought not to be tolerated, as it is offensive to many people, and certainly does no one any good."

But this cyclone of Sabbath desecration is not ravaging California alone. Rev. D. C. Leonard, of Salt Lake City, writes me that there is no Sunday in the mining districts, that the Mormons spend Sunday after the Continental fashion, in visiting, riding, and hunting—the mission Sabbath-schools being well attended "when the weather and going are bad." A gentleman of Denver, Colorado, writes me that some business places of every kind are open on the Sabbath. The same is true of many Western cities, which have reached the third stage of the Continental Sunday—Holy Day, holiday, *working day*.

One Sunday when there was a spasm of law enforcement in St. Louis, persons were arrested in connection with 786 business establishments, including 12 manufactories, all of which were requiring men to work illegally and unnecessarily in a very Continental fashion. When sensualism captures the Sabbath anywhere, selfish industrialism soon hastens to share the spoils. A Dakota missionary writes: "The hardest matter we have had to overcome is the desecration of the Sabbath. People will hunt, and it is difficult to keep the stores shut. I find it so hard to establish anything like a religious sentiment and to hold on to the boys. The year has not been what I had hoped. The people have been so worldly-minded, that to keep up the regular meetings is about all that we have accomplished." In not a few Western States and territories, Sunday is already a day for fishing, hunting, visiting, ball-playing, and marketing—a working day to thousands, and a demoralizing holiday to many more.

Within a few years the Continental Sunday has made great headway in Chicago. A little effort by earnest men might have mended the broken levee, when

the leak began, but now the city is flooded with both commercial and convivial Sabbath desecration. *The Union Signal*, in 1884, thus described the downward movement: "Nearly thirty years ago the performance of a sacred drama on a Sunday evening threw the virtuous city into a fever, which in its course worked off the virus of the miasma. Ten years ago the low theatres and concert halls began to open slyly, then to illuminate their entrances, then to entice by the music of orchestras, and now nearly every theatre in the city, high-toned and low-toned, flaunts its Sunday performances in the newspapers, and makes the street approaches brilliant with electric lights and alluring with music. It goes without saying that every rum and beer shop is open, front door and back door. Grocery and provision stores drive a brisk trade on Sunday morning, side by side with the barber, the newsdealer, and the butcher, and for several weeks past the paving of an important thoroughfare has gone on seven days in the week, unchecked by civil authority or Christian sentiment. Good people, wake up! or else for your long sleeping you will not even recognize, nor hear the voice of the angel who may in God's mercy be sent to warn you to depart from this Sodom."

A distinguished New England preacher published not long since the following testimony: "I was in Chicago in July, occupying the pulpit of the Second Presbyterian Church for three Sundays. The First Presbyterian Church is within a hundred yards. Other influential churches are in that immediate neighborhood. But the whole of them together are not strong enough to prevent the opening of a huge beer hall and garden close to their very doors. This, be it remarked, in what is considered the most respect-

able part of the city, where some of the wealthiest Chicago merchants live. This beer hall and garden is open every day of the week, but it seems to be particularly open on Sundays. On the Sunday in July to which I refer, it seemed to have a patronage far in excess of the most popular churches. And 'if these things be done in the green tree, what shall be done in the dry?' If they be done in the very teeth of the most influential religious men of the city, what will they do in those populous parts where the poorer men and women congregate, and from whence too often churches emigrate?"

Rev. J. C. Armstrong, Superintendent of the Chicago City Missions, writes thus of the present Chicago Sunday: "The great business houses are closed, but very many smaller ones are open. I see people carrying packages of various sizes and shapes from dry-goods stores, but more frequently from grocery stores and meat markets. Squads of men repair our streets, lay gas pipes, etc. Some stone and brick are drawn, and some building is done. Beer gardens flourish like green bay trees, and the blame for this is due to a mayor in whose bonnet a large bee buzzes. Let a beer-garden procession start for Gehenna, and he is ready to honor it by his presence. The way he has stooped—no, *crawled*—to conquer, is pitiful."

Arthur Little, D.D., President of the Chicago Sabbath Association, gives a similar description of the Chicago of to-day, in a recent sermon: "I have no time to paint the monochromatic picture—all black—of Sunday desecration—all the theatres open in the evening, and many of them in the afternoon—all the four thousand saloons, unable to destroy bodies and souls enough during six days and nights, demanding the

privilege, in defiance of law, of keeping open all day Sunday—the most of the multiplied railroads running their trains—the great daily newspapers issuing their largest edition, both as to bulk and numbers—processions, civic, military, religious, socialistic, and avowedly for pleasure, with noisy bands of music disturbing those who desire to worship God, or be quiet in their own homes—excursion boats and trains in the summer, and parks and groves thronged with pleasure-seekers—avenues thronged with those riding for pleasure—socialistic and communistic gatherings in conspiracy against the existing order of society—and, quite as alarming as anything else, the amazing apathy of those who in their hearts revere and honor the day." In Chicago, as in San Francisco, New Orleans, Cincinnati, and St. Louis, Sunday is the weekly carnival of crime.

Even in the Eastern States, the recent encroachments of traffic, especially in liquor, and of amusements, especially Sunday excursions and Sunday concerts, upon the rest and religiousness of the American Sabbath, have been very serious. One of the most notorious of these was the transfer, in 1884, of the Wednesday and Saturday afternoon concerts in Central Park to Sabbath afternoon, by the Park Board, when there had been no general demand for such a change ; without even a petition for a transfer of the concerts, from workingmen or others ; without giving citizens who were conscientiously opposed to having their taxes used to support Sunday concerts a chance to be heard. This action, by which two concerts were taken away from the Sabbath-keeping people, to give one to Sabbath-breakers, at public expense—a use of public money as inconsistent with religious liberty as if it

had been used to hire a band of preachers to instruct the park crowds in Sabbath-keeping, instead of being used to hire a band to "shoot a breach into the bulwark of American Sunday observance" (as the *Staats Zeitung* described it)—was unanimously commended by the Sabbath-breaking newspapers of New York, but as unanimously condemned by nearly all others, as illegal,[22] unfair and unsafe. The affair was a concession to the German idea of Sunday observance, wrought in German fashion, by the monarchical edict of the un-American Park Commissioners. Instead of being a *resistance* to "the intolerance of a very small fraction of the population," it was a *manifestation* of just that—the intolerance of a few, who would not wait to hear the voice of the people. *The Christian Union* wisely suggested that "in seeking a remedy for such an evil, a negative protest would usually be less effective than a positive petition, for instance, in this case, for the restoration of the Saturday concerts, reciting that by the early-closing movement a large proportion of workingmen and women have Saturday afternoon free; that without notice or opportunity for discussion, they suddenly find themselves deprived of their Saturday afternoon music, and they therefore request that it be re-established." To this might be added reasons why the Sunday concerts should be discontinued.

Similar concerts are given on the Sabbath in Boston, and are being plotted for in Brooklyn and other cities. Let workingmen be warned that behind these Sunday bands the Continental Sunday is marching upon them, bringing Continental toil, Continental wages, Continental homes, Continental morals, Continental "liberty" (?).

The Sunday concerts in New York were followed

up, on October 12th, 1884, with a new inducement to Sabbath-breaking—the reduction of the Sunday fares and the increase of the trains on the elevated railroads, of which *The Independent* said : "The reduction adds another to the already numerous temptations to the masses to use the Sabbath as a day of frolic and dissipation. Those who want to preserve some vestige of the Sabbath of our fathers need to be active and watchful."

The van of the Continental Sunday has even invaded New England, chiefly in the form of Sunday excursions, which are demoralizing the rural districts as well as the cities. One fact is ominously representative of New England's progress (?) in this matter. Clark's Island, near Plymouth Rock, the island where the Pilgrims shivered through their first Sabbath on shore, because they would not work on that day, even to shelter themselves, now resounds with Sunday sports. Twenty-five per cent of the population of Massachusetts is foreign, and as many more are their children, so that the New England Sabbath is already in almost even-handed conflict with the Continental Sunday.

It is often assumed, in defence of Sunday excursions, that they carry the degraded of the cities away from their bottles. Nay, they carry their bottles with them, and find more on the picnic grounds as readily as in the lowest city streets ; and not only so, they carry the hellish uproar of the city haunts with them, and compel the quiet residents of their country resorts to share it. New England's Sabbaths will not much longer be her pride if these law-defying country excursions are allowed to continue their baleful education in lawlessness and immorality.

The labor of the Continental Sunday, as well as its

amusements, is beginning to appear in the United States. A rapidly increasing number of workingmen and tradesmen, connected with railroads, saloons, newspapers, mails, expresses and cabs, confectioners, tobacconists, butchers, bakers, grocers, barbers, etc., are being robbed of their God-given right to the Sabbath of rest, and so prepared by overwork and lack of moral culture for vice and revolution.

In approaching Great Britain the Continental Sunday puts its best foot forward—the request for the Sunday opening of museums, not so much that workingmen may get in, as that the Continental Sunday may get in.

Even in Scotland and Canada the prow at least of the Continental Sunday has touched the shores in the Sunday trains, Sunday mails and Sunday excursions.

It will be instructive to seek the origin of this Continental Sunday which threatens the English-speaking nations. Such a study will show us that the Continental Sunday may reach us by Parliaments and pulpits as well as by museums and excursions.

This Continental Sunday of to-day, with all its toil and turmoil, may be traced back to two small fountains, one religious and the other political, which have each a warning for us.

Constantine,[276] in the first Sunday law enacted in Europe, allowed the farmers to work on Sunday, and to make it their market day, thus permitting both Sunday work and Sunday trade, on a limited scale, which prepared the way for both on an unlimited scale —warning law-makers of to-day that only strict Sunday laws will avail to protect workingmen against the tyranny of capital.

The other fountain of the Continental Sunday is the hazy view of the Sabbath held by Luther,[111] who, in the heat and hurry of his reaction against Romish festivals, too much confused the Sabbath with them, and at times seemed to deny its Divine authority.[926] He said: "Keep the Sabbath holy for its use both to body and soul; but if anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on the Christian spirit and liberty." In another place he says: "No day is better or more excellent than another. Some one day, at least, must be selected in each week for attention to these matters [worship and instruction], and, seeing that those who preceded us choose the Lord's-day for them, this harmless and admitted custom must not be readily changed. Our objects in retaining it are the securing of unanimity and consent of arrangement, and the avoidance of the general confusion which would result from individual and unnecessary innovation." If any are disposed to think Luther an almost apostolic authority on the Lord's-day, they would do well to recall his views of the Lord's Supper, which are rejected by most of the Americans and Englishmen who quote his views on the Sabbath as very weighty. It is not fair to expect noonday light in the early morning. Luther's views about the Sabbath are not any more weighty than his confessedly erroneous opinion that the Epistle of James was "an epistle of straw." It is strange, too, that those who claim the sanction of Luther's great name for the Continental Sunday have not noted his

condemnation of spending holy days in "idleness, drinking, gambling, by which God is more sinned against on holy days than on any others." In the letter to the German Emperor, in which this condemnation of rioting on Sundays and holy days occurs, he says: "Let holidays be abolished and Sunday only be kept." He urged a sober, reverent, thoughtful, worshipful Sunday, but he put behind it, in place of the Pope's authority, not God's, but only *utility*, and so unconsciously prepared the way for the Continental Sunday.

Calvin[772] uttered sentiments on the Sabbath similar to those of Luther, and, strange to say, those who condemn him most bitterly for the death of Servetus, and repudiate altogether his theological system, quote him as an almost inspired authority in his careless statements about Sunday recreation. His mistaken words, with similar ones from Melanchthon, Tyndale,[39] and other religious leaders,[11] have caused many of their followers to deem it no sacrilege to spend in business or amusement a day whose sacredness they ascribe to nothing more than custom and the Church. We all need to use the prayer of Leighton, "to be delivered from the errors of wise men, yea, of good men."

The few who advocate such views to-day as "advanced thought" are really four hundred years behind the times, groping in the twilight of Protestantism's early errors, which the Scotch, English, and American churches long ago left behind. The only reason that the American and the English echoes of Luther do not produce a Continental Sunday in their own lands, is that no one of them is a "Protestant pope," whose opinions are received as the law of the land.

The Rev. W. H. Havergal finds the roots of the German Continental Sunday in the following facts, which are closely connected with those just mentioned: "The decalogue is kept out of sight, and rarely comes within hearing. In neither Protestant nor Roman Catholic churches is any transcript of the Ten Commandments to be seen. Occasionally a copper-plate ornamental copy is hung on the wall in a Roman Catholic house, but then the version of the commandments is false and treacherous, the second commandment being altogether omitted, and the fourth abbreviated to 'Remember the festivals.' Thus is Jehovah insulted by the omission of all allusion to His own day, and thus are the people brought to regard the festivals of the church in the same light as the Sabbath. The people even call a church holiday 'Sunday.' For instance, they say, 'There will be no market on next Tuesday, because it is Sunday.' Thus, by bringing down the Lord's-day to a mere holiday, and elevating the mere holiday into a Sunday, the people are induced to spend all alike." God's law is broken to honor man's.

History proves that a Sunday urged on ecclesiastical and humanitarian grounds alone, even when embodied in civil law, is powerless to halt unregenerated selfishness, even in its work and trade, for one day in seven.

Only the Divine "Thou shalt" awaking the "I ought" of human conscience can enforce even the *rest* of the Sabbath, and make civil laws effective in its protection.

The dykes that protect our Sabbath against the seas of selfishness and infidelity, are: First and outermost, Sabbath laws; second, an awakened public conscience;

third and innermost, clear views in the church. The workingmen of England recognize the danger of allowing even small breaks in these dykes, as is shown by their repeated petitions against the Sunday opening of museums. They see that secularizing the day would open the way for breaking down, first, its sacredness, and, second, its protected rest.

Putting the implications of this petition with other facts to which I have referred, we have four unanswerable arguments against the Sunday opening of libraries, museums, and art galleries in Great Britain and the United States[535]—the present point of attack of those who have made Sabbath-breaking a science, with organized societies[40] to make way for the Continental Sunday.

(1) The workingmen neither ask for Sunday opening where it does not exist, nor do they use it to any large degree where it is already in vogue. In England an earnest canvass of workingmen's societies was made in 1883 by the friends of Sunday opening, and also by its opponents, each seeking the approving votes and signatures of workingmen's organizations. The result was: Against Sunday opening, 2412 organizations, with 501,705 members. For Sunday opening, 62 organizations, with 45,482 members. Of nine cities in England where the question of Sunday opening was voted on in 1883 and 1884—workingmen in every case being the majority—only one city voted for it to eight against.

Repeated canvasses have yielded similar results. Nine tenths of the workingmen of England not only do not want Sunday opening, but are *opposed* to it.

Earl Cairns has very appropriately called attention to the fact that it is in the House of Commons, which

directly represents British workingmen, that resolutions for Sunday opening have been five times defeated by overwhelming majorities, while it is the House of Lords, less intimately familiar with the wishes of the laboring classes, that has almost passed such resolutions. It is all too evident that the House of Lords did not give the stronger vote for opening because it is in closer sympathy with the people, but rather because it has larger sympathy with the Continental Sunday.

Mr. Charles Hill, Secretary of the Working Men's Lord's-day Rest Association, and others, have been to many of the English meetings in favor of Sunday opening, and have found a large proportion of the audience *wearing eye-glasses*, which are surely not the badges of workingmen. These idlers, not content with six days of play, want the museums opened on Sunday for their own amusement, but prudently ask it in the name of workingmen. If these pleasure-seekers but knew their own needs they would agree with that citizen of Paisley who responded to a circular asking what Sunday amusements the people of that town indulged in, "We have amusements enough on week-days, and on Sunday are glad of a rest." In the words of another: "The amusement market is completely glutted; it is one of the greatest industries of the country. The daily and other newspapers contain column after column devoted to advertising and reporting the recreations of the people on six days a week. Yet it is said that six days are not enough; the seventh and every day must be swallowed up by amusements." It is an omen of a nation's degeneracy when its men and women deem "one moment unamused a misery," and devote their leisure to child's play rather than to self-improvement and helpfulness.

That Sunday opening does not prevail in the United States is itself proof that the workingmen do not want it. About all the Sunday opening that now exists is that of the reading-rooms of a few city libraries.[41] The principal art galleries and museums are not open. Doubtless the majority against Sunday opening in the United States is somewhat smaller than in England, on account of the large Continental element in the population ; but even in the United States, as in England, it is chiefly the aristocratic patrons of the workingmen, some impelled by infidelity and some by philanthropy, who have unequally yoked themselves together to thrust this undesired medicine upon the workingmen, of whom they understand neither the wishes nor the needs.

Most of the projects for Sunday amusements that are defended as boons for the workingmen originated as money-making schemes, which have no more right to use the Sabbath for gain than other business establishments. It is Dives' greed more than Lazarus' need that originates Sunday shows and excursions. "The Sabbath was made *for man*," cries the Sunday showman, but he means, "*for money.*"

If a majority of workingmen in any land should desire Sunday opening, it would not be a valid argument for granting it, any more than the unwise desires of the French, German, and Irish peasants are a sufficient reason for breaking down other national safeguards ; but as this is the chief argument of those who appeal for Sunday opening, it is appropriate to show that not only their conclusion but their very premises are inaccurate.

This leads to the other fact that the workingmen not only do not want Sunday doses of museums and fine

arts, but will not take the medicine even when their kid-gloved patronizers have provided it for them. When the Academy of Design in New York was open for a Sabbath that the workingmen might, by their admittance fees, help on the fund for the harbor statue of French liberty, *The New York Tribune* (Dec. 24, 1883) said of those who came: "If the visitors were working people in the accepted sense of the term, the working people of New York dress much better than is generally supposed, and know much more about art than they get credit for. Moreover, they hardly seem to be in crying need of Sunday privileges of this kind." Rev. Carlos Martyn, in a sermon reported in *The New York Herald* of Oct. 6th, 1884, says that when the Mercantile and Cooper Union[42] libraries were opened in 1882, they were speedily closed, "because it was discovered that the reading-rooms had become lounging-places for bummers and tramps."

Charles H. Payne, D.D., when a pastor in Philadelphia a few years ago, said, in a published address: "The plan of Sunday opening has been tried in this city for two years in the Mercantile Library, under the most favorable circumstances it could hope for in any locality. It has been largely quoted in other cities as eminently successful. I have taken pains to investigate the case, and am informed by the officers of the institution, who have the best opportunity of knowing the facts, that, instead of bringing in the homeless, neglected ones, probably nine tenths of all who visit the rooms on Sunday come there from comfortable homes. If we could know the exact facts I doubt not we should find that more are drawn into the libraries from the churches than from the streets."

In England two of the institutions opened—those at

Maidstone and Keswick—have been closed because they had become rendezvous for flirting young people rather than for working people, and the Sunday attendance on the six libraries of Manchester has fallen, as stated by Dr. Begg at Edinburgh, to an average of 407 each per Sunday, most of them being boys and girls occupied with looking at picture papers. Dr. Begg said truly that the workingmen "wish for something more pungent than a museum in their malobservance of the Sabbath." In a special plea for the Sunday opening of art galleries, museums, and libraries, by William Rossiter, which was published in the *Nineteenth Century*, June, 1884, in which nearly all such institutions which open on the Sabbath in any part of the world are referred to, with a description of their Sunday visitors, it is not even claimed that the so-called *laboring classes* use them even to a moderate degree, except in five places—Bucharest, Berlin, Bordeaux, Christiania and Genoa. In regard to other places where Sunday opening prevails, such admissions as the following are made: "The poorer classes do not attend them." "The artisan class, but not the laboring class, use them to some extent." "Not much attended by artisans." "The number of artisan visitors is small." "Not used to any extent by the artisan or poorer classes." It is not claimed that these institutions are well attended, even by *artisans*, except in Brussels, Florence, and Naples. It is admitted that laborers and artisans in most places prefer parks and beer gardens for their Sunday recreations.

Those workingmen who do care to see an art gallery or museum—and none but special students care to visit one more than a few times—can spare an

evening, now and then, from the saloon or theatre, or use a Saturday half holiday, or the regular holidays, or the unoccupied days between jobs. As to libraries, those who care to read are the very ones who can make time to get their books and papers before Sunday. The wisest method by which to give workingmen more time for self-culture is to work for the Saturday half holiday and "early closing," both of which reforms are delayed by agitations for Sunday opening.

(2) A yet more weighty answer to those who would win men away from Sunday vices by Sunday opening of art galleries, and by Sunday concerts, is the fact that on the Continent, where such openings have been common for centuries, neither Italian sculpture, nor German music, nor French painting have checked the ever-rising tide of Continental vice any more than Mrs. Partington's broom has kept back the sea.

The Nihilists and Socialists of the most extreme type, who seek to destroy all religion and morality as much as they seek to destroy social distinctions, who are atheists and advocates of the grossest sensuality, are found in the very towns where art galleries, music halls, and theatres are open on the Sabbath.

In almost every art gallery and museum on either side the sea there is more to stimulate animal passions in the uncultivated, than to antidote them. Even in the best American art galleries there are pictures fit only for the walls of Pompeii—pictures that, so far from elevating character, can be seen without risk only by adults who are fortified in virtue.

Dr. Gritton, of London, says of the moral influence of Sunday opening: "Without Sunday museums and art galleries to work reformation, we are becoming

steadily and markedly more temperate as a nation. With all the supposed advantages of art collections on the Sunday, drunkenness is growing quickly and dangerously in Belgium, Italy, France, Switzerland, Holland, and Germany. We need not trace this growing drunkenness to the influence of pictures or statuary on the Sunday; it is sufficient to assert that pictures and statuary have not prevented its increase, nor cured it where it prevails." Dr. William M. Taylor says on this theme: "All this talk about the refining efficacy of art is a bit of the 'cant' of 'culture,' which is as disgusting as the cant which claims to be religious. It is withal positively ludicrous to any man who knows what Athens was morally in the very heyday of its artistic excellence, or who has studied the history of Rome under Nero, of Italy under the Pontificate of Leo X., or of France under Louis XIV. If the originals did so little in the refining line, the fragments and copies of them in our museums will do less."[42] Of like import are the words of Mr. Hugh Mason, M.P.: "When the picture galleries in Manchester were opened for certain hours on Sunday, during that very period the apprehensions for drunkenness on Sunday were not fewer, but decidedly more numerous. Just as the places of amusement on the week days and evenings do not lessen drunkenness or empty the liquor shops; just as on the holidays, with every amusement in full play, the liquor-sellers reap their richest harvest; so would it be on the Sunday if it was filled with similar amusements." Why should it be supposed that a Sunday band will make others cease from beer, when it does not have that effect even upon the musical artists themselves? A similar query might be applied to artists of other kinds.

It would be amusing, if it were not so sad, to hear men who are old enough to know something of human nature, talking as if those who are thirsting for ale would be glad to take doses of art in its place.

The staple argument for Sunday opening, that it displaces a greater evil by allowing a lesser one, needs only to be carried out to the full to be wrecked in its own absurdity. If Sunday opening of art galleries and Sunday picnics can be defended on the ground that it is better that men should be at these than in liquor shops, the same rule would justify Sunday theatres, ball games, and even Sunday races, while Sunday liquor-selling itself could be justified by the same spurious reasoning on the ground that the bar is better than the brothel; or a manufacturer could justify himself for keeping his men at work seven days per week, on the ground that it was better for them to work Sunday than to drink away their health and money in Sunday sprees. Of two wrongs choose—*neither*.

(3) But the chief and sufficient reason why workingmen and Christians alike oppose the Sunday opening of museums and art galleries and Sunday concerts, is that such opening is the thin edge of the Continental Sunday, by which, if we consent, the rest and religiousness of the Sabbath are both to be split to pieces. [44]

The London *Times* (June 9th, 1877) says: "To open these institutions on a Sunday, by a formal Parliamentary vote, must of necessity have an extensive reflex effect. Where is the line to be drawn between public and private exhibitions, between galleries and theatres, for instance? In point of fact, in the parallel cases abroad, the line is not drawn, and we may be quite sure that if drawn in this country, it

would not be maintained. We should make a complete breach in the defences which now protect the Sunday as a day of rest, and should have definitely abandoned our general rule. Once throw open, by resolution of the House of Commons, all national museums and picture galleries on Sunday, and it is hard to see what institutions, public or private, we could insist on closing."

The proposal to open museums and picture galleries on the Sabbath calls up what Balak said to Balaam, whom he could not persuade to curse the Israelites as a whole, and so urged to curse a small portion of them, in the hope that the curse might spread from that portion to the whole. "Come with me," he said, "and I will show thee a small part of them. It may be that thou wilt curse me *them*."

It has been truly said by William Arthur: "The barrier between a day of rest and religion, and one of drudgery and dissipation, is only the sacredness of the day. Man's rights rest upon God's rights; the repose of the Sunday on the religion of the Sabbath. Destroy that in England, then the physical toil and the moral pest of the French Sunday will at once invade the nation. From the rough hodman to the accomplished editor, *the sacredness of the day is the laborer's only shield.*" Of like tenor are the words of the Duke of Argyle: "We know that there is a large portion of the artisan class who are not attached to any particular church, and who have no strong or definite theological opinions. Nevertheless, you will find among them the greatest possible jealousy as to all those notions tending to the alteration of the Christian Sunday. What is this instinct founded upon? It is the feeling, perfectly well founded, that when you break down the

religious sanction of the day, the legal sanction would be broken also. Reference has been made to the way in which Sunday is spent in other countries. In South Germany, the other day, I was much struck by the fact that works of construction were carried on as extensively on Sunday as on other days, and the scaffolding outside one of the finest churches was occupied with men who were at work on the building. The working classes of this country feel that if the regard for Sunday were broken down in one respect, it would be broken down in others. I think this is a well-founded jealousy." Rev. E. H. Shepherd has thus vividly pictured the work of the wedge of which Sunday opening is the thin edge: "You have but to introduce the Continental Sunday to establish among us the Continental home. You have but to get rid of the English Sunday, to blot the old English word *home* out of our vocabulary. Throw open, then, if you will, our museums and picture galleries on a Sunday afternoon, and, in the end, you will find that the true English home is to be found only in there presentations of the 'old masters' which adorn the walls."[43]

We shall never save men from breaking the Sixth and Seventh Commandments by joining them in breaking the Fourth. When the ardent color-bearer outran his company in charging a hostile fortess, and his captain cried, "Bring back the colors to the company," he replied, "Bring up the company to the colors." We are not to drag the Sabbath down to the level. of the Sabbath-breakers, but by laws, leaflets, sermons, conversations, lead them to understand and appreciate the obligation and advantages of the Sabbath of rest.

III. ARE SABBATH LAWS CONSISTENT WITH LIBERTY?

The Earliest Law	Against vagrancy : against cruelty to animals : in favor of aliens : in favor of workingmen :	Six days thou shalt do thy work, and on the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the son of thy maidservant and the foreigner may draw breath—that thy manservant and thy maidservant may rest as well as thou.—Ex. 23 : 12 ; Deut. 5 : 14.

The first settlers of this country were a body of select men. They were profoundly impressed by the conviction that a weekly Sabbath was essential to the highest welfare of the communities which they established, and they therefore enacted laws to enforce a proper observance of that day. It was not more upon theological considerations than it was upon secular and social that they framed those laws, and enforced strict obedience to them. The Sabbath so observed, no one can doubt, contributed largely to the formation of that character which has stood us in so much stead in our own history, and which has been the admiration of the world.—Hon. William Strong, *Justice of the United States Supreme Court.*[818]

The stability and character of our country and the advancement of our race depends, I believe, very largely upon the mode in which the Day of Rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed.—John Bright.

I am no fanatic, I hope, as to Sunday ; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England, and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government.—Joseph Cook, *in the Christian Union.*

The crisis has come. By the people of this generation, by ourselves, probably, the amazing question is to be decided whether the inheritance of our fathers shall be preserved or thrown away ; whether our Sabbaths shall be a delight or a loathing ; whether the taverns on that day shall be crowded with drunkards, or the sanctuary of God with humble worshipers.—Lyman Beecher, *Sermon of Oct. 27th, 1813, on Reformation in Morals.*

ARE SABBATH LAWS CONSISTENT WITH LIBERTY?

An intelligent workingman of foreign birth tells me that the conception of liberty which is generally, though not universally, held in the steerage of the ocean steamers that ply between European monarchies and the American republic, is, that one can do whatever he pleases in "the Land of the Free." Only the intelligent emigrants realize that personal liberty is bounded on every side, like a circle, by the liberties of others, and that personal rights can not eclipse society rights. To the ignorant, liberty is an unfenced prairie of license and lawlessness. They do not realize that every person must everywhere have a certain amount of government for the protection of society, and that he must choose whether he will be governed from within himself or from without. Every one who is not self-governed by inward integrity and equity must be governed by the outward restraints of civil law, for the protection of others, in a republic as surely as elsewhere. The difference between a monarchy and a republic is chiefly that in the former one man or a few men put these outward restraints upon those who are not self-restrained, while in the latter it is the everybody who knows more than anybody who makes and enforces these legislative rules of conduct.

On the steps of a certain city hall I once saw this sign :

> Gentlemen *will* not, and others *must* not loaf on these steps.

Civil law is simply the expression of what just men *will* not, and others *must* not do.

The man who has no will to do ill is *free*, because such laws bring him no restraint. Love to man is in him the fulfilling of the law. He never seeks to break down his neighbor's fences, and so never finds them in his way.

The man who is enslaved to selfishness and vice constantly encounters the outward restraints of law, and so can not be free anywhere. Coming to a republic changes the form, but does not lessen the degree of his bondage. If in Europe he was degraded by despotism, here he is in peril of self-degradation by the abuse of liberty. Among the colored people of the Southern States there is said to be more of drunkenness and Sabbath-breaking than in the days of slavery. Liberty is a gain, but it has its perils. Many Germans who were never intoxicated or arrested in Germany in a score of years, have both experiences in their first year of American freedom. Being their own master puts them under a worse ruler than Bismarck. A large degree of freedom is not safe for children, large or small. Even a republican government is compelled to parent such of its people as are not capable of self-government, until they have learned the art. False ideas of liberty made Lucifer and his followers

into devils, and caused them to be exiled from Heaven for their lawlessness; and false ideas of liberty have made many native and foreign devils in the United States. "*That central truth of statecraft, liberty under authority, imperatively calls for reaffirmation.*"[45]

The Puritan fathers of America sought its shores through love of liberty, but a large number of the emigrants of to-day make the same voyage through love of license and lawlessness.[46] The warden of the Sing Sing Prison once said to me: "The first thing that prisoners have to learn here is *obedience*. The lack of that brings them here." The first thing that emigrants of the baser sort need to learn on arrival in America is that American liberty includes obedience to the laws which protect the rights and liberties of all. Nowhere is a statue of "Liberty enlightening the world" more appropriate than in New York harbor. It is well that those emigrants who have false ideas of liberty are reminded in the very harbor of America that their liberties are bounded on one side by laws for the protection of the public health. No one is at liberty to land until the health officers of the harbor have ascertained whether there is any contagious disease on the vessel on which he has arrived. If there is, each passenger must surrender his liberty to land for the general good and wait at Quarantine. The public takes "the right to dictate how he shall spend the day," for its own preservation.

Having settled in America, emigrants are soon reminded that even in "the Land of the Free" they are not at liberty to keep their children in ignorance, because that endangers the life of the nation, by fostering corruption, both moral and political, and so compulsory education again limits their personal liberties, that the

liberties of their children and of their neighbors may not be destroyed, and that crime may be prevented.

If an emigrant attempts to open a lottery he is reminded that he is not at liberty to do so, because gambling has been found to be an indirect form of robbery, and one of the demoralizing influences that endanger the very existence of society.

If one of the emigrants be a Turk, he finds that he is not at liberty to keep a polygamous harem in his own home, because it has been found that monogamy is necessary to the preservation of pure homes and of national virtue.

On the 4th of July and the 22d of February, although he has no interest in American history, his business liberties are abridged in the matter of paying notes, making bank deposits, using the courts and public offices, by laws appointing these holidays for the culture of patriotism. No one argues that it is inconsistent with liberty to thus close the court-houses, "because, being national property, the people (who are the owners), should be able to enter at any time they desire, in any number"—an argument for the Sunday opening of national museums in England, whose fallacy at once appears when otherwise applied.

All reasonable men consider the laws that protect public health, compel elementary education, forbid gambling, protect the home, and set apart special holidays, not as barbed fences to limit liberty, but rather as its bulwarks.

Sabbath laws belong to this same class of protective legislation, as they too have close relations to health, education, morality, home virtue, and patriotism.

At first thought they would seem to be *religious* laws. Men who have not had the culture of thoughtful Sab-

baths, and so have acquired little of either religious or intellectual discrimination, charge that Sabbath laws are inconsistent with the American theory of separating Church and State, and especially inconsistent with liberty, as if Americans, reared in the atmosphere of freedom, had been self-deceived into enslaving themselves by Sabbath laws, and so needed lessons in liberty from the emigrants of to-day.

Whether strict Sabbaths are consistent with liberty or not, holiday Sabbaths have certainly been found consistent with despotism. If, as the emigrant instructors in the science of freedom declare, only lawless Sundays are consistent with civil liberty, how does it happen that in such an absolute government as Russia, and in so restrictive an empire as Germany, such Sundays can be had without stint? On this point Hugh Miller[47] says aptly: "The old despotic Stuarts were tolerable adepts in the art of kingcraft, and knew well what they were doing when they backed with their authority the Book of Sports. The merry, unthinking serfs, who, early in the reign of Charles the First, danced on Sabbaths round the Maypole, were afterward the ready tools of despotism, and fought that England might be enslaved. The Ironsides, who, in the cause of religious freedom, bore them down, were staunch Sabbatarians." Hallam says that European despotic rulers have cultivated a love of pastime on Sundays, in order that the people might be more quiet under political distresses. America was founded by men who rebelled against these Sundays of despotism and the devil—

> "The pilgrim bands who crossed the sea to keep
> Their Sabbaths in the eye of God alone,
> In His wide temple of the wilderness." [48]

It is too much forgotten that the New England founders of the American republic came to its shores chiefly because they knew there was no hope of freedom where the Sabbath was a holiday.[49]

It is bad for the argument for unrestrained Sabbaths in the name of liberty that nations which have had such Sabbaths never have had safe and abiding liberty.

If any one replies, "France has a Continental Sunday and a republican government," I answer, Yes, but it is a republic good for this day only.

A very able correspondent writes from Paris to a London paper: "There is a widespread feeling of uneasiness, in Paris especially, which nothing can allay. Not that people apprehend immediate trouble, but they feel that though the republic is established, it offers no security for the future. Consequently there is a disinclination to embark upon new commercial and industrial enterprises, and the hoped-for revival of business is still to come."

When Sabbathless France indulges in a spasm of popular government it is usually in the strange form of a *despotic republic*, a million-headed Nero[50] bearing the torch of arson and the dagger of murder through its own streets, and prosecuting foreign wars so unjust as to call down upon itself, as no Sabbath-keeping republic ever did, the imprecations of mankind.

The outcry against Sabbath laws as inconsistent with liberty is generally based on the false idea that they are laws for the enforcement of *religion:* attempts to make men religious by law.

This is not so at all. There is a *religious* Sabbath and a *civil* Sabbath. *It is only with the latter that the civil law has to do.* The Sabbath was established in part to teach man his duty to God; hence the command,

"Remember the Sabbath day to keep it *holy*." This theological part of the Sabbath the civil government leaves to the churches. But the Sabbath has also important bearings upon the relations of man to man, expressed in its commands about work and rest. The Sabbath is found to be of advantage to public health, to public education, to the checking of crime, to the preservation of the home and the nation, and therefore Sabbath laws are consistent with liberty in the same way as other laws, which the majority of the people consider necessary to their national self-preservation. "*Salus populi suprema lex.*"

The issue is not, Shall we *adopt* the Sinaitic Sabbath? It has been observed for thousands of years. Christian nations have adopted the day into their laws and customs. It has been thoroughly tried and proved. Those who seek to ostracize such a Sabbath from Great Britain and the United States will have to show that in its practical workings, as tested in history, it has proved a disadvantage. It is not to be dispossessed by showing some flaw in the arguments of its defenders. Nothing will persuade practical people in a practical age to give up the Sabbath, except to show that it has not worked well.

Those who would banish the Sabbath are many of them actuated by motives similar to those of the corrupt Athenians who ostracized Aristides because they disliked to hear him called "the Just." Men whose days are notoriously unholy do not like to hear the laws and bells so often speak of a "holy day." Sabbath bells, except those at unseasonable hours, disturb none but uneasy consciences. The people will not give up the Sabbath simply because a few loud infidels hate it. They ask of those who would crucify the day, "What evil

hath it done?" They must be shown that the practical fruits of the day are evil before they will cut it down. While it yields such wholesome fruit as rest, health, order, morality, liberty, they will say, not in tones of entreaty but of command, to any one who lifts his axe against it, "Woodman, spare that tree."

Its wholesome fruits, its advantages to individuals, families, and nations, in physical, mental, moral life, will be brought out incidentally in showing how Sabbath laws are consistent with liberty.

1. *Sabbath laws are consistent with liberty, in their lower phases, in the same way as other laws for the prevention of cruelty to animals.*

When God proclaimed the law of the Sabbath, He gave as one of the reasons, "that thine ox and thine ass may rest." The same reason, whether expressed or not, enters into modern Sabbath laws. It is cruelty to working animals to refuse them their natural right to rest one day in seven. It is a significant fact in this connection, that Sabbath laws, in so far as they require a man to rest his horses and cattle on the Sabbath, inflict upon him no financial loss, but rather bring benefit to him as well as to his animals.[51] It has been abundantly proved by many experiments and much reliable testimony that horses will accomplish a long journey more quickly by traveling six days in the week than if they travel seven. Often in the journeyings of emigrants to the Western States in their "prairie schooners," the Sabbath-resting horses, in fine condition, have at last passed the jaded horses of their Sabbath-breaking neighbors who started with them. At a hotel in Pennsylvania, a man who had arrived the evening before was asked on Sabbath morning

whether he intended to pursue his journey on that day. He answered, "No, because I am on a long journey and wish to perform it as soon as I can. I have long been accustomed to travel on horseback, and have found that if I stop on the Sabbath my horse will travel farther during the week than if I do not." Bianconi, the great Irish car proprietor, who owned fourteen hundred horses, would never employ them on the Sabbath. No one of his cars ran on the Day of Rest. He began life as a poor organ-grinder, but by his reverent observance of the Sabbath he "got on." As the result of his enormous experience, he said: "I can work a horse eight miles a day for six days in the week *much better* than I can six miles a day for seven days a week. By not working on Sundays I save at least twelve per cent."[52] An anti-Sabbath convention,[792] held in Boston in 1840, although it opposed all Sabbath laws, nevertheless admitted in its address that "a day of rest from bodily toil, both for man and beast, is not only desirable but indispensable." A farmer in East Lothian, Scotland, one Saturday evening overheard his ploughman say, when he thought no one was present, as he removed the harness from one of his team, "God be thanked, beast, that there's a Sabbath for you and me."

Sabbath laws, then, are consistent with liberty in the same way as other laws for the prevention of cruelty to animals.

2. *Sabbath laws are consistent with liberty in the same way as other laws for the protection of the public health.*

In a letter from the wife of the late Dr. Willard Parker, written a few days before his death, she says: "I know that it was his opinion that men and animals

could do more good work in six days than in seven, and that in his practice the men who had paralysis and broke down early were those who carried home their books and business letters for Sunday."

A few years before Dr. Parker himself wrote: "The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as that he must take food or die."

Dr. Henry Foster, of Clifton Springs, N. Y., writes me (1884): "It is a law of God, established in our physical constitution, that demands rest as often as one day in seven. Any infringement upon that law weakens the constitution and lowers the physical and moral tone of the being." Dr. J. S. Jewell, of Chicago, an eminent specialist on nervous diseases, testifies in regard to those who engage in secular employments seven days in the week, that "in almost all cases physical health has suffered, and morals also." Dr. Edmund Andrews, another of Chicago's foremost physicians, gives substantially the same testimony, and also Dr. N. S. Davis, who was president of the International Medical Congress at Philadelphia in 1876.

Dr. W. S. Hall says: "The highest perfection of physical being can best be obtained by a strict observance of the letter of the commandment uniting bodily rest and relaxation with religious services. If there was no Sabbath, it is very clear that the poor would not live as long as they do now." Dr. John Richard Farre,[614] of London, in his famous testimony before a committee of the British Parliament, appointed to investigate the relations of the Sabbath to health and morals,[792] in 1832, said, among other things; "The

ordinary exertions of man run down the circulation every day of his life, and the first law of nature, by which God (who is not only the giver, but is also the preserver of life) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system."[511]

Dr. Farre's words call up the fact that lack of adequate rest is becoming a serious peril to the general health in large American cities. Even at night there is little quiet, and that is cut off at both ends. If young people will keep on courting until midnight, let them at least stop their love songs at the piano at honest bed-time, lest they make *hate* outside while they are making *love* within. "Can a man be a Christian and belong to a brass band?" asked a correspondent of an editor, who replied, "Yes, but his neighbors can't." Families in almost every block thoughtlessly proclaim their shiftlessness by regularly splitting their kindling at unseemly hours of the morning, which is shortly followed by the milkmen's war-whoops: then those who wish to go to mass or factory early, instead of having a private alarm-clock, are called by bells and whistles that wake up everybody in the neighborhood, sick or well. When to these daily subtractions from nature's legitimate rations of rest, Sundays of exciting business or pleasure are added, it is no wonder that health of body and mind soon surrenders to the almost ceaseless bombardment.

It is said of one of the early Lord Treasurers of

England, Sir William Cecil, that when he retired for his night's sleep, after the business of the day, he would throw off his gown of office, and say, "Lie there, Lord Treasurer!" as bidding adieu to all state affairs, that he might the more quietly repose himself. Never was it so necessary to physical and mental health as in this rushing century, that men should say each week-night, and with double emphasis on Saturday night, as they lay down the daily pen, or plane, or pleasures, Lie there, busy world, while I take my God-appointed rest.

"We would not question a law intended to protect the opportunity and the right to sleep. That other law, which requires that one seventh of the time shall be a rest for the body and the soul, is just as much a part of our nature, and it is so recognized by the universal concession of the world."[817]

Scores of testimonies might be given from the most eminent physicians, proving beyond question that those who keep the Sabbath, as a class, are more healthy and longer-lived than those who do not.

A prize essay[931] by Dr. Paul Niemeyer, professor of hygiene in Leipsic University, on "Sunday Rest from a Sanitary Point of View" (1876), has attracted much attention. It mentions the striking fact, confirmed by Dr. Richardson, of London, in his "Diseases of Modern Life," that the average life of Jews, who are strict Sabbatarians, is ten years longer than that of the Christian population of Continental Europe, few of whom make use of the Day of Rest. This fact about the Jews finds emphasis in the news that, as always before, so in 1884, in Toulon and Marseilles and other places the Jews escaped the ravages of the cholera. Dr. Niemeyer says significantly that if the religionists

call the Sabbath the Day of God, the hygienist may name it the Day of Man.

Dr. Muzzey, of the Ohio Medical College, a close and enlightened observer of nature, affirms: "There can not be a reasonable doubt that under the due observance of the Sabbath, life would, on the average, be prolonged more than one seventh of its whole period." Then Sabbath-breaking is slow suicide. *The Spectator*, speaking of the people of India, in an article on industry, which had no religious purpose, makes these two statements: "They take no weekly holiday. They wear themselves out too early." In 1853, six hundred and forty-one medical men of London, in a petition to Parliament against the opening of the Crystal Palace on the Sabbath for profit, said: "Your petitioners, from their acquaintance with the laboring classes and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God and coeval with the existence of man, is essential to the bodily health and mental vigor of man in every station of life."

In connection with the testimony of physicians, the suggestive fact should be mentioned that health is improved by a cessation of one's "usual occupation" on the Sabbath, even when that "usual occupation" is taking medicine or treatment for a chronic disease. Dr. S. E. Strong, of Strong's Remedial Institute, Saratoga, writes: "In our own and in some other sanitariums, the routine of treatment in the cure of various chronic diseases in omitted on the Sabbath day, to the physical advantage of the invalid and the hastening of his cure. Monotony breaks down the human system, and regular rest is imperative."

To these testimonies of physicians I may appro-

priately add the words of Alexander von Humboldt, who has left little if any evidence that he had any interest in revealed religion, but who recorded his scientific testimony to the sanitary value of the Sabbath in a letter to a friend in 1850, in which he said: "However it may seem to lie, and in one respect really may lie, within the power of the will to shorten or lengthen the usual period of labor, still I am satisfied that the six days are the really true, fit, and adequate measure of time for work, whether as respects the physical strength of man or his perseverance in a uniform occupation. There is also something humane in the arrangement by which those animals which assist man in his work enjoy rest along with him. To lengthen beyond the proper measure the periods of returning repose, would be as inhuman as it would be foolish. An example of this occurred within my own experience. When I was in Paris during the time of the Revolution, it happened that, without regard to the divine institution, this appointment was made to give way to the dry, wretched decimal system. Every tenth day was directed to be observed as the Sunday, and all ordinary business went on for nine days in succession. When it became distinctly evident that this was far too much, many kept holiday on the Sunday also, as far as the police laws allowed, and so arose on the other hand too much leisure. In this way one always oscillates between two extremes, so soon as one leaves the regular and ordained middle path."[53] To the same effect is the testimony of the eminent French political economist, Michel Chevalier: "Let us observe Sunday in the name of hygiene, if not in the name of religion."

In 1883–84 six of the United States passed laws re-

quiring teachers in public schools to teach hygiene, with special reference to the effects of alcohol and tobacco. Teachers should also explain the relations of Sabbath laws to the preservation of health, to prevent their being as much misunderstood and neglected in the next generation as in this.

That such teaching is needed also in England is evident from the statement of the *Lancet* (March, 1883), that there has arisen a new school of specialists, who treat the numerous diseases of overwork, and find abundant practice, as might be expected when so many, by getting Sunday mails or Sunday papers, if not by going to their offices, refuse themselves a restful change of thought even on the Sabbath. Brain as well as brawn needs the tonic of Sabbath rest.

At one time it was thought that Sir Robert Peel's health could not stand the heavy cares laid upon him as Prime Minister of Great Britian. *The Standard* replied: "Sir Robert does not work seven days in the week—full assurance that his work will not impair his health. Every Sunday finds him on his knees at public worship, with his family about him. We never knew a man to work seven days in the week who did not kill himself or kill his mind. We believe that 'the dull English Sunday,' as it is stigmatized by fribbles and by fools, is the principal cause of the superior health and longevity of the English people." Sir Robert Peel himself said: "I never knew a man to escape failure, in either body or mind, who worked seven days in the week."

You are thinking of another Prime Minister, the foremost man of all the world to-day. You wonder how he can bear the burdens laid upon him. *The Standard's* answer for Sir Robert Peel answers our

anxiety about Gladstone, who says of the Sabbath: "Believing in the authority of the Lord's-day as a religious institution, I must, as a matter of course, desire the recognition of that authority by others. But over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and physical benefits. I can hardly overstate its value in this view, and for the interest of the workingmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian Day of Rest."

As the Iowa farmer who hung in his melon patch the sign, "Boys, don't touch these melons, for they are green, and God sees you," presented a double-barreled argument, in order that those who would not feel the higher argument might at least be reached by the lower one; so all forms of secular excitement on the Sabbath, whether commercial or convivial, stand condemned not only as displeasing God, but also as unhealthy for man.

That the public health requires the people shall rest one day in seven is admitted even by infidels; but some of them would not make this law of health compulsory, and put it among the civil health laws, but leave it to be arranged by moral suasion and general agreement, as if it had not been overwhelmingly proved by experiment that "*the right of rest for each requires a law of rest for all.*"

Leonard W. Bacon, D.D., reminds us that "This principle gets its liveliest illustration when, from time to time, some one of those vocations which the general convenience allows to be excepted from the general law of Sabbath rest, seeks to be included

within the law. Repeatedly, for instance, there have been memorials from all the barbers of a town, asking to have their own shops shut by law. Very absurd, isn't it? If they want their shops shut, why don't they shut them? This was the view taken by one enterprising young colored man in a Connecticut town long ago. There was a movement among his competitors in the profession to have all the barbers' shops shut on Sunday. 'All right,' he said; 'you go right on and shut your shops. Never mind me.' And so all the shops had to be kept open. Another illustration of a like character comes to me from a similar quarter. A coal dealer near a certain steamboat landing finds that in the competitions of business his Sabbath rest has been completely taken away from him. All the little tugs and propellers find that they can get their coal put in on Sunday, and so they come Sunday in preference to any other day. Says he: 'I don't so much as get time to go to early mass, and I am compelled to keep busy from morning till night. I can't refuse them, for if I do, they will quit me altogether, and I shall lose my business. *I wish to heaven that some one would prosecute me.*' A clearer illustration of the value of rest for all, in securing the liberty of rest for each, can hardly be asked for, than this case of a man who wants to be prosecuted himself in order to be protected from the necessity of doing what he does not want to do, but has to do because he is at liberty to do it."[54]

Few have the courage to keep the Sabbath at the peril of business losses, and so "the liberty of rest for each depends upon a law of rest for all." No law, no day.

Laws requiring that the people shall rest on the Sabbath from the exciting pursuit of gain and amuse-

ment are, then, consistent with liberty in the same way as other health laws.

Common justice requires that if *some* are required to cease their work for gain, *all* should do so, except those whose works are clearly those of necessity or mercy. No one claims that the doctor should be forbidden to do his work on the Sabbath, since it is in part the same as the work of the Sabbath itself, to minister to the public health. Ought the manager of Sunday excursions to be exempted on the same grounds? Are Sunday excursions arranged by proprietors and patrons as water-cures and sun-baths?

One might fairly suspect that something else than rest and health are the real objects of Sunday excursions, when the largest excursion to Coney Island in the year 1884 was not from the unhealthy slums of New York City, but from the country districts of Pennsylvania, of which excursion 2000 spent the Sunday in New York City; and when so many of the Sunday excursionists in every State are either country people or city folks in good health, many of them already overdosed with rest. Not rest and health, but money-making and excitement are evidently the chief motives of Sunday excursionists. It is money that makes the excursion go. It is the love of a "racket" that makes the young men go. What it is that draws some respectable ladies and old men into such law-breaking expeditions is a conundrum I leave others to answer.

A local paper, quoted by *The Congregationalist*, reports that a certain steamer was obliged to make several extra trips one Sabbath, to accommodate the crowds going to a seaside resort to partake of a free clam-bake. It is not surprising to turn the page and count one suicide, three clubbing affrays, and several

arrests for drunkenness among the four thousand inhabitants of that little town. *The New York Sun*, notwithstanding its very lax views of Sunday amusements, published the following editorial statement on Sunday excursions, in September, 1884, after one of these excursions had resulted in riot, robbery, and murder: "Every Sunday from twelve to twenty such excursions start, and many of them become a terror to waterside settlements. It is not often that any one is killed at them, but riotous conduct is not infrequent." And yet, the editor of *The Sun* and many others would tolerate the excursions, with all their lawlessness, on the theory that they afford healthful rest to working people.

But *are* these Sunday excursions restful or healthful?

I have received written answers from about one hundred and fifty persons, many of them manufacturers, to the following question: In your observation of clerks, mechanics, and other employees, which class are in the best physical and mental condition for the renewal of business on Monday mornings, those who are church-goers, or those who spend the Sabbaths in picnics and other pleasures?

The general answer is, "Church-goers." One business man says: "Leaving rum out of the question, I can not say that I have ever noticed any difference that would warrant such a classification." But how few Sunday pleasurists "leave rum out"! Here are some other answers: A New York man, who has been an employer of about two hundred men for many years, says: "The church-goers are worth twenty-five per cent more on an average." A German pastor says: "Those who spend Sunday in picnics, etc., usually

require all of Monday to 'get over' Sunday's 'recreation,' and are all the worse for it. The other class resume work in good trim." Hon. Darwin R. James, M.C., of Brooklyn, who has had abundant opportunities for observation in this matter as a business man, as the superintendent of a mission Sabbath-school, and as a Congressman, says: "The Sabbath observers and church-goers, whether laborers, mechanics, merchants, or professional men, are in far better condition to enter upon work on Monday morning than those who spent Sunday in pleasures, even of a comparatively innocent kind. The ordinances of God's house tend to physical as well as moral improvement." Another answers: "Church-goers. Their conscience is void of offence. Their mental peace and comfort imparts increased power and endurance to the physical system." "Many workingmen have told me," says a worker for their moral improvement, "that a short, practical sermon rests them. Picnics are tiresome to both parents and children. But our people who work in shops must spend Sunday afternoon largely in the open air." "The church-goers," says Dr. J. E. Rankin, "are as fresh as larks, while the pleasure-goers have aches in the head, heart, and home, and so come into the week all out of breath." Says another: "Church-goers can be recognized in a crowd — clean, healthy, prosperous." Mr. Clem. Studebaker, the famous wagon manufacturer, says: "My observation is that clerks and mechanics who spend their Sabbaths in church and Sabbath-school work are the best fitted for the duties of the office or shop on the Monday morning." Col. Franklin Fairbanks, one of the manufacturers of the Standard Scales, says: "Those who attend

church and Sunday-school on Sunday are the most valuable in our business. I can tell the difference between them and others by their work in the shop." Scores of manufacturers and merchants, on both sides of the sea, agree that "those who go to church on Sunday are best fitted to go to work on Monday."

The Christian Union, whose theory of Sabbath observance is by no means strict, after giving an accurate report of one of the most orderly of Sunday excursions, makes this editorial comment: "We leave this photograph to produce its own impression on our readers. But if it produces on their minds the same impression which it has produced on ours, it will tend to the conviction that there is more fancy than fact in the popular plea for Sunday excursions—viz. that they afford the wearied workingmen and their wives and children an opportunity to commune with nature, and 'look up through nature to nature's God,' etc., etc., and that, on the whole, the clerks and working girls who do not go to Coney Island on Sunday will come back Monday to their toil more refreshed and better fitted for it than those who do. As to the spiritual results of such a day as our correspondent describes, there can hardly be two opinions about it."

Hugh Miller, the learned workingman, thus describes a crowd of Sunday excursionists just leaving the train by which they had returned from the country to the city: "There did not seem to be much of enjoyment about the wearied and somewhat draggled groups; they wore, on the contrary, rather an unhappy physiognomy, as if they had missed spending the day quite to their minds, and were now returning, sad and disappointed, to the round of toil, from which it ought to have proved a sweet interval of relief. A

congregation just dismissed from hearing a vigorous evening discourse would have borne to a certainty a more cheerful air. Among the existing varieties of the genus philanthropist—benevolent men bent on bettering the condition of the masses—there is a variety who would fain send out our working people to the country on Sabbaths, to become happy and innocent in smelling primroses and stringing daisies on grass stalks. An excellent scheme theirs, if they but knew it, for sinking a people into ignorance and brutality, for filling a country with gloomy workhouses, and the workhouses with unhappy paupers. The mere animal, that has to pass six days of the week in hard labor, benefits greatly by a seventh day of mere animal rest and enjoyment: the repose according to its nature proves of signal use to it, just because *it is* repose according to its nature. But man is not a mere animal; what is best for the ox and the ass is not best for him; and in order to degrade him into a poor unintellectual slave, over whom tyranny in its caprice may trample roughshod, it is but necessary to tie him down, animal-like, during his six working days, to hard, engrossing labor, and to convert the Sabbath into a day of frivolous, unthinking relaxation."[47]

In the agitation for the Sunday closing of liquor shops in England, one of the arguments put forward for keeping them open on Sunday was that Sunday excursionists were found to be so wearied by their day's pleasure as to need the help of stimulants.

So far from resting the weary workingman from his week's toil, Sunday excursions make an "idle Monday" necessary to rest him from his "pleasure exertions" of the previous day. Sunday picnickers are not

only worn out on Monday, but disgusted also that they have emptied their pockets of Saturday wages for no satisfactory return. A fashion of speech in some quarters, when referring to the workman who does not appear on a Monday morning, is, "He's got the Monday blight." The real "blue Monday" is not that of the minister,[66] who has worked hard for the good of others on the Sabbath, but that of the picnickers, who have worked more exhaustively in trying to recreate themselves by forbidden amusements.

Sunday excursions, then, cannot fairly be exempted, either in the enactment or enforcement of the Sabbath laws of health, which require the cessation of all work for gain, save works of necessity or mercy.

Although I am now dealing only with the relation of Sunday excursions to health, the whole indictment against them may appropriately be summarized here.

Why should Sunday excursions be suppressed? 1. Because they rob one class of workmen of their Sabbath rest to minister to the lawless pleasure of others. 2. Because such excursions, as a matter of fact, are fruitful in disorder, vice, and crime. 3. Because such excursions invade the Sabbath quiet and the morality of the places to which they go.[66] 4. Because they secularize the Sabbath, and, by breaking down its reverence, prepare the way to break down its rest. 5. Because, especially, such ways of spending the Sabbath have, in Europe, proved themselves favorable to despotism, by keeping the people in perpetual childhood, incapable of self-government for lack of mental and moral manhood, such as thoughtful Sabbaths would help to produce.

Just as New York City, to protect the public health, dumps whole boat-loads of stale fruit into the harbor,

depriving its owners of their gains, and those to whom they would have sold it of temporary and perilous pleasure, so the people in nearly all of the United States compel themselves to stop business and public amusements on the Sabbath, because a cessation from these for one day in seven has been found necessary to the preservation of the public health. As the United States may legally protect itself against the Continental plague, it may protect itself against the equally unhealthy Continental Sunday. As Chicago prohibits the importation of San Francisco lepers, it should yet more earnestly protect itself against the health-destroying San Francisco Sunday.

If there were no other vindication for Sabbath laws, they would be sufficiently justified as consistent with liberty because they are health laws.

3. *Other health laws are often carried out at considerable expense to the State and to the individuals involved, but the Sabbath is medicine without cost; indeed it increases both production and profits, and so is no more inconsistent with liberty than an appropriation bill.*

Dr. Farre,[514] in his testimony already referred to, showed not only that men who labor but six days in the week will be more healthy and live longer than those who work seven, but also "that they will do more work, and do it in a better manner." Before that same Parliamentary Committee,[792] J. W. Cunningham, Vicar of Harrow, testified as to a public institution which employed more than two thousand laborers. "The quantity of work done by the same men under the system of employing them six days of the week was rather more than the labor done on the system of employing them the seven days." A flour mill was

once worked without a Sabbath, under an infidel manager. The same mill, with the same men, ground much more during the year under a Sabbath rest. Amos Lawrence, his son tells us, wrote to the agent of a manufactory in which he was largely interested: "We must make a good thing out of this establishment, unless you ruin us by working on Sundays. Nothing but works of necessity should be done in holy time, and I am a firm believer in the doctrine that a blessing will more surely follow those exertions which are made with reference to our religious obligations, than those made without such reference. The more you can impress your people with a sense of religious obligation, the better they will serve you."[281]

Unwise as it is to interpret every drowning of a Sabbath-breaker as a special miracle of judgment, as if most of the Sabbath-breakers did not escape accident, and as if ministers did not sometimes fall dead in their pulpits, there is abundant warrant for the belief that Providence blesses the business that is carried on with due regard to the Sabbath and other religious obligations.

A correspondent of the California *Christian Advocate*, writing from Stockton, gives this testimony of a mine superintendent: "When I close the mine on Sabbath regularly, I get a better class of workmen, moral and religious. They do as much work in six days as most others do in seven, take it month in and month out. Then there is no quarrelling, no fighting, no drunkenness. The employés feel an interest in the work. *It is money in our pockets to shut down on the Sabbath.*"

Did you ever hear of the meanest of pickpockets? A man who had but seven dollars, gave him, in his

apparent poverty, six of them, and he, watching his opportunity, picked his benefactor's pocket of the seventh. Sabbath-breaker, thou art the man! God has given you six days for your own interests, to speak your own words, and go your own ways, and think your own thoughts, and then you have turned about and robbed Him of the seventh. But not only that, *you have robbed yourself*, your body and mind and *pocket* as well as your soul.

At a meeting in Hastings, England, whose purpose was to check the Sunday work of the fishermen in that place, "a fisherman from New Romney asserted that *Sunday fishing kept down the price of fish*, and that the general interests of the fishing community everywhere would be promoted by Sunday rest from fish-catching."[802]

The famous radical of France, Louis Blanc, in his vain effort to save the Sabbath law of France, said: "The diminution of the hours of labor does not involve any diminution of production. In England a workman produces in fifty-six hours as much as a French workman in seventy-two hours, because his forces are better husbanded."[57]

Dr. Guthrie, writing of France and Scotland, says: "It is certain that the foreigner is a much less efficient workman than our laborers, as an English company lately found, who were engaged in constructing a railway in France, and found it cheaper to carry English navvies across the Channel and pay them five shillings a day, than to employ Frenchmen at half the wages."[58]

It appears, then, that Sabbath rest, so far from reducing the productions of a community one seventh, really increases them; while adding Sunday work to

that of the six days, so far from increasing productions, lessens them. "By exacting seven days' labor per week one gets less than six days' work."

While Sunday work fails to increase the products or profits of the employer, it adds nothing to the wages of the employees. The words of John Stuart Mill have become a Sabbath proverb: "Operatives are perfectly right in thinking that if there were no Sunday rest, seven days' work would have to be given for six days' pay."[59] Paley put the same truth still more strongly, long ago: "The addition of the seventh day's labor to that of the other six would have no other effect than to reduce the price. The laborer himself would suffer most and gain nothing, while capital would be proportionately endangered."[60] "A large portion of every population, under the existing circumstances of society, must always be supported upon the minimum of pay. They will be remunerated for their labor by receiving barely what will supply them with food and raiment. This they now receive for six days' work. They would receive no more for seven."[61]

We notice the statement that with the first encroachment upon the New England Sabbath for business and pleasure, those employed on that day received double pay for their labor. Then the compensation came down to that of other days; and now the men are generally hired by the month, and get no more than other workmen of the same grade who rest on the Sabbath. Let workingmen choose whether they will do seven days' work for six days' pay, or get seven days' pay for six days' work. They are making this choice when they decide whether they will support or break down the British-American Sabbath.

To the direct financial gains of Sabbath-keeping should be added also the pilfering avoided by the culture of conscience which the Sabbath gives to employees ;[62] the doctor's bills saved ; the depreciation of property prevented.[62] Justice Strong, of the United States Supreme Court, quotes with emphasis the saying, "There is profound political economy in the question, What would a house and lot be worth in Sodom, without a Sabbath, a church, and a preacher?"[63] He adds : "If those things which engage and engross the attention of the community, whether they be business or pleasure, during six days of the week, are dropped on the seventh, and dropped because it is a Sabbath day, it can hardly be that the thoughts will not be turned upward, and conscience and a sense of moral obligation will not assert their power. The restraining influence of churches and good men will be felt, and more or less control the conduct during the following week. But we need not speculate upon this subject. Our eyes are better than our speculations. There are unhappy communities to be found in our own country where Sunday is not observed as a day of rest for the people, where it is totally disregarded. What is the condition of morals there? What protection is there given to life, the person, or property? I verily believe, were our civil laws prescribing observance of Sunday as a day of rest for all our people universally obeyed in their true spirit, life, liberty, and property would be far more secure than they are now."[818]

The following incidents suggest yet other financial gains to both employers and employees from a well-kept Sabbath. A German manufacturer in New York, after a period of vigorous enforcement of the excise law, said that his employees all came to the

shop early on Monday morning, and in good health and spirits, while before they had been accustomed to come late, half drunk, and unfit for work. He said further that at first they abused the law, but after a time they felt its real benefits, and were contented with it.[64] So will it be elsewhere when German citizens, and others who clamor for unrestrained license on the Sabbath, shall begin to reap the fruits of the wholesome safeguards with which it is proposed to protect their own highest interests. At the same period of real Sunday closing, a German workingman who had been accustomed to spend his Sundays in the beer saloons, finding it difficult to gain acess to his old haunts, quietly accepted the situation, and on being asked on Monday "how he felt," replied, "Very well; I have no headache to-day, and no black eyes. I have my pocket full of money, and can comfortably support my family during the week." To this may be added, as a testimony of the same kind on a large scale, an incident recently sent me from Louisville. "A few years ago in a mercantile establishment employing about two hundred persons, male and female, it was found that nearly all spent Sunday in pleasure excursions. Many were thus unfitted for Monday work, and were absent from their place on Monday. A Christian man in the concern resolved to use individual effort among them. He invited each one to go to church and to Sunday-school, and, unless they had preferences for some other church, cordially urged them to come to his own. At the same time he persuaded the managers to change the time of weekly payment to Monday instead of Saturday evening. Patient perseverance in all this soon told for the Sabbath, the Gospel, and the temperance cause, and

financially a success for all concerned. Less money went for Saturday night indulgences, Sunday picnics and concerts; a better tone of morals pervaded the whole establishment. More conscientious services secured better pay; comfort came to some neglected homes; young men and women were won to habits of economy and of religiously spending the Sabbath. Some began the Christian life and are now consistent church members."

The familiar fact that Sabbath-keeping and poverty seldom live together is suggested by the reply of Charles Loring Brace, author of "Gesta Christi," and president of the efficient Children's Aid Society of New York City, to the question, "Where have you seen the best Sabbath observance?" He says: "It may be patriotic prejudice, but I think I prefer the New England methods of observing the Sunday to any, in (1) the freedom from labors and cares; (2), the attention to cleanliness and a neat appearance; (3) the family sociality and pleasant walks; (4) the closing of liquor places, and quietness of streets; (5) most of all, the worship, instruction, thought, and reading; (6) its blessed charity. I think the Sunday should be, first, for worship and moral stimulation; second, for charity, aid, and teaching the poor; third, for quiet family meetings and home life under a Christian feeling."

Homes that observe the Sabbath seldom have any relation to aid societies, except as contributors. The penniless are mostly the Sabbathless.

These facts prove and illustrate the words of Hon. Carroll D. Wright: "The ethical side of political economy makes it an axiom that where the best moral conditions are to be found, there also is to be found

the best industrial prosperity." Well-kept Sabbaths, by improving the moral conditions, advance the industrial prosperity. Witness the villages of the Briggs Brothers and of Sir Titus Salt in England, and of the Fairbanks and Cheneys in the United States.

It was excusable for Seneca[65] and other pagans of nineteen centuries ago to charge that the Sabbath, by halting industry, antagonizes national prosperity, but when the pope of American infidelity reissues the pagan slander in the face of British and American history, there is no explanation but demagogism.

Rev. George T. Washburn, missionary to India, says on this point: "If Sunday observance is a weight on the national prosperity of a country, then the nations which do not know a Sunday ought in the long run to accumulate far more than the nations that observe the Sabbath and rest from labor one seventh of the time. There are thirty millions in the Madras Presidency. It has been for one hundred years under the English Government, and profound peace has reigned. Thirty million people have had one seventh more time to devote to labor than the people of the United States have had in the same one hundred years, and they ought to have accumulated a vast amount of property more than we. What is the fact? *There is not a non-Sabbath-keeping nation that is not abjectly poor*, and in this respect India and the Madras Presidency is no exception. With natural advantages for accumulating wealth as good as we enjoy, the Madras Presidency has not to-day one hundredth part as much fixed capital and floating wealth as the people of the United States, and yet all this latter has been accumulated in the last two hundred and fifty years, and by far the greater part of it in the last hundred

years. I believe the Sabbath, and what legitimately springs out of the Biblical Sabbath, may be credited with a large part of the great difference."

Never perhaps has this great truth that Sunday rest really *increases* the products and profits of an individual or nation[82] been put more forcibly than by Lord Macaulay, in a speech in the House of Commons in 1846, in favor of the Ten Hour Bill, in which he said: "For my own part, I have not the smallest doubt that if we and our ancestors had, during the last three centuries, worked just as hard on the Sundays as on the week days, we should have been at this moment a poorer people and a less civilized people than we are; that there would have been less production than there has been; that the wages of the laborer would have been lower than they are, and that some other nation would be now making cotton stuffs and cutlery for the whole world. Of course I do not mean to say that a man will not produce more by working seven days than by working six days; but I very much doubt whether at the end of the year he will generally have produced more by working seven days a week than by working six days a week. . . . We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on

Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor. Never will I believe that what makes a population stronger and healthier and wiser and better can ultimately make it poorer."[66] Lord Macaulay argued that a *ten hour law* would be no more illegitimate or unprofitable than the six-day law already in force. *The argument works both ways.*

These facts in regard to the financial relations of the Sabbath prove that Sabbath laws are no more inconsistent with liberty than an appropriation bill.

"Never regard the Sabbath as a restriction of liberty, an invasion of your time, a sacrifice to be offered, a cross to be borne. No! it is one of God's best gifts—'the couch of toil,' the truce of care, the sunshine of home, poverty's birthright, the golden chain let down from Heaven to link men with angels and with God."[67]

4. *Sabbath laws are consistent with liberty in the same way as other educational laws.*[525]

It is found that ignorance imperils the State by furnishing prepared soil for devils and demagogues. In self-defence and for self-preservation every wise State makes provision for general education. No intelligent man for a moment thinks of such laws as unwarranted interferences with personal liberty. They involve the very foundation of law—the right of a State to protect its own existence against any peril that threatens it. Ignorance, dangerous in any land, is doubly so to a self-governed people. Rulers must be educated or they will abuse or lose their sceptres.

Public-school education reaches only a part of the children, and most of those very imperfectly. Poverty or greed snatch them from the schools when

they have barely learned enough to count their wages and read their ballots. Evening schools are but a ripple on the ocean of ignorance. All these leave the highest elements of intellectual training untouched. Something more universal is needed to teach all, old and young, how to be useful citizens, faithful husbands and fathers, honest neighbors, all of which is necessary to the preservation of society.

The Sabbath meets this want. It is the universal common school of the nation, its mightiest educational agency. The one hundred and ten thousand[68] Protestant churches of the United States that hold Sunday services for rich and poor, young and old, are doing more for the mental as well as for the moral culture of the people than any other agency.

De Tocqueville said, in contrasting our Sabbath with that of France, that it was a matter of no slight importance that our workingmen on the Sabbath wash and put on clean clothes. The act is not only sanitary but educational. As of old, so to-day, outward cleanliness suggests inward purity. It is a mighty educational force to give men one day per week in their homes with their wives and children, the touch of whose gentle virtues they so much need. Men need a day to think of duty, a day for the culture of conscience, a day to climb into the hilltops of their highest capacities.[69]

A gentleman walking near a Pennsylvania coal-mine saw a field full of mules. The boy who was with him said : "These are the mules that work all the week down in the mine, but Sunday they have to come up into the light, or else in a little while they go blind." Wherever the people of a nation do not climb up once a week from their convivialities and commer-

cialities into the quiet of a Sabbath, into the refining influences of the home and the Church, they remain generation after generation "dumb driven cattle," *blind mules* for despots to ride, because incapable of self-government, verifying the words of Edmund Burke: "They who always labor can have no true judgment."

Sabbath-keeping gives two thirds as much time for mental growth in the course of the year as pupils get in their school-rooms—allowing five hours of schooling per day for nine months, excluding vacations and holidays, and counting thirteen hours of each Sabbath's twenty-four as the mind's opportunity. In twenty-one years the Sabbath gives to the mind as much time for thought as the studying days of a college course, so that a life of seventy years of well-spent Sabbaths will have afforded one's mind opportunities for improvement equal in time to three college courses. The Sabbath is the workingman's college, and gives him an opportunity to acquire the power which alone can elevate him—more knowledge power. Dynamite will not do it. What workingmen need to do is not to pull down others, but to build up themselves by using the free school of the Sabbath for self-improvement in body, mind, and soul.

Professor Sumner, in a strong article on sociological fallacies, says: "A man is good for something only so far as he thinks, knows, tries, or works. If we put a great many men together, those of them who carry on the society will be those who use reflection and forethought, and exercise industry and self-control."" The Sabbath-keeping workingmen of a few years ago are many of them the capitalists and leaders of to-day. As Dr. Spring says: "Many a sleeping genius, reposing within the curtains of its own unconscious powers,

has been awakened to hope and action by the instructions of the sanctuary. It were a curious and not unprofitable inquiry to institute, How many well-educated men in Christian lands have received the first impulse and suggestion in their lofty career from the instructions of the Sabbath?"

Blind to these great facts, a Shoe Lasters' Union in Brooklyn, at the publication of the new Penal Code of New York in 1882, adopted a paper which thus describes the Sabbath laws: "We learn with regret that the churches are joining hands with tyranny and capital for the purpose of suppressing liberty and oppressing the laborer"—sentiments representative of many labor organizations, which show that holiday Sundays prevent those who follow them from learning the A B C of political science, and keep them in such ignorance of the true meaning of liberty that they mistake its champions for oppressors.

Even educated men sometimes make the same blunder from infidel prejudices. John Stuart Mill characterizes "Sabbatarian legislation as an illegitimate interference with the rightful liberty of the individual," and with strange intellectual perversity affirms that "the only ground on which restrictions on Sunday amusements can be defended must be that they are religiously wrong." And yet, in the same treatise, where he deals with "applications" of his principles, we have a vigorous defence of "compulsory education." He regards it as "almost a self-evident axiom, that the State should require and compel the education, up to a certain point, of every human being who is born its citizen." He declares that "the objections which are urged with reason against State education do not apply to the enforce-

ment of education by the State, but to the State's taking upon itself to direct that education, which is a totally different thing."[71] Precisely so is it in respect to what Mill stigmatizes as "Sabbatarian legislation." "The State ought not to give, in the United States the State is prohibited from giving, and from requiring to be given, any distinctive form or species of religious instruction; but if it can and ought to enforce education of the intellect, it certainly can and ought at least by legislation to recognize and protect by law from abuse a day which may be set apart for the education of the moral affections."[72]

One of the most serious objections to Sunday amusements is that such a use of the Sabbath is an interference with the chief element in the nation's education of its citizens.

A German lady who had visited Paris and London on her way to America said to me: "When I reached Paris everything seemed to say, 'Give yourself to pleasure;' but when I reached London it cried out with every stone, '*Think, think, think.*'" The fact that the French Sunday is childishly given to pleasure by most of the people, and the English Sunday is manfully given to thought by a large portion of the population, explains the mental and moral babyhood of the French people as compared with the English. Unless Great Britain and America wish to exchange true liberty for the communistic counterfeit that abounds in Paris, they should not exchange for the thoughtless French Sunday the British-American Sabbath, over whose portals are written, "Think, think, think."

As men rest the soil by an exchange of crops, so the man who works with his hands six days in the week will find rest in the change to work with the

mind and soul on the Sabbath. To those whose daily occupation is thought, the maxim of Sir William Jones is appropriate: "Change of study is recreation enough." There is more real rest in change of thought than in thoughtlessness. Recent statistics show that while the foreigners in the United States, who come mostly from Sabbathless countries, are only one eighth of the population, they furnish one third of the insane, as well as one-third of the paupers and criminals. Thoughtless, revelling Sabbaths give neither mental health nor strength.

Sabbath laws, then, are as consistent with liberty as other educational laws.

5. *Sabbath laws are consistent with liberty in the same way as other laws for the conservation of the home, which all such laws recognize as "the unit of society," whose purity is to be guarded because it is essential to the preservation of the State.*[615]

"A peculiar Christian law, you say, justifies Sunday observance in this country. A peculiar Christian law justifies monogamy, and we have lately had a decision from the Supreme Court itself, that polygamy can be opposed under the law of this nation. Monogamy is a distinctively Christian institution; and if, according to the highest authority known to our courts, we have a right to oppose polygamy and uphold monogamy, we are in that doing something as distinctively Christian as we are when we uphold fair tolerant Sunday laws." So reasons Joseph Cook.

It is not accidental that in Eden, as soon as God had established marriage, he fortified it by the institution of the Sabbath. These two earliest and most fundamental institutions of human society, that come to us

from the days of man's lost innocence, are to-day the two greatest helps for its restoration, and are still inseparably interlocked in destiny. Only by the help of the home can the Sabbath be perpetuated; only by the help of the Sabbath can the home be preserved.

Who can not see that the Sabbath, by its restfulness, by its stirring of best thoughts, is calculated to wash away the family discords of the week, between husband and wife, between father and son, which otherwise might grow into divorce or disgrace?

Sabbath laws are closely related to laws of marriage and divorce, with which they co-operate in preserving the homes of the land. Unless work and pleasure are legally suspended on one day in each week, so that men will naturally spend that day with their families, of whom many of them see very little at any other time, marriage fails of its highest purposes, and divorces are promoted by the absence that conquers love. There are few divorces in Sabbath-keeping families; but in France, when the Sabbath was abolished, there was one third as many divorces as marriages.

Only good homes can make a strong and enduring nation, and only in Sabbath-keeping countries can such homes be established and continued. Emma Louise Barr says of German homes: "In the general home life we fail to detect any of the marks so familiar in the American Christian home. And all of these are in name Christian homes, for it is a nation of church members. The Bible is seldom seen; hymns rarely, if ever, sung or played; family worship unknown. The sewing and knitting and buying and selling are not suspended to hallow the Lord's-day." Professor von Schulte says there is in Germany an

entire lack of religious home culture. In 1878, when a bill was before the Imperial Parliament of Germany providing that, except in cases of necessity, manufacturers may not compel their workmen to labor on Sundays and festivals (a bill which did not pass), a Jewish Liberal deputy, Dr. Lowe of Berlin, said: "I have had occasion in my career as a physician to visit more than nine thousand workmen who worked on Sundays in their shops or at their homes, and I have it on proof that the Sunday labor has the most disastrous effect. *In their homes slovenliness and discord reign; the life of the wine shop has supplanted the family life.*"

In every land it is so in Sabbath-breaking homes. At Boston a woman who had been left a widow with four little children said: "I lived ten years with that husband, sir, and I never knew him to have a sober Sunday."

The man who breaks the Sabbath breaks up at the same time the peace and purity of his home. "Honor thy father" and "Remember the Sabbath Day to keep it holy" were on the same table of the Law. Why should a man whose example teaches his son to despise the Fourth Commandment expect him to keep the Third, which rests on the same authority? Where the Sabbath is not "remembered," parents are seldom "honored," and when a boy has learned to break the commands of the First Table, it is not strange that in many cases he goes on to break those of the Second, until Sabbath-breaking leads to heart-breaking.

The mother element in training a family is not enough. The father element is also needed, and this can not be effectually given without a legally-protected Sabbath, the *home day* of the nation.

Biography underscores the words of Chalmers: "In every Christian household it will be found that the discipline of a well-ordered Sabbath is never forgotten among the other lessons of a Christian education."

Even in families that are not religious, the Sabbath is an ally of harmony and of conscience, when it centres, not around the saloon, but the home.

6. *Sabbath laws are consistent with liberty in the same way as other laws which are enacted for the mutual protection of capitalists and laborers.*[595]

Even the infidel legislators of France, after repealing the Sabbath laws in 1880, found it necessary to require employers to allow working-women and working-children one day in seven for rest, although they refused to specify the Sabbath as the day for such protected rest, or to include working *men*. Anti-Christian associations of workingmen in France and Germany, and an anti-Sabbath convention in the United States,[73] have made the right to such a rest a plank in their infidel platforms. In spite of their antagonism to the religious elements of the Sabbath, they call for Sabbath laws to the extent of protecting the laborer's Sabbath rest. Seventh-day worshipers agree with these infidel associations and the great body of workingmen that every one should have the opportunity to rest one day in seven—differing only as to the day of the week to be chosen.

"Is there really any great difference between the feverish, intense desire for the acquisition of wealth which has become an American—shall we say vice, or call it virtue?—and the greedy acquisitiveness of the Hebrew, which induced the most ancient, if any should doubt him to be the wisest, lawgiver of the world to

insist so strenuously on the day of rest? . . . Is the slave more helpless than the laborer, the clerk than the overseer, ay, the employer[675] himself, under the crushing power of competition in the struggle for existence and the acquisition of wealth?"[848] Employers, by the aid of managers and clerks, could sometimes get a day of rest without the help of Sabbath laws, and therefore such laws, as far as cessation of labor is concerned, have always been pre-eminently laws for workingmen. The reasons given by Moses, whom Henry George calls "the first labor agitator," for the Sabbath law proclaimed at Sinai—the first law ever enacted for the special benefit of workingmen—were, "that the son of thy maidservant and the foreigner may draw breath"; "that thy manservant and thy maidservant may rest as well as thou."[74] They were also urged to observe the law by an appeal to the memory of their own hardships as Sabbathless servants in Egypt.

"The first laws upon the observance of Sunday are especially in the interests of the working classes."[75] That of Constantine "forbade other labors than those of the fields on Sunday, and all civil public acts except emancipation."[276] The Sabbath laws of Charlemagne[285] and Alfred[311] evince the same interest in the toilers. Even now, the only barrier between laborers and the slavery of ceaseless toil is the Sabbath.

> "Yes, child of suffering, thou may'st well be sure
> He who ordained the Sabbath loves the poor."[76]

In a certain coal-mine in England there is a curious formation that is called the "Sunday stone." There is limestone in the mine, and the water that trickles down constantly carries with it this limestone, and all along the bottom of the pit it is continually making a

layer of white, which gradually hardens into stone. But when the miners are working and the coal-dust is flying about, it mixes with the limestone, and there is a black layer formed. Day and night are shown as clearly as possible by the black and white layers, but the Sabbath is marked by a white layer three times the usual width, as a threefold rest, except when the miners work on that day and so turn their white day black. A little boy who spent his days from the early morning twilight until the evening in the darkness of a coal-mine, and never saw the sun except on the Sabbath day, said, suggestively, "I think they call it Sunday because the collier boys can see the sun all day long on that day." Workingmen may well beware lest their desecrations of the Sabbath shall cause its eclipse, as in other lands where Sunday pleasures have led to Sunday work.

There is no law for regulating the relations of capital and labor so important as a well-enforced Sabbath law. Such a day brings the capitalist into the court of conscience, and checks his tendencies to injustice. Such a day causes rich and poor to meet together on the platform of religious equality, "both children of the same dear God," and so softens the asperities of their relations. Such a day checks the vices that are the very roots of the workingman's poverty and discontent, and gives him time for that culture of brain and heart that will change him from a hater of capital to become a capitalist himself—a change constantly occurring among Sabbath-keepers. The workingmen may be sure they will get land sooner by Sabbath-keeping and self-improvement than by socialism and assassination. Patriots and Christians should use the press and platform more diligently than they

have been used, to prove to workingmen the value as well as the obligation of their Sabbath.

If any one objects to an appeal for Sabbath observance based in part on its earthly utility, it may be replied that the Bible affords abundant precedent for showing men that "God's commandments are not grievous," but "have promise for the life that now is as well as for that which is to come."

The United States should not forget that the riots of 1877, which threatened the peace and prosperity of the country, were carried on by workingmen whom rich corporations had been allowed to rob of their Sabbaths. A boatman, whose Christian master had required him to work on the Sabbath, and who had therefore been unrestrained in his vicious tendencies, in his dying moments said to his master, who, at that late hour, sought to speak to him about religion: "You forced me to break one of God's commandments, and when I broke one I thought there was little use in trying to keep the others.'"[7] Another incident for Sabbath-breaking employers to ponder is the following: "The crew of an American vessel in harbor was ordered by the captain to labor on the Sabbath in preparation for a voyage. They refused, assigning as a reason their right to rest on the Sabbath while in the harbor, and to attend to the appropriate duties of that day. The captain dismissed them and attempted to procure another crew. He applied to several, who refused. He then met an old sailor and asked him if he would ship. 'No!' 'Why not?' 'Because a man who will rob the Almighty of His Day, I should be afraid would rob me of my wages.' The captain could not find a crew, and on Monday was glad to take the old one. They

engaged again, and showed by their conduct that the keeping of the Sabbath had fitted them the better for the duties of the week.'"[78]

Let Great Britain and the United States cherish and enforce, as the best of all remedies for the conflict between labor and capital, their Sabbath laws.

The Sabbath is needed also to regulate the relations of workingmen to each other. Without it, their plans of co-operation, which depend on mutual confidence, and that in turn on conscience, can not be carried out. Workingmen who use the Sabbath chiefly for the business meetings of their trades-unions, and for money-making picnics, can not fairly expect to develop sufficient conscience or character in their fellows to risk their money with them. By their secularizing of the Sabbath, workingmen are girdling the tree that shades them. It is passing strange that those labor unions which meet regularly on the Sabbath and use it for corporate money-making by workingmen's excursions and otherwise, do not see that corporations of capitalists have an equal right to use the Sabbath for money-making by keeping their factories going.

It is a further reason why workingmen especially should keep the Sabbath, that otherwise they inevitably rob some of their fellows of their Sabbath rest. If one workingman will buy on Sunday, another must sell. If one travels, another must lose his Sabbath to serve him. If one will be shaved, another must slave. Trades-unions try to shorten the hours of labor by early closing on week-days. Friends of the Sabbath add to that and the Saturday half-holiday, an effort to lessen the hours of work still more largely and effectually by stopping Sunday trade and Sunday travel.

The Golden Rule as well as the law requires the workingman to avoid spending the Sabbath in such a way as to interfere with the Sabbath rest of his fellows.

Sabbath laws are, then, consistent with liberty in the same way as other laws for the mutual protection of capital and labor.

7. Sabbath laws are consistent with liberty in the same way as other laws for the prevention and punishment of crime.[560]

"The object of Sabbath laws is not so much to regulate private action as to preserve public order."[779] Sabbath laws are injunctions against disturbers of the public peace, to prevent destruction of property and life, and so the New York Sabbath law of 1788 was very properly named "An Act for Suppressing Immorality." Judge Allen, of the Supreme Court of New York, in sustaining one of the Sabbath laws, said: "The act complained of here compels no religious observance, and offences against it are punishable, not as sins against God, but as injurious to and having a malignant influence on society. It rests upon the same foundation as a multitude of other laws upon our statute book, such as those against gambling, lotteries, keeping disorderly houses, polygamy, horse-racing, etc. . . . The laws of the State and the requirement of religion may in some instances coincide. Thus, each forbids murder, stealing, incest. But the law forbids these, not as offences against God, but as crimes against man. The law has to do with the relations of men to each other, and not with the relations of men to God."[819] In the language of Hon. R. W. Thompson, ex-Secretary of the Navy: "Nobody will question the right of society to demand, for its own

protection, that there shall be laws to prohibit those things which are calculated to demoralize it, because demoralization, if unchecked, has always and inevitably led to destruction."[818] Daniel Webster rightly believed the Sabbath the bulwark of our liberties, because the bulwark of morality.[60] It is enough, therefore, to justify the prohibition of public amusements and excursions on Sunday, that "it has been found that where the Sabbath is perverted to mere pleasure and recreation, more drunkenness keeps up the orgies of hell, more foul immoralities rot into society, more revelry and carousal and fighting debase mankind, more crime riots, and more blood reddens the earth on that day that God commands to be kept holy, than on any other day of the week."[61]

Apart from all reasons previously given, it would be sufficient justification of Sabbath laws that enforce rest and quiet, and forbid public trade and amusements, and protect public worship, that it has been found that *when such laws do not exist or are not enforced, far more crimes are committed on the Sabbath than on any other day of the week, while it has also been found that where such laws do exist, and are even moderately enforced, there are fewer crimes on the Sabbaths than on other days.*

That one sentence has argument enough to vindicate Sabbath laws, Biblical and civil.

A man came very near being drowned because the rope they threw him was too long. He caught it easily, but it tangled his feet and hands as he tried to swim, and he was finally drawn on board the rescuing boat almost lifeless. "Shorten the rope" was the cry, and not quite too late. Some of those who are floundering in doubts about the rightfulness or utility

of the Sabbath laws will be tangled or drowned, if we throw them at first, in books and sermons, a long argument reaching from Creation to the present, but may be rescued by this short and strong line—vice and crime increase wherever the Sabbath is desecrated, and diminish wherever it is well observed ; therefore the Sabbath laws should be retained and enforced.

The Havre Chamber of Commerce (Dec. 21, 1870) said : " The Sunday rest is not only a Divine law, but is most imperatively demanded by mental and moral hygiene. Men the most actively engaged in political affairs agree with moralists and men of science in demonstrating the accord of this law of nature with the laws of a sound political economy."[82]

Judges have " maiden circuits" only in districts where the Sabbath is strictly kept. Such " maiden circuits" are not infrequent in Scotland, Wales, and North Ireland.

In December, 1882, when the Sabbath laws were for two weeks vigorously enforced in New York, the reporters of *The Tribune* found everywhere among the police the report that these Sabbaths had been the quietest they had ever known. *The Tribune* itself said, on the Monday following the first Sabbath : " It is many years since the city has presented so quiet an appearance as it did yesterday and last evening. . . . *The streets of the city, except for the frequent cars, were as quiet as those of a country village.* The law was very generally respected. . . . A rural visitor, who had the usual idea prevalent in the country in regard to the wickedness of the metropolis, while walking down Broadway yesterday remarked : ' *Why, it's just as quiet here as in Garden Street in our village.' This remark would apply to nearly all the streets in the city yesterday.*"

On the other hand, Prof. Curtis, of Chicago, quotes standard German authors, who say of their Sabbathless land that the larger proportion of criminal and disgraceful acts is committed on Sunday, such as immorality and drunkenness. Many a maiden has lost her virtue on that day; many a youth has seized the murderous knife. Most of the suicides occur on "blue Monday."[83] It is a significant commentary on the moral influence of the Continental Sunday as compared with the British, that while the percentage of illegitimate births in London, a few years since, was only four per cent, in Paris it was thirty-four per cent; in Brussels, thirty-four per cent; in Monaco, forty-nine per cent; in Vienna, fifty-four per cent; in Rome, seventy-two per cent.[84]

In 1832 the special Sabbath Committee of the English House of Commons,[792] after much investigation, said in its report: "It appears in evidence that in each trade, in proportion to its disregard of the Lord's-day, is the immorality of those engaged in it."[85]

Another significant item of evidence against the Continental Sunday is that contemporaneously with its partial introduction in the larger cities and the "New West" of the United States, crime has increased, until the number of deaths by violence, very many of them on the "free Sunday," is greater in proportion to the population than in any country of Europe, except Italy and Spain.[86] Sabbath-breaking is not the *only* cause of this epidemic of crime, but it is clearly a leading one—the chieftain who rallies in his train, drunkenness, corrupt reading, dishonesty, unchristian sentimentality, and leniency.

These and thousands of other facts, as horrible as they are familiar, illustrate Blackstone's statement:

"A corruption of morals usually follows a profanation of the Sabbath."[87]

The same statement is further illustrated by many testimonies I have collected from judges, prison chaplains, and others familiar with criminal affairs, unanimously testifying that one of the first steps toward the prison cell is Sabbath-breaking.

A man who had committed murder was tried, found guilty, and sentenced to be hanged. A few days before his execution he drew upon the walls of his prison a gallows with four steps leading up it. On the first step he wrote, *Disobedience to parents.* On the second step, *Sabbath-breaking.* On the third step, *Gambling and drunkenness.* On the fourth step, *Murder.*

That picture epitomizes the testimony of all who deal with crime. "When Hogarth, who is so celebrated for his striking delineations of human life and manners, wished to give a portraiture of a veteran criminal, he made him commence his career as a boy lolling on the tombstone of the churchyard on the Lord's-day."[88] Justice Strong, of the United States Supreme Court, has said: "Those who have observed the administration of criminal law or been familiar with prison discipline have often heard the sad confession of a convicted criminal, that his career downward commenced with Sabbath-desecration."[818] Judge Hale once said that of those who were convicted of capital crimes while he was upon the bench, he found very few who would not confess, on inquiry, that they began their career of wickedness by neglect of the Sabbath." S. Cutter, agent of the New York Prison Association, writes me: "Sabbath desecration is almost always connected with crime and is the forerunner of it."

Of one hundred men admitted to the Massachusetts State Prison in one year, nine out of ten had been habitual violators of the Lord's-day and neglecters of public worship. The keeper affirms that hundreds of convicts have lamented their desecration of the Sabbath as the first and fatal step of their downward progress to ruin. The chaplain, Rev. J. W. F. Barnes, writes me, in response to inquiries: "When a man comes to prison who has been a church-goer, it makes a sensation. Why should it do so, saving for the reason that the idea of a church-goer and the idea of a criminal are so totally unlike? The overwhelming majority of criminals hereabouts are Roman Catholics. They have holiday instead of holy day after mass."

Similar testimony as to the relation of Sabbath-breaking to crime is given by Rev. J. G. Bass, chaplain for twenty years of the King's County Penitentiary, in Brooklyn, and many others.[89]

The Thirteen Club of New York are seeking to prove that thirteen is not an unlucky number, but they will not do it by holding their convivial gatherings, as they do, on the Sabbath, for it is already proved that Sunday pleasuring is unlucky, physically, financially, and morally.

Now we begin to understand what is meant by the "*free* Sunday" which liquor-sellers and the French apes in British and American "society" demand in the name of the workingman. The "*free* Sunday," wherever found, proves to be a Sunday *free* from religion, *free* from rest, *free* from mental culture, *free* from moral improvement, and *free* for employers to keep their employees at work. It is significant that the surplusage of this "*free* Sunday" in the United States is coincident with an alarming

shortage of honest men. "*Free* Sundays" and a *free* way of appropriating the property of others have grown together. It is hardly to be wondered at that those who have *freed* themselves from the Sabbath should also have *freed* themselves from the old-fashioned morality which it supported, and so invented the new ethical code, which is "earthly, sensual, devilish"—"Great private vices may coexist with great public virtues."

I have received from more than a hundred and fifty persons answers to the following printed question: In your observation, have those who have for five years or more engaged in secular employments *seven* days in the week lost by so doing, either in health or morals? A German pastor answers, "Yes, they and their children." A manufacturer answers, "Little morals to lose; health damaged." Another says, "When Christians consent to work for railroads or other corporations, their religious life usually fades out in a short time, and sometimes even their morals surrender." In short, it is the almost unanimous testimony of city missionaries, doctors, manufacturers, and ministers, that those who spend seven days a week in secular work lose in physical, mental, and moral health.

Not only workingmen but all others suffer moral loss by neglect of the Sabbath. "In New England," says an ex-mayor of one of its leading cities, "I am confident that a man will lose credit in business circles, and moral standing in society, by the habitual non-observance of the Sabbath." This sentiment is echoed by a wealthy New York merchant, who writes me, "From what I know I would rather do business with those who rest one day in the week."

That which underlies these two opinions is the well-

known relation between neglect of the Sabbath and looseness of character. Not that all who disregard the Sabbath are immoral, but that all of the immoral trample on the Sabbath. In the language of Mr. Cutter, of the New York Prison Association, "Men lose by working seven days in a week, both in self-respect and in money, and run into excesses by which their health suffers, but their morals first."

Who can measure the moral restraint upon working-men and working-women, who are separated from their children most of the week-day time, of the Sabbath spent with their guileless little ones, whose innocence reproves them, and rouses longings to be purer, if only for the sake of the children, who will otherwise be dragged down into wrong-doing by parental example? Beautifully has some anonymous poet painted the influence upon older hearts of the children, without whom and the Sabbath for feeling their power

> "The sterner souls would grow more stern,
> Unfeeling nature more inhuman,
> And man to stoic coldness turn,
> And woman would be less than woman."

The dangerous classes would grow more dangerous but for the Sabbaths with the children—the

> "Little hands on breast and brow
> To keep the thrilling love-chords tender."

Count Montalembert, one of the most eminent French statesmen, once wrote: "Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons; while to control the capital of France, which is half the size, forty thou-

sand troops of the line and sixty thousand national guards are necessary. But the stranger who arrives in London on a Sunday morning, when he sees everything of commerce suspended in that gigantic capital in obedience to God; when, in the centre of that colossal business, he find silence and repose scarcely interrupted by the bells which call to prayer, and the immense crowd on their way to church, then his astonishment ceases. He understands that there is another curb for a Christian people besides that of bayonets, and that where the law of God is fulfilled with such a solemn submissiveness, God Himself, if I dare use the words, charges Himself with the police arrangements."[90]

The riots of 1877, carried on mostly by Sabbathless workingmen, are likely to be repeated unless the nation more generally enlists for its protection the only adequate police, *the moral restraint of quiet Sabbaths.* A New York millionaire, being asked why he did not build himself a large palace like Vanderbilt's, replied, "I do not wish to have a home that can be found so easily when the tigers break loose." Cincinnati has felt the touch of its ten thousand tigers. New York, as has been recently shown, has eighty thousand of them—men who have nothing to lose financially by disorder, and everything to gain by it. Nothing can keep these tigers in check save the restraint upon them and their children and their employers and their rulers, of quiet Sabbaths: nothing less than one day of such enforced quiet as will at least give them the opportunity to ponder what Daniel Webster said was the grandest thought that ever passed through his mind—"individual responsibility to God." A great statesman is reported to have said to one who sought of him an

interview concerning secular matters on the Lord's-day, "I must keep one day to realize what I am, and whither I am going."

The Sabbath is a nation's chief of police. In the language of Justice Strong, then, "There is abundant justification for our Sabbath laws, regarding them as a mere civil institution, which they are, and he is no friend to the good order and welfare of society who would break them down, or who himself sets an example of disobedience to them. They appeal to each citizen as a patriot, as an orderly member of the community, and as a well-wisher to his fellow-men, to uphold them with all his influence, and to show respect for them by his conduct and example."[918]

The Communists of France are reported by the Scotch missionary, Dr. McAll, whom the police recognize as their "faithful ally in keeping the peace," as saying that they would have made no outbreak in the recent war if the gospel had previously been preached to them.[91]

Mr. Beecher, who holds Sabbath views far from strict, nevertheless says of Sunday saloons: "In them indolent men hatch out treasons against society, load down the Monday court calendars with crime, and develop into enemies of the law, soiling men and tempting children. It is right to shut them up on Sunday, and on any day. But on Sunday especially, for then they are nests of devils, impeding the prosperity of the community. It is in the interests of order, of peace, of protection of life and property, to close them on Sunday as on election-day. Public sentiment should make the work easy and thorough. Policemen should not be made catspaws to pull the chestnuts out of the fire. In the community all men should support

their efforts. There would be no difficulty then." It is chiefly from these nests of devils that the cry against Sabbath laws is heard. "The Sabbath must go" is mostly a hoodlum cry, loudest among the lowest. This fact was unconsciously emphasized in 1882, when a meeting in Cooper Union in the interests of the Sabbath was interrupted by fifty unwashed Socialists, who noisily rose during a speech by Judge Noah Davis and followed their leader out of the hall, like a tableau of Falstaff's ragged recruits. "The meeting," said *The Observer*, "brought out the grand fact that the opposition to Sunday laws comes from the lowest and vilest class of the community, men who are opposed to all law, human or divine."

The few respectable men who oppose Sabbath laws may well suspect the correctness of their opinions when they see into what company they bring them.

In the early days of Christianity it was charged by the pagan writers that the Lord's-day was to Christians a day of concealed impurity and crime. Not Justin Martyr and Tertullian only, but history yet more strongly has proved that the relation of a well-kept Sabbath to crime is that of preventive, not incentive.

Morality is advanced by such a period of rest, not only for the reasons already named, but also because it gives the bodily powers opportunity for recuperation, when otherwise they would cry out for the stimulation of alcohol and lead to intemperance. As John Foster has said, "The Sabbath is a remarkable appointment for raising the general tenor of moral existence."

"History shows that the nations which have been strict without narrowness in the observance of the

Sabbath have had the purest morals, and have clung to their faith in times of religious decay."[92]

Sabbath laws, then, are consistent with liberty in the same way as other laws for the prevention of vice and crime.

8. *Sabbath laws are consistent with liberty in the same way as other laws for the protection of institutions deemed by the majority of the people important to the welfare of society, such as the setting apart of the Fourth of July and the Twenty-second of February for the culture of patriotism.*[580]

Many of the foreign one seventh of the population of the United States have no interest in the national holidays, and would prefer to pay their notes that come due on the Fourth of July on that day rather than on the previous one. They would also like to use the banks and courts on that day, and to be able to find public servants in their offices. But few of these guests would say that it was inconsistent with liberty for the native majority of the population to set apart these days for lessons in liberty.

Most of this native majority, with a third of the foreign population added, have another institutional day whose observance they regard as essential to the preservation of the republic—*the Sabbath.*

Liberty forbids them to enforce upon any one the *religious* features of the day. Church-going is not required by any of the State laws, except those of Vermont and South Carolina, and these have never had a single enforcement, and lie in "desuetude," but ought to be repealed, as I have said, for the sake of holding up to the people a law consistent with liberty in precept as well as in practice. Liberty

allows the majority no right, and it has no disposition, to enforce its religion upon others. But inasmuch as more than three fourths of the population of the United States are members or adherents of Christian churches, and so accustomed to set apart the first day of each week for rest and religion ; and inasmuch as it is the conviction of this majority that the nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws, therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection. "They aim simply to protect from disturbance those who observe the Sabbath as a day of rest and worship."[98] Justice William Strong, of the Supreme Court of the United States, said in a speech at Washington : "The majority of our people are firm believers in the Christian religion and worshipers of God on the Sabbath. Wherever gathered together, they have a right to protection against disturbers and a right to worship God ; ay, as good a right as to enjoy any portion of their property."[818]

These Sabbath laws are not *Puritanical.* If they were, it would no more be a valid argument against them than it is an argument against the American Constitution, its common schools, and its homes, that they are of Puritan origin. But the main features of American Sabbath laws came from the predecessors and the persecutors of the Puritans. If there was to-day in the United States less reading of romance and more of history, speakers would be laughed down for their ignorance whenever they quote the "blue laws," except as a fiction.[321] If the old law requiring people to go to church is Puritanic, how does it happen to be still on the books in so anti-Puritan a State as South

Carolina? Before the word Puritan was invented, England had Sabbath laws forbidding labor, trade, festivities, games, and sports, and requiring church-going,[204] and from these ante-Puritan laws, which were in force in America up to the Revolution, the Sabbath laws of the United States were chiefly patterned. Unpuritan English rulers and law-makers long ago recognized that the prevailing religion had a right to protection on its day of worship, but carried the law too far in requiring church-going, which requirement the nineteenth century has canceled on both sides of the sea.[94] But the nineteenth century, so far from canceling, confirms the essential features of Sabbath laws, by re-enacting and reaffirming them in the legislative and judicial assemblies of its most enlightened nations.

In a monarchy the chief perils are from without; in a republic the only peril is of inward corruption. The republics of Rome and Greece and Spain, and the former one in France, all died, not of wounds, but of moral cancer. The devil can not cast a republic down from its high estate by any external blow. He can only say, "Cast thyself down." If he can persuade the people to adopt the holiday Sabbath, and put the saloon and the shop in place of the home and the church; if he can stop the Sabbath's weekly diffusion of intelligence and conscientiousness, and put frivolity and greed in its place, he will at length raise up a people among whom ballots will be given in exchange for beer and bank-bills. Even a Jew does not care to sell goods on credit in a town where there are no churches. Who would want to invest his property or to rear his family in a Sabbathless republic, with liberties as imperfect and as uncertain as those of France, whose

political volcano is liable to eruption at any moment? Burke said it was easy to have freedom and to have a government, but to have a free government was very difficult.

"Without religious sanctions," says Professor Goldwin Smith, "men have never been able to live under a government of law." And, we may add, that with them a good government may live forever. In the words of Earl Russell: "There is no necessity in the nature of things that nations should die. History points to no people which, while strong in faith, in reverence, in truthfulness, in chastity, in frugality, in the virtues of the temple and of the hearth, has sunk into atrophy and decline. We may decide, therefore, that, so long as moral energy fails not, the life of the nation will not fail."

General morality is one of the necessities of life to a popular government, and such morality has never yet been secured except through churches and Sabbaths. Popular government can not live by bread alone: it must have also morality and religion. "Despotism may govern without faith," said De Tocqueville, "but liberty can not."[95] It was the conviction of this truth that forced Mirabeau, the eloquent orator of the French Revolution, to exclaim, "God is as necessary as liberty to the French people." Another Frenchman, La Place, wrote: "I have lived long enough to know, what at one time I did not believe, that no society can be upheld in happiness and honor without the sentiments of religion."

These utterances have double force coming from France, the only nation that, having received the Sabbath, has ever legally and deliberately murdered the messenger of God, and thus crushed the religious in-

stinct of the people, which it did at the Revolution by appointing a tenth-day rest, thus bringing on the wreck of liberty in a "reign of terror." Neglect of Sabbath rest produces not only personal but political insanity. De Tocqueville said to an American, when the American Sabbath was stricter than it is now, "France must have your Sabbath or she is ruined." It might be added that America must restore her Sabbath or she is ruined.

The venerable historian, Hon. George Bancroft, in 1884 wrote to the New York *Christian Advocate* his conviction of the inseparableness of liberty and religion, as follows: "Certainly our great united commonwealth is the child of Christianity; it may with equal truth be asserted that modern civilization sprung into life with our religion; and faith in its principles is the lifeboat on which humanity has at divers times escaped the most threatening perils."

Religion is, then, necessary to the preservation of the State; but is the Sabbath necessary to the preservation of religion? Voltaire answers: "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day." The reverse is also true, that there is no hope of preserving it in any community where the Sabbath is *not* observed. Even a clergyman, visiting in Venice, who had lost his reckoning of days, found through an American friend whom he met at evening that he had unconsciously spent a Sabbath in sight-seeing, having observed no closing of shops or cessation of work or amusement to suggest that it was a Holy Day. This gives point to Calvin's saying that "if the Lord's-day was abolished the Church would be in imminent danger of convulsion and ruin."

At a recent gathering of Lutherans, in Germany, Dr. Bauer, court preacher, began an address with the strong assertion that though Dr. Luther had declared the doctrine of justification by faith to be the doctrine of a standing or falling Church, he could not regard the sanctification of the Sabbath as any less a ground pillar of the Church and of our whole social life."

Dr. Mark Hopkins, in an able address on "The Sabbath and Free Institutions,"[815] has laid down and proved the following propositions: "(1) A religious observance of the Sabbath would secure the permanence of free institutions. (2) Without such observance such permanence can not be secured. (3) That the civil, as based on the religious, Sabbath is an institution to which society has a natural right precisely as it has to property." He declares that there has been no instance of a people that kept the Sabbath that has not been free. He shows from history that "God has joined liberty with the Sabbath," that the Bible is God's educator for the conscience, and that the Sabbath is His appointed school-day for the race. History authorizes us to add that *mental* education is not enough to make good citizens. Ninety-four per cent of the criminals of New York State are able to read. Although ignorance is the handmaid of vice, as learning is of piety, yet no degree of intellectual education can counteract the evils resulting from a lack of the moral education which the Sabbath affords. "No republic has yet perished in which intelligence was not more general and higher at its overthrow than at its founding."[96] Free governments can not go on without morality. In the words of Franklin, "What are laws without morals?" And, we may add, Whence shall we get morals except from religion?

Let Washington answer both questions. He says: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."[97] To this agree the words of Justice McLean, of the Supreme Court of the United States: "Where there is no Christian Sabbath, there is no Christian morality; and without this free institutions can not long be sustained."[98] Hon. John Randolph Tucker, M.C., of Virginia, has ably enforced this same great truth: "Ah! my friends, break down the fence of Christianity, and liberty and law and civilization will perish with it. I wish to testify my belief, that the institutional custom of our fathers, in remembering the Sabbath day to keep it holy, as the conservator of their Christian religion, is the foundation of our political system, and the only hope of American freedom, progress, and glory. Just in proportion as man is governed by his sense of right and duty, or by the religious principle in some form or other, he is capable of and fitted for duty. But, on the other hand, in proportion to his disregard of moral law, or the law of conscience, does the need of external power increase. Liberty must grow less, and power tend to despotism. When the constitution and laws of a country, therefore, protect religion, they conserve that internal power over the man which saves liberty and makes despotism impossible."[818]

Sir John Sinclair wrote an essay against what he then considered a too strict and Puritanical observance of the Sabbath in Scotland. His friend, Dr. Adam Smith, although himself the apologist of Hume, said to him, "Your book, Sir John, is very ably composed, but the Sabbath as a political institu-

tion is of inestimable value, independently of its claims to Divine authority."

Let us not call the Sabbath, in legal parlance, a *dies non;* British and American history prove it, even as a political institution, the day of days.

"But," say some who admit that the State cannot be preserved without religion, nor religion without a Sabbath, "the Sabbath may be preserved without laws." France and Germany answer, "No." Neither rest nor religion can use the day to advantage without legal protection against greed and passion. Where there are no Sabbath laws there is practically no Sabbath.

Sabbath laws for protecting the worshiping day of the prevailing religion from disturbance, then, are vindicated as belonging to society's laws of self-preservation.

As courts have often decided, these Sabbath laws are not in violation of that much misunderstood article in the American Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."[99] President Charles E. Knox, D.D., of the German Seminary at Bloomfield, New Jersey, in a very able paper on "The Attitude of our Foreign Population toward the Sabbath,"[853] urges that this amendment needs to be thoroughly expounded to the foreign population of the United States. "It should be shown to them," he says, "that while Congress possesses no law-making power in respect to an *establishment* of religion, *it may and does and always has* passed laws which have respect to religion. *It may and does and always has passed laws in respect to those phases of religious conviction which have to do with the self-preservation of the*

republic. Whatever makes the best citizen, Congress has a right to prescribe. Whatever attacks the vitalities of citizenship Congress has a right to prohibit."

It should be shown to them also, that while liberty allows no State church, and can compel no worship, "Christianity is a part of the common law of the land," as the highest courts have often decided.[605] That Christianity is interwoven with the entire structure and history of the American government is shown by the following facts, among others: The Pilgrims founded the nation through a desire for freedom to worship God, and especially for freedom to keep the Sabbath holy.[100] The Declaration of Independence recognizes the inalienable rights of citizens as proceeding from God. The Articles of Confederation of the States, and the charter of the Northwestern Territory contained in their provisions for education and for charitable and reformatory institutions a recognition of the laws of religion. The Convention for framing the Constitution was opened with prayer. The President annually proclaims to the entire nation a Day of Thanksgiving to God for His mercies. Upon some of the coins of the nation is engraved an expression of our trust in God. Each branch of the General Government has its chaplain, and the army and navy are also supplied with chaplains as regularly commissioned officers. The President, members of Congress and of the judiciary, governors of States, legislators, and other officials, are sworn into office in the use of the Bible and by an appeal to the God of Christians. Witnesses before courts of law are required to make oath in the name of God that they will tell the truth. Churches and property used exclusively for purposes of worship are exempt from taxation. Ordained min-

isters of the gospel are declared to be competent to solemnize marriage. The State provides religious instruction for the convicts in its prisons and for the youth in its reform schools. Wherever public schools have been established, instruction in Christian morality has been enjoined. Nearly all the States prohibit secular labor, noise, and confusion on the Sabbath, and (with certain recent exceptions) have always held that all civil contracts made upon that day are void. The federal laws of the United States also recognize the Sabbath by forbidding distilling on that day, and by intermitting the studies in the national academies, and by counting out the Sabbath from the ten days allowed the President for signing an act of Congress.[101]

American Sabbath laws do no injustice to those emigrants who do not believe in quiet Sabbaths; first, because they knew or might have known beforehand of the existence of these laws, and are under no compulsion to come or remain unless they can do better in their adopted country *with* the Sabbath laws than elsewhere without them; second, because the Sabbath laws are one of the chief forces that make America a good place to emigrate to; third, because the nine tenths of the people who have tested the personal and political value of the British-American Sabbath have some rights which the other tenth, chiefly composed of guests, are bound to respect; fourth, because the Sabbath law, in the language of the Supreme Court of California, "leaves a man's religious belief and practices as free as the air he breathes."[102] It only forbids the carrying on of certain kinds of business on a certain day in the week, and the day selected in deference to the feelings and wishes of a large majority of

the community is the day commonly denominated the Christian Sabbath or Sunday.

A man may worship the *Sun* on *Sun*day if he pleases, only he can not legally do it by noisy excursions, because these interfere with the right of others to rest and quiet.

Europe itself has no greater despotism of the few over the many than the Sabbath-desecrators who have fled from its tyranny seek to establish in America. The one tenth of population who want to make the Sabbath a day of noisy and demoralizing amusements seek to set up a foreign oligarchy over the nine tenths that have established a quiet Sabbath—the brazen despotism of a loud and low minority over a too compromising majority, who endanger liberty by concessions, for fear of being misunderstood in their methods of protecting it. In California this oligarchy of foreign liquor-sellers has actually been allowed to repeal the Sabbath law as a "League of Freedom." This oppression of masses by margins in the name of liberty should be stopped. Americans have already changed the plans of national housekeeping too much at the discourteous dictation of the most disorderly of foreign visitors. Let those who wish a Continental Sunday stay where it is. The United States want neither it nor its moral and political fruits. Monarchies can live, even though the masses are only animals and children, such as thoughtless Sabbaths make them, but in a republic the masses must be *men*, such as only quiet Sabbaths have ever been able to produce.

But how is it consistent with liberty that those whose religion requires them to rest on the seventh

day should be compelled by law to give up public business and public amusements on the first day also?

The case of Jewish emigrants is not as difficult as many have thought. Every Jew who determines to come to Great Britain or the United States knows, or might know, that, while his religion forbids him to do business on the seventh day, the laws of the countries to which he proposes to go forbid the same on the first day. If he can not do more business in five days in Great Britain or in the United States than in six days elsewhere, he is free to remain elsewhere. If, when he has come into Great Britain or the United States, he finds by experiment that "a conscientious Jew cannot make a living," the world is all before him to choose where he will dwell. Jews seem to forget that their Mosaic law compelled not only native Israelites to rest on the seventh day, but also their servants, native or foreign, and 'the stranger within their gates.' It is passing strange that a people whose ancient law compelled the Gentile worshipers of the Sun who happened then to be in Palestine, although they kept the first day of the week for their worship, to rest on the seventh day also, out of respect to the prevailing religion, should object to Great Britain and the United States following the example of their fathers, only making the rule work the other way.

The only nations that have not mobbed and robbed the Jews are those which have forbidden them to trade on the Christian Sabbath, that the people might receive their weekly lessons in justice.

It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work. It would not be reasonable for legislatures to compel the ninety-

nine one hundredths of the population who do not regard Saturday as a sacred day to stop business for the less than one per cent who do. If this were done, the Mohammedan emigrants of the future would soon be asking for laws halting industry on their sacred Friday also.

As the national welfare of the Jews called for a legally-protected Sabbath, which the minority of other faiths were not allowed to disturb, so America's national welfare calls for similar laws, in which the Jew must play the part of 'the stranger within the gates.' Rabbi Gottheil, of New York, though by no means pleased with Christian Sabbath laws that prevent the Jewish peddler from selling his goods to "working people on that day," yet says: "We are willing to submit to reasonable restrictions upon our liberty for the sake of our Christian neighbors."

That last admission is exactly the American theory of Sabbath laws, the only difference of opinion being as to what "restrictions" are "reasonable," a question which the majority, of course, must answer for itself.[356]

The laws of many of the United States, and the customs of all, allow, what Jewish laws never allowed, that the stranger, who keeps another day as holy time, may engage in private labor on the national Sabbath, provided it be done in such a manner as not to disturb the community in its rest and worship.[103] The Jew may not keep his shop open, because trade is a public disturbance of the general rest, and involves persons who do not keep Saturday as holy time; but he may work in his home in making clothes or otherwise, and rely upon the fact that he regularly intermits such work on Saturday as his defense in

case of prosecution. The majority have been very generous to the Jews in their laws, and still more in their practice, but this generosity has not been reciprocated. No people have so persistently violated the Sabbath laws as Jews of the baser sort, who would sacrifice the interests of the nations which have most heartily befriended them for their own private gains. They are not willing to lose a day's profits per week to perpetuate in their adopted countries the institution of a regularly-recurring day of rest in each week, which they believe necessary to a nation's perpetuity—the neglect of which, according to their own prophets, was the chief cause of their own national ruin.

If the Jews could but take the scales of personal selfishness from their eyes, they would rejoice to bear some slight loss in aiding the Sabbath-keeping nations in perpetuating substantially the same institution as that whose faithful observance was the secret of their former national prosperity.

A few of the better class of Jews rise to this consistency. A Jewish mayor, as I have said, enforced the Christian Sabbath law in Jacksonville, Florida; and the Jewish deputy Lasker, supported, in the German Reichstag, a bill reducing the mail distributions on Sunday in Berlin to one. The lower grade of Jews, such as have robbed the less shrewd peasants of Russia and Germany by wholesale, and have come to England and America for the same purpose, such as habitually violate the Christian Sabbath laws, are not a kind of emigrants that should be enticed by concessions and special privileges.

Dr. L. Wintner, of Brooklyn, a Jewish Rabbi, whose synagogue I have visited on the Jewish Sabbath

with pleasure and profit, has sent me an abstract of a recent lecture on the Sabbath, which questions of mine led him to give to his people and their Gentile neighbors. In these notes I find three interesting and significant admissions: (1) "With a great number of Israelites the Saturday Sabbath is not a day of rest, as the commercial circumstances of the present are such that Jewish business men here and in Europe are obliged to keep their places of business open on Saturday."[104] (2) "Sunday morning lectures have [therefore] been instituted in several Jewish congregations, as in Chicago, Philadelphia, and perhaps some other places," a movement which even the conservative *Jewish Messenger*, of New York, is advocating.[105] (3) He hopes a compromise may be made between Christians and Jews by agreeing on "a neutral day in the middle of the week" as the Sabbath for all—showing that he is willing to give up Saturday and take some other common day, his national prejudice against the Christian first-day Sabbath being his only reason for preferring the third or fourth day to the first—a prejudice which few would claim was an adequate reason why a whole nation should change its day of worship and rest. These three admissions suggest that by influences now at work all difficulties in the relation of Sabbath laws to the Jews will soon be self-adjusted.

The one or two very small sects of Christians who worship on Saturday, holding as they do that the observance of one day in seven for rest and worship is necessary for personal and political self-preservation by a law of God as old as the race, are not less inconsistent than the Jews in seeking to break down such an observance in all who will not observe the day

which their method of Bible interpretation has pointed out. The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than over-strictness. For instance, the laws of Rhode Island allow Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week in Hopkinton and Westerly, in each of which places they form about one fourth of the population.[387] This local-option method of Sabbath legislation after the fashion of Rhode Island or Louisiana, if generally adopted, would make not only each State but the nation also, a town heap, some places having two half-Sabbaths, as at Westerly, some having no Sabbath, as at New Orleans, to the great confusion and injury of interstate commerce and even of local industry. Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business.

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers to secure their repeal or neglect, seemingly on the policy of rule or ruin. They persuade very few to keep the seventh day : they only succeed in confusing the consciences of many about the first. They increase the desecration

of the Lord's-day, but not the hallowing of Saturday.[106]

Perhaps the Saturday half-holiday movement, which is well established in England and well started in America, may afford partial relief to the seventh-day people of all kinds in their conscientious perplexities, as they stand halting every Saturday between worship and work. We rejoice in the prospect that overworked Americans whose products are cheapened by over-production, will erelong, not by law but by commercial agreement, very generally add a large part of Saturday (in Pitcairn's Island, the Paradise of the Pacific, it is the whole) to the legal rest day, thus greatly improving the Sabbath by bringing people to it less jaded, giving the people a half-holiday with the whole Holy Day, and incidentally relieving the few seventh-day worshipers from the great moral peril to which they are exposed by their weekly battles between conscience and commerce.

Meanwhile it should be remembered by all who do not feel bound to cease from public labor and trade and amusements on the first day of the week because of any other Bible commands, that they are bound to do so in Great Britain and America by the passages[107] in the Hebrew Bible and the Christian's Bible that require obedience to the powers that be, except when their laws break God's laws, which can no more be said of the six-day laws for restraining labor than of "ten-hour laws," since Sabbath laws require no man to worship on any day.

Sabbath laws, then, are found to be consistent with liberty in that they are laws for the prevention of cruelty to animals, in that they are laws of health, in that they are laws for increasing the national wealth,

in that they are laws for harmonizing the relations of capital and labor, in that they are laws for the protection of the home, in that they are laws for the prevention of crime, in that they are laws for the protection of one of the chief historic institutions of the nation, in that they are, in short, laws of national self-preservation.

These planks form a platform on which all who believe in the utility of a quiet Sabbath can stand together in its defense: those who believe it rests for its authority on the Church or on natural law, as well as those who recognize it as having also the authority of the New Testament, or of the Old, or of both. How firmly a Unitarian can stand on this platform may be seen from the following letter of Thomas A. Hill, D.D., ex-president of Harvard University: "You must be aware that the Unitarians prefer, first of all, freedom in private judgment; and neither I nor any other man can say, with authority, what the views of Unitarians are. Yet they have been, so far as my knowledge goes (and I have been deeply interested in them for fifty years), nearly unanimous in basing the observance of Sunday upon its intrinsic value, and not upon the Fourth Commandment. They have reverently and firmly held that Sunday has been a more blessed day to the Christian Church than the Sabbath was to the Jews. While, therefore, they have deprecated the views and efforts of Sabbatarians, they have with equal earnestness deprecated any opening of Sunday to secular pursuits and mere amusements. For my own part my opinion is very decided, and my feeling very strong in both directions—first, for freedom from undue restraint on Sunday; and secondly, for freedom from anything that could shock or disturb

a thoroughly Christian community. I remember the earnestness with which a lovely old Spaniard said to me, 'When I first came to New England I thought your Sunday was a very gloomy day, but now it is the most blessed and joyous day of the week to me.' The doctrine of Roger Williams, that the civil magistrate has no authority over offenses against the first table, is worthy of all acceptance; but it must be interpreted and applied with common-sense. The Mormon is not to claim, under it, a right to bigamy and polygamy; nor the railroad and the theatre managers a right to run excursion trains and have ball matches and opened theatres on Sunday. The State has a right to protect the morals of the community. It may not punish me for refusing to believe that the observance of Sunday is required by the word spoken on Sinai, but it may and it should punish me if I by any overt act attempt to injure and overthrow the customs of our Christian society, which make Sunday a day of rest from manual labor, and a day appropriated to the teaching of religion and morality. Freedom can not endure without virtue, nor virtue without religion; and virtue and religion are interests too important, even in their effect on social order and civil liberty, not to demand a weekly day of attention to them. The voice of history is emphatic: make Sunday a holiday instead of a Holy Day, and you infallibly injure public morality and destroy the safeguards of public liberty."

As the railroad train speeds across the country, it stops ever and anon, not merely to take and leave passengers, but also to cool its wheels and to have them examined, that any crack or flaw may be discovered in time to prevent disaster, and that the

passengers themselves may enjoy their journey the more by the occasional change and airing. So amid our British and American life, with all its conflicts, commercial, political, and social, we need to call a pause as often as one day in seven, that our machinery and our animals and our own bodies and minds may rest; that we may start again in our week refreshed by the change, and encouraged by the thoughts and words that have come to us at our sacred resting-places; saved also from perils by the examination which such times allow in our moral life. To give up the Sabbath would be to destroy our national progress with hot boxes of ignorance and vice, and broken wheels of immorality and financial disaster.

History proves that while "a holiday Sabbath," as Hallam has said, "is the ally of despotism," *a Christian Sabbath is the Holy Day of freedom.*

IV. WHAT OF SUNDAY MAILS, SUNDAY TRAINS, AND SUNDAY NEWSPAPERS?

THE taskmasters hasted them, saying, Fulfill your works. . . . Ye are idle; therefore ye say, Let us go and do sacrifice unto the Lord. —EXODUS 5 : 13, 17.

A FRIEND of mine told but the other day that every Sunday morning a crowd of merchants and bookkeepers and confidential clerks throng the precincts of the post-office to get their letters. If a sense of decency keeps them from taking down shutters and opening wide the doors, they yet must plan the work of the week to come. There is not a physician in Chicago who does not know that those men are on the high road to softening of the brain and the wreck of every mental power. There has been a great deal said in the public prints of cases of insanity growing out of "religious excitement." But for every mind deranged through excess of religious emotion I will show you ten who have set at naught the divine provision for a respite to the weary brain on one day out of seven. Nine tenths of all the suicides that our papers record are those of men and women who habitually pursue their calling seven days in every week. — BISHOP CHARLES E. CHENEY, D.D.

IF you English people do not take heed, the railway system will be a battering-ram to break down your Sabbaths.—MERLE D'AUBIGNE.

SUNDAY is worth more than Sunday journalism. What Sunday journals displace is worth more than what they supply. They displace rest. *They displace the mood of religious thoughtfulness and worship, without which no civilization can be maintained at a high level.* The most influential dailies of the world do not issue Sunday editions. Civilization would stand higher than it now does with us if all Sunday journals were now stopped, as both industrial and moral nuisances. The deepest rest comes from the harmonized activity of all the faculties, especially of the highest. The worship of the devout is the subtlest rest. The change of posture of the soul from the drill of the six days of work into the mood of worship is productive of more rest than the filling up of the Sabbath with anxious brooding over week-day affairs and the settling of small matters, or work left over from the other part of the week.—JOSEPH COOK.

WHAT OF SUNDAY MAILS, SUNDAY TRAINS, AND SUNDAY NEWSPAPERS?

THE refusal of the Egyptian government, in the days of Moses, to allow its Hebrew slaves a day of respite from their hard labor, for rest and religion—a refusal which brought disaster to the nation—has a self-evident message to the governments, and to the railroad and newspaper corporations which are to-day holding millions of employees—eight hundred thousand in the United States alone—in the slavery of Sabbathless toil.

Although I refer to this Biblical analogy, I propose to treat the subject of Sunday mails, Sunday trains, and Sunday newspapers wholly from a humanitarian standpoint, as an advocate of the right of workingmen and all others to rest on the Sabbath from all unnecessary labor and business.

These three industries are so closely connected with each other that they can hardly be considered except together. On many railroads the first Sunday trains, and on some roads the only Sunday trains now on, were provided to carry the mail. The Congress of the United States has the honor, if honor it be, of introducing and "expediting" the Sunday railroading of many if not all the American lines. Courts declare that the United States mails give the trains which carry them right of way, regardless of State laws. Railroading, except what begins and ends in the same

State, even apart from the carrying of mails, is declared by the New York courts to be "interstate commerce," and as such not under the control of the State but of Congress. Sunday railroads and Sunday mails, then, need to be treated of together as phases of Sunday work which Congress alone can effectually and fully regulate; while Sunday newspapers are coupled with them inasmuch as they are promoted by Sunday mails, and themselves greatly increase Sunday railroading, which in turn increases the Sunday mail service. For instance, as I learn from *The Christian Statesman* and other papers, whose statements I have verified by correspondence with Postmaster Pearson, when the New York dailies secured extra trains and pony expresses in the summer of 1883 to carry their Sunday papers into country towns about New York hitherto unreached by them, and even as far as Saratoga, the city postmaster co-operated by sending mails in their trains and expresses to places where no Sunday mails had previously been sent, making extra Sunday work for railroad men, for postmasters, for newsdealers, and carrying the noise of trains and newsboys and the excitement of newspapers and mails into scores of villages that had previously enjoyed a Sabbath of rest for body and mind. *The Chicago Times*, in 1884, secured from the Chicago and Northwestern Railroad a Sunday morning train to carry its three blankets full of Sunday gossip and scandal to every village and town from Chicago to Milwaukee, eighty-five miles away. Here is a fragment of their own description of the result: "All along the route copies of *The Times* had been distributed; every village, however small, had been fully supplied with a great daily paper giving them the entire news of the day, and finally the train swept

into the Cream City. Circulators were waiting with wagons to receive their allowance of the paper; newsboys crowded around in eager contest, intent upon getting the first quota, while citizens of the town stood around rubbing their eyes in mild wonder and gazing at a train that had brought them in time for their breakfast-tables copies of a paper printed eighty-five miles off, and which were yet as complete editions as circulated in the great metropolis. All Milwaukee voted *The Times* Sunday train a great success."

To lessen the expense of such trains, efforts are constantly made by the newspapers of all large cities to increase the Sunday mail service, thus increasing Sabbath work in post-offices, on railroads, and among newsdealers, as well as in newspaper establishments. Sunday mails and Sunday newspapers increase Sunday railroad work; Sunday trains and Sunday mails increase newspaper work; Sunday newspapers and their trains increase post-office work; and so this triumvirate of Sabbath desecrators must be considered together.

This is called a "Railway Age" by some, a "Paper Age" by others. It is both. The steam that prints the paper and draws the train is the partner of the Sabbath in making our modern civilization. Whether these partners shall co-operate or oppose each other is a very important question.

SUNDAY MAILS.

Sunday mails in the United States, as far as *transportation* is concerned, are "coeval with the Constitution." At least the Postmaster-General of 1815 so declared. There are no reliable records of such mail transporta-

tion during the early years of the nation's life, but it is probable that mails were carried on the Sabbath, from the first, on a few of the most important stage routes. It was not until April 30, 1810, however, that any Sunday *delivery* of mail was authorized by Congress, and its action met with such vigorous protest from the people in all parts of the country, that it would probably have been rescinded but for the breaking out of the war of 1812, which made an excuse for its continuance as a war measure. The opposition to Sunday mails was renewed in 1828–29, when 467 petitions against them were sent to Congress from 21 States. The arguments then used [861] need to be urged anew. It was claimed by the petitioners that Congress had received from the States no power to authorize such work on the Sabbath as had been always illegal in nearly all of them, and that the law requiring Sunday mails was therefore unconstitutional.[108] It was urged also that to require any class of government officers to work on the Sabbath was an infringement on their rights of conscience, and also, in this case, as all other government officers were excused from Sunday work, an infringement on their right to equitable treatment. It was urged that the measure was not only needless but harmful, physically, mentally, morally, both to the postmasters and to the people, and that, while discarding the union of Church and State, the nation could not ignore the connection of *morality and the State*.

Another strong argument appears in a petition from Kentucky: "Your Memorialists protest against the States supporting, aiding, or being united to the Church; and they also protest against the civil power being used to trample down or persecute the Church, or to weaken and destroy one Church duty." Another

petition says: "When the Constitution provided that Congress should pass no law *establishing* religion, it surely was not intended to vest that body with the right to pass a canon *desecrating* one of the most sacred institutions of the religion of the nation. This law is *against* religion." Yet another forceful argument of the petitioners was the following. "During the session of Congress in 1838 (on the 12th of May and the 8th of July) the House was not permitted to proceed with business on Sunday morning by the steady and firm resistance of a large number of members, who refused to recognize the propriety of proceeding with their ordinary business *on that day*. The votes for adjournment were nearly equally divided, and more than once lost by the casting vote of the chair. Members then declared that they would leave the House, and not return before Monday morning, unless brought in by force, and very properly contended that *no authority existed to compel their attendance on the Lord's-day;* and the House on both occasions was compelled to adjourn. . . . Now, since those men would not consent to labor a few hours on one or two Sabbaths in a year, with what consistency can they compel many thousands of their constituents to labor *every* Sabbath in the year? Among the *amendments* to the Constitution, and equally binding, is the following—Article I.: 'Congress shall make no law respecting an establishment of religion, or to prohibit the free exercise thereof.' Now place beside this the clause: 'and it shall be the duty of the postmaster, at all reasonable hours, on every day of the week, to deliver on demand, any letter, or paper, or packet, to the person entitled to, or authorized to receive the same,' and see whether they are consistent with each

other; see whether a conscientious Christian can be a postmaster and at the same time enjoy the free exercise of his religion. If Congress has a right to require such labor, can not it require many other things contrary to the Christian religion, as that every member of Congress, of the Executive, and every officer of the General Government, shall on every day of the week attend to the duties of his appointment, until every Christian shall be excluded from office? But would not such laws prohibit the free exercise of religion, and be unequal and unconstitutional? Would not this be as effectual a 'religious test' as to require a belief in a particular system of religion as a qualification for office? . . . But if the clause complained of be not a violation of that instrument [the Constitution], it is against the constitution of Heaven. And what people ever prospered legislating against God?" These arguments, which were apparently almost victorious when first presented, would undoubtedly have triumphed long since but that the petitioners lacked that persistency which inherits the promises. These Damascus blades of logic, never out of date, wait for strong hands to wield them once more.

Section 525 of the present "Postal Laws and Regulations" of the United States says: "When the mail arrives on Sunday he [the postmaster] will keep his post-office open for one hour or more after the arrival and assortment thereof, if the public convenience requires it, for the delivery of the same only. If it be received during the time of public worship, the opening of the post-office will be delayed until the services have closed." Section 974 *forbids* the transaction of money-order business on Sunday, and Section 811 says: "Postmasters are *not required* to receive other

matter for registration on Sundays," which last is small protection, as it puts the responsibility of refusing such work on each postmaster, whose political interests warn him not to offend any one. Whether the mail "arrives on Sunday" or not depends on the Postmaster-General, who has full power to make no further contracts which shall include the carriage of mail on the Sabbath, and to provide that hereafter no mail matter shall be collected or distributed on that day;[1000] but as a Postmaster-General holds office only during the pleasure of the President who appoints him, and as he is largely guided in his plans by the action of Congress, the American people, through their representatives at Washington, are at last resort the power to decide whether mails shall be handled on the Sabbath. The clause in the law, "if the local convenience require it," would seem to give every town local option as to the opening of its post-office on the Sabbath. If a majority of the citizens of any place should request the Postmaster-General to keep the local post-office closed all through the Sabbath, it would doubtless be done. That there is not a larger number of postmasters resting on the Sabbath from business, and of communities resting from the perplexities and cares that letters bring, is doubtless due to the fact that the few who want Sabbath mails make a louder demand than the many who do not. It is also to be noted that so long as the mails are carried on the Sabbath, they will, in most towns, have to be received and delivered on that day. The only effectual remedy is to stop the Sunday carriage of mails. I have received information, in response to a circular, from about two hundred cities and towns in all parts of the United States, in regard to the Sunday opening of post-offices.

Only a few do not open, and these in very small towns, many, if not most of them, off the line of the railroad. Most of the post-offices are open for one hour on the Sabbath. Many offices, however, keep open two or three hours, and some all day. Hon. Hiram Price, Indian Commissioner, writes me that "recently the Washington post-office [by way of national example, I suppose] has been kept open all day, to the great dissatisfaction of many employees, who lose their Sunday in consequence." In many places mails are not only received and delivered (not by carriers, however, as yet), but also collected and despatched on the Sabbath. In the New York Post-Office, as I am informed by Postmaster Pearson, "one half of the entire clerical and carrier force is on duty during a portion of each Sunday." "Including the branches, about seven hundred persons are employed during a portion of each Sunday."

The following suggestive appeal from a post-office clerk in New York utters the "bitter cry" of thousands who are compelled to work on the Sabbath that the curiosity of the people to see their mail may not, even once a week, wait twenty-four hours; that the rapids of business, which are hurrying men on the cataract of disease and death, may not have even one day's abatement. The letter was sent to *The Christian Union*, and through it to the "religious press" in general, during the postmastership of Mr. James, soon after promoted to be Postmaster-General, and is as follows: "Do you think it right or proper for the postmaster of New York to order his clerks down on Sunday, out of their regular turn, to get up extra work that could be done either on Saturday or Monday? Mr. James has done this. Are the mails so important

that a clerk should be taken away from his pew in church with his family to satisfy the increase of business? Our regular Sunday (eight hours' hard work or more) used to be one out of every four. At present it is one out of three, and threatens soon to be every other Sunday on duty. I think the government can afford to treat their faithful servants somewhat better, and am sure if the religious press will raise its voice in this matter much good will result."

New York carriers, after working fourteen hours a day through the week-days—some of them also watching all night once a fortnight—are most of them required to work alternate Sabbaths—some in the branch offices escaping with one Sunday's work per month.

I am sorry to find, by an interview with Postmaster Palmer, that in the Chicago Post-office the case is much worse. Of the entire force of seven hundred and fifty, only thirty-eight are entirely free from Sabbath work. Of the registry department of forty-six, one third can be absent each Sabbath, giving persons in that department, if all are treated alike, only one whole Sabbath in three for rest. The carriers in the branch offices—about one hundred in all—can, by doubling work on the Sabbaths when they are on duty, rest on alternate Sabbaths; but nearly two hundred carriers—those connected with the central station—work one half day of *every* Sabbath; the entire force of distributors and clerks also have to be there *every* Sabbath during the hours of morning service, and something more. In short, while in New York fifty per cent of the entire postal force are resting during the whole of each Sabbath, in Chicago it is only thirteen per cent, a discrepancy which we believe the humane

postmaster of Chicago will not be willing to have continued.

The postmaster of Cleveland—taken as a specimen of the smaller cities—writes me that fifty-nine men are on duty Sabbath forenoons, and twenty-three in the afternoons, and that "mails are received and forwarded just the same as on week-days!"

A great majority of the post-offices are carried on by not more than two persons, both of whom are needed whenever mails are being handled, and in these cases the *whole* post-office force lose a part or all of their Sabbath rest, not once or twice a month, but every Sabbath. Estimating the number employed on the Sabbath in the forty-eight thousand post-offices of the United States as only three to each office on an average—the average in England and Wales is thirty-seven—and adding those engaged in the traveling post-offices, we find that not less than one hundred and fifty thousand persons are unnecessarily deprived by the government of their right to Sabbath rest and culture of conscience, while millions more are prevented from mental rest by the Sabbath mail. A business man, writing of the two hours' opening of the Montreal Post-office on the Sabbath, condemns it as needless, since letters of friendship could wait until the next day, while letters of business can not be of any legitimate use till then, and are not taken out on the Sabbath by the great majority of merchants. Business men may well wait a little for their letters once a week, in order, by allowing post-office employees Sabbath culture of conscience, to be surer of not losing the most valuable of them altogether. It is significant in this connection that the Shah of Persia, returning from a tour of Europe, deter-

mined to have a post-office system similar to those he had seen, but found himself seriously hindered because his Sabbathless country did not afford enough honest men to handle money letters.

This national interference with the public rest of body and mind and with moral culture can hardly fail to increase unless it is speedily abolished.

England, while in some aspects of Sabbath observance an example to the United States, is, in this matter of Sunday mails, a wholesome warning. Scotland's restrictions on the Sunday mails closely resemble those of the United States, but in England the wedge has been driven further, as if to remind Scotland and America of what they are coming to. English post-offices on the Sabbath resemble those of the United States in their suspension of post-office banking—which with them includes not only money orders, but also insurance and annuity business — and also in the fact that "hundreds of post-office officials are hard at work every Sabbath in the various traveling post-offices" on the mail trains; but in most other respects they have attained a more advanced stage of national Sabbath-breaking than the United States, and so represent to the latter the evils to which they are tending in allowing Sunday mails to rob government employees of their right to Sabbath rest.

English post-offices differ wholly from those of the United States in that they are also the telegraph offices, and as such use government servants on the Sabbath, not for cases of necessity only, but for all sorts of needless telegraphing, Sunday being the chief day for the devil's messages through his sporting fraternity. In most of the points in which English post-offices resemble those of the United States, they

are a few stations ahead in robbing their employees of Sabbath rest. While American post-offices, as a rule, open only one hour on the Sabbath, British post-offices are generally open for two hours. While American post-offices deliver mail on the Sabbath only to those who call for it at the office, about half of the English post-offices send out their overworked carriers for one round at least on the Sabbath. Edinburgh, Glasgow, Belfast, London, and one hundred and fourteen other large towns, besides three thousand rural districts, are exceptions which prove the rule—*unnecessary*.

Dr. John Gritton, Secretary of the Lord's Day Observance Society, of London, shows that since 1880 the Sunday work in English post-offices has been very greatly increased. "In certain important towns, the single collection, which used to suffice, has grown into two or even three." By a recent rule, "Persons living beyond a free delivery are permitted to deposit and receive *parcels* on the Lord's-day." During 1883 the public were permitted, for the first time, to post letters on the Sabbath in all mail trains carrying sorters at every station where such trains stop." Even the rules requiring that country carriers "having a daily round of as much as fourteen miles shall be free from duty on alternate Sundays," and that city postmen who have made a Sunday morning delivery "shall be free from all other work for that day," are "sometimes, perhaps frequently, violated." A carrier, in resigning, gave as his reason that it had been seventeen years since he could get up on Sunday morning and clean himself and go to a place of worship like other people. About twenty-three thousand five hundred postal employees of the British Government

are thus weekly robbed of their God-given Sabbath rest in England and Wales alone, with the prospect that the number will be greatly increased with each new year if the British people do not resist the continuance of this injustice by petitions to Parliament, and by availing themselves of the rule that a Sunday rural post shall be kept off or taken off if the receivers of two thirds of the letters of the district so desire.

America will be blind indeed if she does not see in the English postal system the increased oppression of workingmen to which her Sunday mail is swiftly tending, and put on the brakes to bring it to a full halt in time. In New York City, there was one Sunday delivery a few years ago by the overworked carriers, and the plan would doubtless have been continued until now had not some of New York's best citizens promptly urged the Postmaster-General of that time to retract his inhumane order. Who can doubt that if the American people become thoroughly accustomed to the collection, transportation, and post-office delivery of mail on the Sabbath, the carrier delivery will be added, with so much added injury to the health and morals of men who are constantly handling the wealth of the nation?

As England warns America, Germany warns both of the ever-increasing evils that come from opening the Pandora box of the Sunday mail. The German Reichstag recently passed a bill reducing the number of carrier deliveries on the Sabbath to one, and opposing the receipt of merchandise at post-offices on that day. The post-offices of Berlin, Hamburg, and a few other places, where labor was formerly uninterrupted, have recently closed on the Sabbath from nine o'clock till five, though some of them are open for an hour

in the middle of the day. "Seventy thousand persons, engaged without interruption in public and private postal service in Germany, are still deprived, wholly or in part, of their Sabbath rest. Of these, the number incapacitated by sickness and entitled to pensions increases from year to year to an alarming extent." The moral loss who can tell! The German people are petitioning, in the name of humanity and good morals, for a still further reduction of Sunday work in the postal service. In Austria, also, both Government and people are making efforts similar to those of Prussia for the diminution of Sunday mails.

Why should Switzerland, England, and the United States learn by hard experience what the Sunday mail, when it is finished, will produce, when they might learn it from the present groans of Germany?

Yet another reason why Sunday mails ought to be everywhere discontinued is that *the government of a nation should set a good example of Sabbath-keeping to its people.*[20] If a government, as an employer, keeps its employees at work on the Sabbath, it can hardly expect much respect for its laws which require an opposite course of other employees. At the General Synod of the Lutheran Church of Germany, Dr. Bauer, court preacher, arraigned the German Government for its Sabbath-breaking example. He mentioned the widespread complaint that the boards of state officers violated the Sabbath in manifold ways. Canals and bridges and ministerial residences were built, and the muster of soldiers and marches were made without any real necessity. Through such things the very allegiance of the people was shaken, when they must defend themselves against the authorities. The example of such things did more harm than the strongest preaching

could do good. To this sentiment, the great assembly, representing the German people better than the Reichstag, gave its earnest assent. The argument of Thomas Hughes, in the British Parliament, against opening national museums on the Sabbath, that if they once allowed government servants to be employed as a matter of course on the Sabbath, it might throw the whole of the manufacturing interest of the country open in the same way, is equally forcible as an argument against Sunday mails. Governmental Sabbath-breaking by military parades is complained of, not only in Germany, but also in France, Switzerland, Montreal, and the United States.[109] There would seem to be far more excuse for Sunday battles in time of war than for Sunday parades in time of peace; but even the former are generally unnecessary, and have proved fatal to the attacking party with suggestive frequency. It was so in the battles of Big Bethel, Bull Run, Ball's Bluff, Mill Spring, Pittsburg, Winchester, and others of the late war between the States, and also in the remoter battles of Lake Champlain, New Orleans, Quebec, Monmouth, Waterloo.[110]

No wonder many of the common people forget to hallow the Sabbath, and to keep the laws that protect it, when members of the royal family of Great Britain[111] and many political and military leaders on both sides of the sea do not hesitate to travel by boat and train on the Sabbath! No wonder the people of the two countries are losing their respect for the Sabbath and the laws that protect it, when the British Parliament[862] and the United States Congress[112] have repeatedly held their sessions far into the Sabbath, and when the two governments encourage, and in a sense require, the running of Sunday mail trains, which

weaken it in every house whose windows look out upon them. The most appropriate speech made in a recent Sunday session of Congress was one by an outsider, an old man of venerable aspect in the gallery, who, with sonorous and thrilling tones, cried out to the Sabbath-breaking politicians below : " The wicked shall be turned into Hell, and all the nations that forget God. You are dishonoring God to-day, and may He forgive you for it !"

One longs for a repetition of the courage of that Lord Mayor of London who stopped the carriage of King James I. for illegal Sunday traveling, and of those Massachusetts yeomen who arrested the judges of the Supreme Court of Massachusetts for disobeying the law against Sunday traveling—a dilemma from which they could escape only by humbly petitioning the legislature for a *nolle prosequi*. Rulers and judges should be examples of obedience to the laws, whether they like them or not.

We are glad to note the Sabbath-keeping examples of several recent Presidents of the United States—of Hayes and Garfield, in habitually walking to church that their menservants in the stable might rest and worship on the Sabbath as well as themselves ; and of Grant, when ex-President, in refusing to attend Sunday horse-races in Paris. With these we may appropriately mention the Lord Mayor of London for 1884, who refused to follow the usual custom of going to church " in state," on the ground that it would impose unnecessary Sunday labor on his servants—an example full of suggestion.

As the closed doors of the American Centennial Exhibition and of the British and American departments of the Paris Exhibition were impressive and in-

fluential national witnesses to the value of restful, thoughtful Sabbaths, so and much more would the closing of British and American post-offices, and the discontinuance of Sunday mails make the governments of these lands wholesome examples to other employers, who can now plead government precedent for robbing their employees of their God-given right to Sabbath rest. No wonder capital oppresses labor, when the Capitol leads the way.

The principal argument for this Sunday mail service, which is injuring the health and morals of thousands, is that some letter about sickness or death might be detained if the mails were not handled on the Sabbath. But this argument melts at the touch. "Letters delivered on Sabbath must have been posted not later than the previous day, so that telegrams forwarded on Saturday instead of them would have been delivered on the self-same day, and long before such letters; and letters posted on Sabbath are not delivered sooner than Monday, so that telegrams transmitted on Monday morning instead of them would be received as soon as such letters. Therefore a total cessation throughout the entire Sabbath from all postal work would not necessitate the transmission or delivery of any telegrams on that day. Even the telegraph would be used but very little, if at all, on the Sabbath, if its use were confined strictly to cases of necessity and mercy, and there is no commercial or social or civil need outside this which the mails and the telegraph can not fully meet in six days of each week."[857]

Another argument for Sabbath mails, which even Christian men sometimes thoughtlessly echo, is that business interests in the large cities make the handling

of mails on the Sabbath a "necessity." The answer to this is not a counter-theory, but a fact from the largest city in the world, a city of five millions of people. "Within a radius of five miles from the general post-office, London, no inland letters are collected, carried, sorted, delivered, or dispatched on the Lord's-day."[113] "What ought to be done *can* be done."

The only other argument that is urged in defense of Sunday mails is that it is very convenient for farmers, who seldom come into their market town, to get their mail when they drive in for church on the Sabbath. To say nothing of the incongruity of preceding or following a service of public worship with the secular mail,[114] which is like opening or closing a prayer-meeting with "Yankee Doodle" or "Wearing of the Green," it is enough to say that the mere convenience of a few ought not to be secured at the cost of the general good. The farmer can better send for his mail on Monday than have thousands of other men lose their needed rest to give it to him on the Sabbath.

When David expressed a longing for water from the cool well of Bethlehem, from which he was cut off by a hostile army, and three of his mighty men cut their way through and brought the water, he refused to drink it, saying, "Shall I drink the blood of these men? For with the jeopardy of their lives they brought it." So the farmer might well refuse to call for his mail on the Sabbath, even though the office was open and at hand, saying, "God forbid that I should have my Sunday mail at the cost of rest and health and home life and moral culture to thousands in the postal and railway service, for with the jeopardy of their lives they brought it."

How can the discontinuance of Sunday mails, demanded alike by the laws of God and the laws of physical and moral health, be secured?

(1) The President of the United States might well call the attention of Congress to this subject, which recent riots in Sabbathless Cincinnati, on the background of the riots of Sabbathless workingmen in 1877, have shown to be a question of national importance. The army orders of Washington and Lincoln afford glorious precedents for such a State paper. Gladstone might also add to the lustre of his great name by seeking to abolish the Sunday mails that mar the grand example of the British Sabbath.

(2) Postmaster-Generals might use the almost absolute power given to them more heroically and helpfully than they do.

(3) In the unlikelihood that either Presidents or Premiers or Postmaster-Generals will lead off singly this great reform, Parliament and Congress can and should abolish the Sunday mails as a measure of relief for workingmen, as a national health measure, and as a preventive of socialism, riots, and crime. In the division of labor, members of Parliament and Congressmen are generally freed from other business to think for the people in regard to political matters, to lead them in statemanship, as clergymen do in religion, and doctors in matters of health. Congressmen and members of Parliament should no more wait for the busy people to lead them, by threats and importunities, to improved Sabbath legislation, than ministers should follow rather than lead the public sentiment of their flocks, or doctors depend on their patients' notions of physic.

(4) Inasmuch as the political code now in vogue,

both in Great Britain and the United States, leads to a wheelbarrow government, carried on not by legislators *drawing* the people upward, but by the people pushing them from behind, the people must accept the situation, and push for legislation against Sunday mails by the pulpit, the platform, the press, and especially by petition.[1000]

Individually, every one helps on this reform who refuses to use the post-office on the Sabbath, either for the receiving or sending of mail. In England one of the post-office rules is: "Any person can have his letters, etc., retained in the post-office on Sunday by addressing to the postmaster a written request, duly signed, to that effect." Every one who makes such a request lightens the carriers' Sunday toil, and helps, by his indirect protest, the abolition of all Sunday mails. A letter from Dr. Theodore L. Cuyler, who was then in Europe, was brought one Sabbath morning, with the mail of other guests, to the hotel at Saratoga where his noble mother was stopping. It was known that her regard for the Sabbath led her to leave unopened until Monday all mail brought to her on the Sacred Day, but it was thought that in this case she would be constrained to break her rule. *She did not*, however, and her loyalty to the Sabbath was told for a memorial of her all over Saratoga, and became a good leaven in many careless consciences. She had done what she could. Every such example hastens the day when those in the postal service shall be allowed their Sabbath for rest and religion.

SUNDAY TRAINS.

Sunday trains and Sunday boats present greater difficulties than Sunday mails. Congress could prohibit the latter entirely, but the former only so far as they belong to "interstate commerce," leaving to the States the regulation of all Sunday excursions and other traveling which begins and ends in the same State. In attempting to regulate railroad travel, rich corporations are encountered, whose connections or competitions with other roads increase the complications; and these are still further multiplied by the demands for the transportation of mail and milk, hungry cattle, and perishable fruits.

In Great Britain, where there are few if any railroads on which trains can not begin and end their journey on the same day, and where one legislative body controls all the railway companies, Sunday railroading might be stopped much easier than in the United States, whose transcontinental trains require as long for one trip as a steamer plying between the United States and Europe, and whose railroads are controlled in part by State legislatures and in part by Congress. And yet, a comparison of Great Britain with the United States and Canada in the matter of Sunday railroading leaves the former, as Dr. Gritton, of London,[199] has said, "at a great disadvantage." The Hastings and St. Leonard's Lord's Day Association, of England, in its report for 1869, says: "To Christian patriots the thought is humiliating, that whereas it is found that on six of our great lines there are 1403 passenger and 342 goods trains on Sundays, in the United States, out of 124 railroad companies which

last year made a return to the New York Sabbath Committee, 65 ran no train at all on the Lord's-day, and the remaining 59 ran 177 passenger and 42 cattle and freight trains, being an average of less than four to each line, including both goods and passenger trains. To the Christian holders of railroad shares, many of whom are represented by this association, the Sabbath-breaking of the various companies must be a matter of deep solicitude, for in *their* name, and with *their* apparent sanction—unless they protest against it—thousands of railway officials and servants are robbed of a day of rest, which the social community would not dare to think of taking from drapers or carpenters. In *their* name, too, the quiet of whole communities is disturbed on the Sacred Day by the whistle of goods trains, the rumbling of omnibuses and carriages, the arrival and departure of hundreds of passengers, and the keeping in employment of other thousands to minister to the wants of those who thus travel."

Since this report, Sunday trains have multiplied rapidly on both sides of the sea, and the conservative Secretary of the New York Sabbath Committee declares "the peril to Sabbath observance from this source to be great and increasing." He also says: "The question is becoming every day more and more serious. With the immense extension of our railway system, Sunday labor is increasing at a rapid pace. Already tens of thousands are wholly deprived by it of the weekly rest, and of the opportunity of worshiping God and enjoying domestic intercourse which the Lord's-day brings to others. This deprivation can not but work the gravest evils to the men themselves, to their families, and to the whole community. Railway traffic demands cool heads and faithful hands.

Enforced disregard of one of the Divine commands makes men indifferent to other of God's laws. The community at large, to which the Sabbath with its rest and holy influences is so necessary, can not but be injured by the inevitable disturbance of its quiet hours, can not but be demoralized by the example of an habitual disregard of the day on the part of railway corporations and their employees. . . . It is not a question to be decided merely on grounds of apparent pecuniary profit or business convenience. Such considerations would open shops and factories, keep the wheel of business going seven days in the week, and practically banish the Sabbath from our land. We respectfully submit that there are some things which, as men bound up with the rest in the social system, with all its responsibilities, you can not afford to do. You can not afford to wrong those who serve you for wages by forcing or inducing them to set at naught what is alike a law of God and a law of their own physical and moral nature. You can not afford to break down an institution which sustains so vital a relation to the well-being of the family and the State."[866]

Letters from many places show that the railroad is often one of the most dangerous foes of the Sabbath. I give extracts from two, which represent many. The first is from America's "New West," dated New Mexico, June, 1884, and written by one who has lived in that Territory for eleven years: "We have a very good Sunday law in New Mexico, but it is broken by a hundred thousand people every week. The law prohibits every kind of work, except irrigation and works of necessity, and every kind of play and amusement. It was passed in Santa Fé, by the Legislature

of 1876, and it was wonderful to see how quiet all the towns were after that, with all their stores closed. We had no saloons to amount to anything in those days. But in 1881 the railroad came, with all the filth it generally brings, and the Sunday law is now void in the larger towns, where stores are in full blast, saloons especially. Drunkenness and shootings are frequent on the Sabbath, while even Americans, sober gentlemen (?), have base-ball games on Sunday, and there are picnics, theatres, circuses, public balls, and excursions, private and public, all contrary to the law, but who cares for that?"

A letter from a former resident of Wales tells the same story, as to the influence upon Sabbath observance of the introduction of a British railroad. In speaking of Welsh Sabbath observance, he cautions us to distinguish between North and South Wales. South Wales, bordering on England, and being the centre of iron works, the population and their habits differ greatly from those of North Wales. Such cities in South Wales as Merther and Aberdair have imported into them the most lawless and drunken mining element, who affect the integrity of a normal Sabbath in South Wales. In North Wales there is a much better Sabbath, resembling that of Scotland, but inferior to what it was before the introduction of railroads. My correspondent well remembers the havoc of the Sabbath during the construction of the first railroad built in Wales, the Chester and Holyhead. Previous to this, scarcely a man, woman, or child could have been seen in the streets during the hours of Divine service, and every sanctuary was filled, but the foreign element that came with the railroad weakened the Sabbath along the whole line.

In England and Wales to-day one third of the passenger trains and one fourth of the freight or goods trains run on the Sabbath. Scotland partly proves the needlessness of this Sunday work by running only one eighteenth as many trains on the Sabbath as on other days—205 out of 3673, which is just 205 too many. Even in Scotland, only The Great North of Scotland Railroad is credited by the Sabbath Alliance[787] as faithful to the Lord's-day. Dr. Kritton,[789] of London, after careful investigation, declares that "on each Lord's-day there are running in Great Britain no less than 6839 trains; the work done in connection with these trains falls on an army of about 100,000 men."

On the Continent this evil has gone farther than in England even, for Sunday trains are there even more numerous than those of week-days. But we are glad to note slight evidences of Continental reaction against this Pharaonic oppression of railroad men, even among those who recognize only humane reasons for Sabbath rest. In France the Chambers of Commerce of several of the cities and larger towns have memorialized the Government in favor of diminishing Sunday freight traffic on the railways. But no reform is likely to be effective that does not aim at the entire suppression of so great a sin and crime as Sunday trains.

On this difficult subject I do not propose to utter my own opinions chiefly, but rather, for the most part, allow railroad men to show in their own language the evils resulting from Sunday trains.

(1) What do *railroad employees* say of their Sabbath-less business?

A few years since some four hundred and fifty of his

locomotive engineers petitioned Mr. William H. Vanderbilt for "the cessation of Sunday labor." After pointing out how Sunday running had become "a great hardship," they continue: "We have borne this grievance patiently, hoping every succeeding year that it would decrease. We are willing to submit to any reasonable privation, mental or physical, to assist the officers of your company to achieve a financial triumph; but after a long and weary service, we do not see any signs of relief, and we are forced to come to you with our trouble, and most respectfully ask you to relieve us from Sunday labor so far as it is in your power to do so. Our objections to Sunday labor are: First—This never-ending labor ruins our health and prematurely makes us feel worn out like old men, and we are sensible of our inability to perform our duty as well when we work to an excess. Second—That the customs of all civilized countries, as well as all laws, human and Divine, recognize Sunday as a day of rest and recuperation; and notwithstanding intervals of rest might be arranged for us on other days than Sunday, we feel that by so doing we would be forced to exclude ourselves from all church, family, and social privileges that other citizens enjoy. Third—*Nearly all of the undersigned have children that they desire to have educated in everything that will tend to make them good men and women, and we can not help but see that our example in ignoring the Sabbath day has a very demoralizing influence upon them.* Fourth—Because we believe the best interests of the company we serve, as well as ours, will be promoted thereby, and because we believe locomotive engineers should occupy as high social and religious positions as men in any other calling. We know the question will

be considered : How can this Sunday work be avoided with the immense and constantly increasing traffic? We have watched this matter for the past twenty years. We have seen it grow from its infancy until it has arrived at its now gigantic proportions, from one train on the Sabbath until we now have about thirty each way ; and we do not hesitate in saying that we can do as much work in six days, with the seventh for rest, as is now done. It is a fact observable by all connected with the immediate running of freight trains that on Monday freight is comparatively light ; Tuesday it strengthens a little, and keeps increasing until Saturday ; and Sundays are the heaviest of the week. The objection may be offered that if your lines stop the receiving points from other roads will be blocked up. In reply, we would most respectfully suggest, that when the main lines do not run, tributaries would only be too glad to follow the good example. The question might also arise, If traffic is suspended twenty-four hours, will not the company lose one seventh of its profits? In answer, we will pledge our experience, health, and strength, that at the end of the year our employers will not lose one cent, but, on the contrary, will be the gainers financially. Our reasons are these : At present, the duties of your locomotive engineers are incessant, day after day, night succeeding night, Sunday and all, rain or shine, with all the fearful inclemencies of a vigorous winter to contend with. The great strain of both mental and physical faculties constantly employed, has a tendency in time to impair the requisites so necessary to make a good engineer. Troubled in mind, jaded and worn out in body, the engineer can not give his duties the attention they should have in order to best advance his employer's

interests. We venture to say, not on this broad continent, in any branch of business or traffic, can be found any class in the same position as railroad men. They are severed from associations that all hold most dear, debarred from the opportunity of worship, that tribute man owes to his God; witnessing all those pleasures accorded to others, which are the only oases in the deserts of this life, and with no prospect of relief. We ask you to aid us. Give us the Sabbath for rest after our week of laborious duties, and we pledge you that with a system invigorated by a season of repose, by a brain eased and cleared by hours of relaxation, we can go to work with more energy, more mental and physical force, and can and will accomplish more work and do it better, if possible, in six days than we can now do in seven. We can give you ten days in six if you require it, if we can only look forward to a certain period of rest. In conclusion, we hope and trust that, in conjunction with other gentlemen of the trunk lines leading to the seaboard, you will be able to accomplish something that will ameliorate our condition."

That is a classic in the literature of capital and labor, and the refusal to grant it will be heard from on some judgment day, in this world or the other, or both.

The Railway Age, in the Spring of 1883, when it was gathering many opinions in regard to Sunday trains, published a letter from a freight agent which showed that in addition to Sunday trains there was usually a great deal of needless Sunday work required of railroad men in shops and along the road. "The result is," he says, "that a large proportion of the employees of all grades are ordered

on duty." He suggests that railroad superintendents should require weekly reports of the Sunday work done in every department, that it may at least be greatly reduced, and then closes his letter to railroad officers, directors, and stockholders with this appeal: "On behalf of thousands of my fellow railroad men who are too much deprived of their Sunday rest, I would enter a plea with managers to give this matter some serious consideration and receive the gratitude of their employees as well as improve the morals of their forces, for as a rule the best and most reliable men are those who greatly prefer not to work Sundays. These do not usually get drunk nor strike, and generally can be depended upon. Continual Sunday work is a source of great dissatisfaction among men, who often feel a loss of self-respect and of the respect of others on that account, and who also consider that they have rights, as well as the public and patrons of the road, and do wish the advantages of Sunday privileges of attending church, or at least of having one day in the week they can call their own, to be spent with their families. These claims should at any rate receive careful consideration on the part of those in authority on our railroads. Of course it may be said that those who do not want to work on Sunday can seek employment elsewhere. This is most certainly true; but the question arises, Can managers afford to dispose of the matter in such a summary manner?"

There is abundant evidence that many railroad men feel bitterly the curse of Sunday work to body and mind and morals. One of them said: "Sir, Sunday is the saddest day of the week to me." Another, with tears in his eyes, exclaimed, in response to words of

sympathy: "Those cursed Sunday trains!" Another railroad man, when spoken to kindly, in consequence of his being found partially intoxicated, said, with much feeling: "I assure you, sir, I never drank till I took up this Sunday work, but now I get so depressed with endless toil that I think I should kill myself if I did not drink."

(2) Let us now hear what *railroad managers* have to say in regard to Sunday railroad work.

A classic from the standpoint of the railway officer, worthy to stand in history beside the foregoing petition of the locomotive engineers, is the following letter from the president of the Louisville, New Albany and Chicago Railway:

"LOUISVILLE, April 19, 1883.

"*John McLeod, Esq., General Superintendent L., N. A. and C. Railway, Louisville, Ky.*

"DEAR SIR: In the future operations of the Louisville, New Albany and Chicago Railway it is directed that so far as possible no work be done, or trains be run, upon the Sabbath day. You will, on the first of May, stop all trains on the Sabbath, except the evening passenger one. Some questions concerning mail transportation have arisen, and if this train is not required I shall issue a further order concerning it. In case of perishable goods or live stock, it may be necessary to do some work, but you will avoid this where it can safely and properly be done. You will in the future run no excursion trains of any kind, for any purpose, on the Sabbath. This order applies to camp-meeting trains. If Christian people can not find other places for worship, this company will not violate Divine and civil law, and deny its em-

ployees the essential rest of the Sabbath to carry them to camp-meeting grounds. I am also informed that a number of the company's employees have conscientious scruples against any work on the Sabbath. There are likely others who do not feel so strongly on this subject. Under no ordinary circumstances must any employee, who objects on the grounds of his religious convictions, be ordered or required to do any service on the Sabbath. If any difficulties arise in the execution of this regulation, you will please report them to me for consideration, and you will also notify the employees of their right, on conscientious grounds, to be fully protected in the observance of a day of rest. I remain, yours truly,

"BENNETT H. YOUNG, President."

This letter attracted the attention of *The Railway Age*, of Chicago, which obtained a fuller expression from President Young for publication. He wrote as follows: "The laws of God and the laws of man are conclusive on this point, forbidding labor on the Sabbath day; and every railway manager operating a road on that day violates human and Divine command, and by forcing his employees to do the same, sets before them a continual example and practice of the disregard of the highest obligations. There is nothing in the business of railways which in the nature of the case makes them an exception to these laws, or lifts them above these considerations. They are not a distinct or separate class, but incur the same liabilities and duties as other corporations and citizens. . . . The most defenseless property is that of railways. Stretched out along lines reaching sometimes thousands of miles, it is simply impossible to defend it

from sudden or organized aggression. The riots of 1877 taught some valuable lessons on this point. Railway corporations in times of trouble are simply at the mercy of employees, and the damage done can only be determined by the extent and violence of the passions exhibited. If every man in America were made a policeman it would be impossible to defend all the railway property in this country; and, as a consequence, railroad corporations are more dependent upon the protection of the law-abiding, moral, and Christian sentiments than any other class of property-owners. Are railway men, therefore, wise in thus doing what they can to teach and train their employees to violate the Sabbath, and with impunity to break the laws of the State made for their protection? Would it not be wiser to do everything possible to encourage religion and a respect for these laws, and thus encourage the sentiments which go furthest in the protection of the rights of property and life? There are said to be in the railway service of this country five hundred thousand employees. It is probable that more than one half of these, at some time, are required to do Sunday service. The results of thus requiring two hundred and fifty thousand persons[115] to violate the Sabbath, solely to make money for corporations, and this by direct corporate command, are of incalculable injury, not only to these parties, but to society at large. Men within my knowledge are every Sabbath-day compelled to do work in direct contravention of their religious scruples. It is safe to assume that one half of these employees are Christians; and this evil, therefore, becomes the more appalling. When you consider how these men, from fear of losing their places, are compelled to do this labor (much of which is

totally unnecessary, and is the result of indifference or cupidity on the part of the managers and stockholders), it becomes a monstrous wrong against the religion and family rights of these employees. And this compulsory violation of their duties as Christians and citizens teaches them to violate all other laws of the State, and prepares them not only for indifference to the interests of a corporation itself, but for the manifestation of a disregard for all wise precepts and restrictions. This is probably the worst feature of the whole custom. No man, in the nature of the case, will be true to an employer who, for mere gain, demands of him a violation of his conscientious scruples."

Even though this brave railroad president was able to hold his place only for a short time, and had to give way to one who would run Sunday trains, his name will ever be honored as the leader of a great reform, which others will carry forward to victory.

These letters from Bennett Young called out a letter from the president of the Michigan Central Railway, dated at Detroit, May 14th, 1883, in which he says: "1. *If all railroad companies competing for the same class of traffic from and to common points were in accord, it would be practicable to a very large extent to abandon the running of railway trains on the Sabbath day.* The chief difficulty is that in these days of sharp competition time has become such an important element that if one railroad company would voluntarily cease its traffic for one day during the week, while others continued, it would lose largely thereby. Yet, for example, were each of the trunk lines to absolutely refuse to exchange traffic of any kind with their connections, from 6 P. M. Saturday until Monday morning, it would be a simple matter for these trunk lines, as well

as for their Western connections, to so arrange the movement of traffic as to practically do away with the running of Sunday trains. 2. There is no question as to the desirability of prohibiting Sunday work on railways. The law of nature, to say nothing of the higher law, requires that man should have rest one day in seven.[116] Is there any reason why a railway engineer or conductor is not entitled to his rest as much as a merchant or manufacturer? 3. This company has endeavored to so arrange the runs of its trainmen and engineers as to bring them home on Sunday, but little can be done in that direction without the concerted action on the part of all companies interested in the same traffic. 4. I do not believe at the end of the year the loss in traffic would be appreciable were all Sunday work stopped, and in the better *morale* of the men the railway companies would be abundantly paid for doing away with work on this day. 5. While the public would no doubt at first be dissatisfied at the cessation of Sunday work, and would claim injury thereby in the matter of detention to freight and delay to mails, it is difficult to see how such injury could really exist, were the practice of doing away with Sunday work made uniform on all roads. As an example, at one time it was thought necessary for each of the Omaha roads to run a train from Chicago Sundays; after a while this was changed so that a train left each Sunday on one only of the three roads. This caused at first some dissatisfaction, but it soon passed away, and the result of the experiment, so far as I have been able to learn, was entirely satisfactory. The effect of this constant and never-ending work is not only injurious to the men themselves, but most deplorable to their families. . . . To bring about a cessation of Sunday work now would be much less dif-

ficult than is would have been a few years since. All over the country railway companies are grouping themselves into associations for the exchange of traffic, the maintenance of rates, and the better carrying out of agreements, such as, for example, the Trunk Line Committee, the Joint Executive Committee, the South-Western Railway Association, and many others. If these companies can come together on short notice to arrange for any and all questions of mutual interest, it would be a simple matter, were this question of Sunday work properly considered, to bring about a reform in the same."

The Railway Age says editorially, in the same issue with this letter (May 24th, 1883): "Mr. Ledyard's conviction that he and other railway managers are all committing a fearful mistake in allowing the continuance and rapid growth of this Sunday labor *is held, we believe, by the great majority of railway officers,*[117] *and it is to be hoped that in their personal and public consideration of the great problems of railway management* they will give that serious attention to this subject which its importance demands."

The Delaware, Lackawanna and Western Railroad Company, famous, in connection with the controlling influence of Hon. Wm. E. Dodge, for standing alone in Sabbath observance among the great trunk lines, has been heard from anew on this question in the following letter from its president, Samuel Sloan, which was published in 1884 by the New York Sabbath Committee: 'It seems to me that all railroad managers must sympathize with efforts to diminish 'Sunday labor,' now, I regret to see, on the increase. In my judgment the *necessity*, so much urged, does *not* exist, nor do the public demand from railroad management

more work than ordinary labor. Railroad men have a right to rest one day in seven and to observe the Sabbath as much as any other of our fellow-citizens. It must be, and is conceded by all interested, that health and good discipline are promoted by this rest. I think that it would be an easy matter for the Trunk Line Commission to take up the subject, and refer it to a committee to report some regulations or agree upon certain trains that may be deemed *necessary* to meet any reasonable demands of competing interests or the public wants in regard to perishable property."

This letter calls up the remark of Mr. Dodge in his address at the Boston Sabbath Convention: "I tell our directors that if they compel conductors to break the Fourth Commandment, they have no right to expect them to keep the Eighth."

The Christian Statesman of June 26th, 1884, commenting on several of these replies of railroad managers, and others less favorable, published in a leaflet[865] by the New York Sabbath Committee, says: "Two things are forced upon our mind by the attentive perusal of these letters. First, railroad men, with hardly an exception, are uneasy in mind, dissatisfied with themselves, and vaguely conscious that they are working against the best interests of the community, in the course which they are now pursuing. Yet they are persisting in that course, and pleading various forms of 'necessity' as an excuse. And the 'necessity' is often of the very flimsiest character. So long as Christian men in their discussion of this subject meet the railroad men on this half-way ground, nothing of substantial value will ever be gained. The limits of this necessity it will always be impossible to define. The concession will be like a deliberate proposal to re-

pair a dike, leaving one small hole through which the excess of waters may percolate and do no harm. The end will always be to sweep away the dike. No principle cuts the Gordian knot of perplexities which railroad men weave perpetually for the conscience of the country but this : *The essential wickedness and needlessness of either freight or passenger traffic along railroad lines on the Sabbath.* . . . The second reflection compelled by these utterances is that reform at this point is not to be expected from within railroad circles. Argument, remonstrance, entreaty, on the part of the Christian public, will be of no avail. These men are held in the meshes of a vast and complicated system from which a more vigorous conscience than is revealed by any of their number would be necessary to enable them to break away. It is here as in other matters—deliverance must come from without. Those who suffer themselves to remain in such corporations and receive the fruits of Sabbath-breaking toil are not the men to devise and carry out a reformation. The only power which can reach the case is the power of law. This is plainly indicated by President R. S. Hayes, who says : 'Until the proper action is taken by the public in the form of amended laws and revised rulings, relieving the roads from liabilities resulting from the suspension of transportation, a certain amount of Sunday labor must of necessity be performed.' It appears from this that, under the laws of the States and the decisions of the courts, the railroads are actually compelled to hurry freight and passengers to their destination regardless of the Sabbath, and are liable for damages if they refuse to do so. Is it not plain that the law must be set right ; must be reversed if it decrees such wrong, and relieved of its ambiguity if it is misin-

terpreted, before we can expect any general reformation?"

During the sessions of the famous International Sabbath Congress at Geneva, a conference of chief engineers and directors of railways in Switzerland and France was held, in which the belief was expressed that Sunday traffic *could* be greatly diminished without pecuniary loss, and *ought* to be even at the risk of such loss. In any land a few such directors can stop the Sunday trains. In railroad matters the proverb is doubly true: "It does not take many to make a majority."

There are suggestive hints for railroad managers and men in the following incidents about Col. Charles E. Hammond, the first superintendent of the Chicago, Burlington and Quincy Railroad, contributed by H. L. Hammond, who writes: "My brother did not assume that all work could be suspended on Sunday, but he sought to reduce the amount to the *minimum*, and tried to make such arrangements that all the employés might have a rest. He was firm in the conviction that the best interests of the road, as well as of the men, required the keeping of the Sabbath. When superintendent of the C., B. and Q., he sent an order to the Aurora workshops that all unnecessary Sunday work should be discontinued, and explained the order to mean all work not needed to start the cars on time Monday morning. When it was represented that the brasses on the engines must be polished on Sunday, he telegraphed: 'If there are any brasses that can not be kept bright without Sunday labor, let them be painted black.'" Mr. Fairweather, formerly an employee of the Chicago, Burlington and Quincy Railroad, tells this characteristic anecdote of

Colonel Hammond: "A director and one of the largest stockholders of the road and I were stopping at the Tremont House, Chicago, one Sunday. He said to me, 'Go and tell Col. Hammond I want to see him this morning.' 'Why, it is Sunday, and I don't think he'll come.' 'Yes, he will; of course he'll come if you tell him for me.' I went reluctantly. The Colonel met me at the door, and when I told my errand he straightened up till he seemed about eight feet high, and replied, 'Give my respects to Mr. —, and tell him that six days in the week I am superintendent of the Chicago, Burlington and Quincy Railroad, at his service, but this is my Sabbath. Good-morning.'"

Why should not railroad men adopt that sentiment and say, when called on for Sunday work, I am a railroad employee for six days in the week, but this is my Sabbath, and I will not work upon it? Why not strike once against Sunday work, and not always for higher wages?

There are such heroes, and they seldom become martyrs, except in the prophecies of their timid comrades. Honesty seldom brings one the crown of martyrdom, but oftener the crown of success.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly-arrived ship. One young man replied quietly, "Mr. Girard, I can't work on Sunday." "You know our rules." "Yes, I know. I have a mother to support, but I can't work on Sunday." "Well, step up to the desk, and the cashier will settle with you." For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young

man was at once named as a suitable person. "But," said the banker, "you dismissed him." "Yes, because he would not work on Sunday. A man who would lose his place for conscience sake would make a trustworthy cashier." And he was appointed.

That story is but one of many. I will add another as told by the Hon. Wm. E. Dodge in an address on the Sabbath: "I had, as a teacher in my Sunday-school, a man who for many years ran the morning express on the New York and New Haven road. One winter morning, as he came into Sunday-school, he said to me, 'Mr. Dodge, I suppose I have lost my position on the road.' I said, 'What has happened?' for I knew he was in all respects a first-class man, receiving the very highest wages, and had never met with any serious accident. Said he, 'The superintendent sent for me early this morning, to get out my engine to open the road, as there had fallen a deep snow during the night. I sent word that on any other day I was ready to do any extra work, but I could not come on the Sabbath. Before I had finished my breakfast, peremptory orders came for me to come at once and get out my engine. I replied that I was just going to my Sabbath-school, and could not come; and I presume I shall get my discharge to-morrow.' I said, 'Go early in the morning to the superintendent, and say that, although you are only engaged to run the express train, yet at any time, day or night, if anything special should happen, you would be ready to do what you could for the company, but can not work on Sunday. And if you are dismissed I will secure you a first-rate position on a road in which I am interested, that never runs on Sunday.' The next Sabbath he told me that he began to speak to the superintendent, but he stopped him, and

said, 'I respect your position, and you shall never be called on for Sunday work again.' A few months after there occurred to that express train the awful accident at Norwalk Bridge, which cost so many valuable lives and over two hundred and fifty thousand dollars to the company. I at once supposed my good teacher had 'gone to his home,' and made my way to the office of the company, to find instead that he had been permitted to leave for a few days on important business, and the train had been put in charge of a former engineer of the road, who had just returned from California. 'Oh!' said the superintendent, 'no such accident could have happened if Smith had been on the engine.'"

Mr. Dodge, who was prominently connected with several great railroad companies, also contributed to the discussion of Sunday trains the following important letter, written to Rev. Dr. Clark, of Albany, in 1882: "I have been connected for nearly half a century with some of our principal railroads: was twelve years in the Erie, commencing when it was in Orange County and remaining till after its completion to Dunkirk, when they soon commenced running on the Sabbath, when I at once left the direction; in 1843 I was at the opening of the New Jersey Central, putting in the first shovelful of dirt and making an address. I remained a director till 1873, during all of which time it was a Sabbath-keeping road. During the summer of that year, Mr. Johnston, its president, made a contract with another road to run two trains on Sunday. When we returned in the early fall, the subject came up on the question of approving the contract. It was opposed by the late John C. Green, Judge Maxwell, of Easton, Pa., Mr. Frelinghuysen, and myself, and after

three days' discussion Mr. Maxwell changed his vote and the action of the president was approved. I sent in my resignation, which was not accepted, and I at once put my stock (some $130,000) on the market, and sold it at 116 to 118. In two years thereafter it was bankrupt, the stock selling for 10 cents. I was one of the early builders of the Houston and Texas road, and for seven years its president, during which time it was a strictly Sabbath-keeping road; but it was then controlled by the Morgans, who had purchased largely of its stock, and I left it, and it has now become a regular Sabbath-breaking road. . . . The Delaware, Lackawanna and Western road was formed in my office in 1851 by my inviting some hundred gentlemen to consider the project. My late father-in-law, Anson G. Phelps, made the first subscription, and myself the second. I have been a director ever since. It has grown into vast proportions, but has been a strictly Sabbath-keeping road and greatly prosperous. I was pleased, some years ago last summer, when in the office, to see a telegram reply just made by the president, Mr. Sloan, to a letter from a Methodist minister, asking that trains might be run on Sunday to a camp-meeting some fifteen miles from Scranton. The reply was short, but to the point: 'Our trains don't run on Sunday.' We have just completed our road to Buffalo as a through line to Chicago, and I tremble for fear of the future. But if it ever runs on Sunday, I at once close my connection with it. No one can estimate the vast value to our country from the construction of our railroad system. It has done more than all else, and but for it our country would hardly have extended west of Chicago. But it has done more than all other things to destroy our Sabbaths, and it is be-

coming worse and worse every year.[118] Many roads now use the Sabbath for making up their freight trains with the accumulated freight of one week, thus running more trains on Sunday than any other day in the week. Also that day is the special day for repairs to cars and engines, and the shops of many roads are more busy than other days. I contend that by this policy the roads are driving from them their best and most reliable men, and making the bulk of their employees men who have not the fear of God, and hence are not to be fully trusted. No positions are more important than those occupied by the engineers and conductors of our railroads, and if they are not honest and conscientious men, *and also sober men*, those who travel run great risks as well as the owners. . . . The time has come when Christian men must realize the fact that when they become stockholders *they are partners*, and will be held responsible by God if they continue as partners in roads that are breaking His commandments. It is entirely within the power of the Christian stock and bond holders to stop the running of trains on the Sabbath. Let it once be well understood that our Christian men will not hold stock or bonds on roads running on Sunday, and a large portion of the roads would see that in order to maintain the price of the securities they must respect the feelings of the best men in the country, who are now holders of hundreds of millions of stock and bonds in these roads."

More Christians are needed who, like Mr. Dodge, will not even have so much part in the destruction of the Sabbath as Saul had in the death of Stephen, that of silently consenting to its death by withholding their protests or not withholding their investments from Sabbath-breaking corporations. If every stockholder

who does not approve of Sunday trains would even put his disapproval on record in an earnest letter to the directors, the pile would not be swept away without impression.

It is a suggestive fact that the special Sunday trains and Sunday excursions on one of the railroads of England—the London, Chatham and Dover line—were stopped in 1873, through the efforts of several Sabbath committees, by a majority vote of the stockholders in their annual meeting. The resolution which the directors finally accepted was the following: "That having regard to the many evils which attend the system of Sunday excursions—especially those to the French coast—and recognizing the right of our employees of all grades to the rest of the Lord's-day, this meeting of proprietors makes it an earnest request to the directors that they will run no more Sunday excursions themselves, and that they will decline to supply special Sunday trains to the National Sunday League, or any other persons or bodies applying for them, except for such restricted conveyance of passengers as seems called for on the ground of public necessity."

There ought to be at least one law-abiding and humane stockholder in each railroad corporation brave enough to move a similar but stronger resolution, and put his associates to the test, that it may be known whether Christian *corporators* as well as their corporations are conscienceless.[110] One of the most important things to be done by the pulpit and religious press is to rouse in Christians who are stockholders in the great corporations that are said to have no souls, a sense of their "individual responsibility to God" for the Sabbath-breaking of these cor-

porations. The wealth of our land is three fourths of it in the hands of nominally Christian men. They own a majority of the stock in many railroads and other stock companies. Western railroads would not so generally crush the Sabbath beneath their restless wheels if Christian stockholders in the East adopted the rule of Hon. William E. Dodge, that they would not hold stock in Sabbath-breaking corporations. So the mines of Nevada and elsewhere, whose Sabbathless men are being ruined in body and soul, are owned largely by Christians in old and New England, few of whom have even expressed a wish to their mine superintendents as to Sabbath observance. One of the curiosities of the recent discussions of Sunday trains is that two intelligent editors, one secular, the other religious, have laid the responsibility for this crime against human and Divine law on the impersonal "public," in the following fashion: "The responsibility for the running of Sunday trains must certainly in the end be placed upon the patrons of the roads." "The post-office authorities are blamed for distributing the mails on Sunday, and the railway corporations are censured for running their trains on Sunday, whereas whatever blame rests in the premises rightly lies at the door of the Christian people who directly demand—or at least avail themselves of—these facilities." Yes, the *patrons* of Sunday mails, Sunday trains, and Sunday newspapers, are *wholly* to blame for the evils resulting from them, precisely as the *patrons* of Sunday saloons are *wholly* to blame for *that* violation of law. The hands of those who put on the attractive trains and open the attractive saloons are quite as clean as Pilate's after he yielded to the demand of the mob and crucified another of God's earthly representatives. "Thou

knowest the people that they are bent on mischief." They are to blame when stockholders fatten their golden calf in the hours that belong to God for worship and to man for rest.

Even Christian men sincerely repeat the excuse of the railroad magnates, that "trains could not properly be stopped wherever Sunday happened to catch them," as if that were not the very thing which used to be done before Sunday trains were common. Travelers easily adjusted themselves to the plan, and could do so again, it being no more expensive to stop at a hotel than to ride in a palace car.

Those who are neither railroad men nor shareholders can help on this reform by an example which gives no countenance to Sunday railroading, either in the form of local excursions or "through trains," which last even Christians often take on Saturday night in Chicago in order to reach New York on Monday morning, saving a day for mammon by robbing the soul and God. If you speak in their presence against these Sunday trains, the defense usually is that they enable sons to get more promptly to the bedsides of their dying fathers. To look at the Monday morning trains in Chicago and New York one would think that some weekly epidemic was wont to strike a thousand fathers in each city. A *Christian* father would surely prefer to die without seeing his son, if need be, than to have the railroads sustain, for the benefit of dying fathers, a custom that robs half a million men in Great Britain and the United States of their Sabbath rest.

Beyond a consistent example, good citizens can do much to restrain the evils resulting from Sunday trains and boats after the fashion suggested by the following incidents.

The people of Hastings, near New York City, where there are two picnic groves, which are frequented by the noisy and often indecent crowds that land from excursion boats and swarm through private grounds, finally took vigorous action in the matter, and on complaint of the village trustees a temporary injunction was secured against the landing of excursion parties at these groves on any day of the week. On the final hearing the injunction was suspended only on the stipulation that excursions on week-days be allowed to land provided no beer or liquor is sold, and that no excursion party should land on Sunday. From the subsequent Legislature [86] a law was obtained which confers upon the trustees of incorporated villages authority to regulate, and in proper cases to prohibit, the landing within the village of excursion boats.

A few years ago a Sunday excursion by steamer to Rockport, Mass., was extensively advertised in Boston. A few earnest men in that little town determined to prevent such an attack upon the quiet and morality of their homes. "A petition to the selectmen was signed by the people. A remonstrance was addressed to the proprietors by the officers of the town. A respectful reply was received, and the project abandoned. Again, the next year, a very attractive Sabbath excursion was advertised to start on a steamer at about the hour of morning church service. The boat was a beautiful one, the objective point one everybody wished to see, the fare exceptionally low. Handbills were placed in all the houses and stores. The children were on the *qui vive*, and the Sunday trip was becoming the town's talk. The pastor of the principal church, on reading one of the handbills, wrote

a protest against such desecration of the Lord's-day, addressed to the proprietor of the steamer, beseeching him, in the name of good order and the religious observance of the day, not to send the boat. This petition was read to the selectmen, and they wrote a letter to accompany it, of similar purport. A prayer-meeting of sixty-five persons asked Divine direction, and appointed one of their number to further this request. A telegram was sent to the distant proprietor of the steamer, notifying him that the letter and protest were on their way. To the former were affixed the names of every Protestant pastor and forty citizens. This was all done Friday evening and Saturday morning. On Sunday evening the aroused attention of the people was directed to Sabbath observance by a large union meeting, in the most capacious church. The steamer did not come. The lessee wrote, indicating his regret and apologizing for the attempt, expressing his sorrow for the publicity given the matter, and declaring that he would readily have heeded a more private request to forbear.

"Now what was gained? (1) Public attention was directed to the sacredness of the Sabbath. (2) An incipient attempt at its desecration was nipped in the bud. (3) Moral courage, such as is needed to meet intemperance and other flagrant immoralities, was aroused and confirmed in good people who had too often timidly shrunk from disagreeable duties, and suffered God's law and their own rights to be recklessly trampled upon by the thoughtless and lawless."[120]

A signal success was gained in the summer of 1883, in suppressing railroad excursions on the Maine Central. The clergymen of the Baptist and Congregational churches of Portland and vicinity sent peti-

tions to the managers asking them to abolish such trains, and were answered favorably.

The most notable of recent New England battles with Sunday excursions, whose invasion is more to be feared than that of which Paul Revere gave the alarm, occurred in Berkshire County, and is thus described in *The Congregationalist:* "To begin with, a milk-train has been run down the valley from Pittsfield to Bridgeport for years on Sunday afternoons; and, remembering that even the Jew might draw his ox out of the pit on the Sabbath, we have mercifully sent our milk to the city's thirsting thousands and kept a quiet conscience. But when the railroad announced a train to start from Bridgeport early on Sabbath morning, to carry passengers and to distribute New York newspapers all the way to Pittsfield, then hill sounded the note of alarm to hill, and the valley cried aloud.

"Our South Berkshire Congregational Association sent in the first protest. The Methodists followed immediately, these two being the only denominations with local organizations. And not only did the ministers protest, but they preached about it till every church-goer had the danger plainly set before him. Letters were written, prominent men talked with, and lest this should not be enough, a messenger was sent down the road to visit every village and rouse the saints. The work began to tell, and in the track of his feet protests gathered their formidable lists of signatures and poured in on the astonished railroad officials in such number and weight as finally to stop the train. For we had looked in the Revised Statutes of Massachusetts, and we bade the president and directors read for themselves, that unless the railroad commissioners gave them permission they had no right

to move a rail's length in our State on Sunday, and could be indicted for Sabbath-breaking.

"For two Sundays the unwelcome whistle had disturbed our worship, but on the third all was still. This was a truce, not a victory; for the railroad had appealed to the commissioners, who refused permission until they had allowed both sides to be heard, and named Great Barrington, July 17th, 1883, as the place and time for such a public hearing.

"If ever a subject was 'agitated,' this was now. The secular press began to make fun and call names. One or two small weeklies with local circulation took the right stand, but the dailies, great and small, laughed and sneered and made their little allusions with sly contempt. The opposition began to circulate petitions for the train and found names enough—but such names as some of them were! Meanwhile every town on the line of the road was stirred up in person or by letter. More sermons were preached, and prayer was made without ceasing; and while here and there a good man kept aloof, yet it was one of the remarkable features of the movement that God's people of every name stood together.

"All eyes and hearts now turned to the Great Barrington meeting, and on Tuesday, July 17th, a great many earnest men turned themselves that way too. About three hundred people gathered in the town hall, nine tenths of them opposed to the train. Here were farmers and merchants, orthodox deacons, and Irish Catholics, who said they had learned to value the New England Sabbath; senators and other public men, manufacturers and mechanics, ministers and doctors, all in earnest to preserve the old-time country Sunday.

It may be doubted if a finer gathering of representative men was ever looked upon in this vicinity.

"The opposition was presided over by one of the Governor's Council, and he called upon men representing different interests. Speeches of great earnestness followed. Citizens begged for their day of rest in quiet homes. Dr. H. M. Field and Mr. Robert Carter, of New York, spoke in behalf of summer residents from the cities that their pleasant retreats in Berkshire might not be invaded by the rabble of Sunday excursionists. The mill-owners present were as one man in their emphatic protest against the 'new departure,' and the temperance men begged that no train should invite their young people from prohibition villages to free rum at the end of the road.

"Four anxious days followed, and Saturday afternoon brought the telegram, 'Petition for Sunday train unanimously rejected.' How the good news flew! It was telegraphed and telephoned till every minister on the line had it to thank God for in his long prayer on Sunday morning.

"Christians outside of Berkshire rejoiced, also, for the victory was one of general interest.

"Let no one say again that the Puritan spirit is dead. Jonathan Edwards, Drs. Hopkins, West, Hyde, Shepherd, Field, and Gale have passed from the Housatonic Valley, but as Whittier said at Woodstock a few weeks ago:

> 'The fathers sleep; but men remain
> As wise, as true, and brave as they.
> Why count the loss and not the gain?
> The best is that we have to-day.'

"The time to strangle a serpent is before it begins to bite. If the Sunday train had run unmolested one

summer, we might have found it harder to stop. Sometimes the only chance of victory is in the sudden assault and bayonet charge. And do the Christians of this State know that there are two hundred and fifty trains running every Sunday in Massachusetts without legal permission, and that this is the first voice that has been raised in protest?" [121]

What hope is there that railroad men will have their Day of Rest restored?

Edwin D. Ingersoll, Railroad Secretary of the International Committee of Young Men's Christian Associations, replies: "The hopes of improvement in Sunday observance by railroad men is hope founded on faith rather than sight. My own hope is strengthened by the fact that the number of *Christian* men in railroad service is increasing, and they and their efforts for their comrades are being more and more appreciated. There is no uniformity of view or practice among Christian railroad men in regard to Sunday work. Some refuse to do it at the risk of losing positions. To others, equally conscientious and active and successful in Christian work, it is a work of necessity, and, though crying 'O Lord, *how long!*' they see no way out yet. When Christian ministers, evangelists, and laymen will stop taking Saturday night trains to reach home or some other place Sunday morning, and Sunday night trains to get somewhere bright and early Monday morning, there will be less *demand* for, and so less Sunday trains. Railroad managers would like to get rid of them, though there are some exceptions."

In England an effort is being made to rouse Christians to their duty in regard to Sunday trains by the Anti-Sunday Travelling Union, which circulates the

following card, whose Scripture mottoes are especially suggestive of our duty to the overworked railroad men :

"*Let all your things be done with Charity.*"—1 Cor. xvi. 14.

"*By love serve one another.*"—Gal. v. 13.

THE ANTI-SUNDAY-TRAVELLING UNION.

THIS IS TO CERTIFY THAT

.....

has agreed, with the help of God, to abstain from travelling on Sunday, except under most urgent necessity, and to discourage all such travelling.

Signed .....

.....

Member's No..... Date.....

"*Relieve the oppressed.*"—Isaiah i. 17.

"*Until the Lord hath given your Brethren rest, as He hath given you.*"—Job i. 15.

I challenge any one who uses Sunday trains to show how he can consistently oppose any other form of Sunday labor for gain, or any other violation of the civil laws.

When Dr. Guthrie, as a wine-drinker, tried to persuade Scotch workingmen to give up their whiskey, he found he was wasting his breath. They replied, silently or aloud, that they had as good a right to take alcohol in whiskey as he had to take it in wine. Not until he gave up his alcohol could he persuade others to abstain from theirs. So the rich man who patronizes

a "through train" can have no influence in persuading a poor man to forego his cheap Sunday excursion. If I make railroad men work on the Sabbath, why may not another man work his factory operatives? If I buy a ticket on the Sabbath, what can I say to another man who buys a hat? As Sunday newspapers, having violated the Sabbath laws themselves, seldom condemn other violations of the Sabbath laws, so every man who uses a Sunday train seals his own lips, and sears his own conscience against being of any service in rescuing the imperiled Sabbath.

SUNDAY NEWSPAPERS.

A glance at the history of Sunday newspapers will prepare us to discuss them.[122]

The New York Herald was the first of American daily newspapers to issue seven days in the week. It began this practice in 1841.[125] The *Alta California*, of San Francisco, adopted this plan soon after. *The Boston Herald*, *The New York Times*, *New York Tribune*, and several other papers began to issue Sunday editions in 1861. The occasion at the beginning was the popular demand for the latest war news. At first the circulation was small, but more recently it has grown with almost incredible rapidity. In the seven States which publish the most papers the average circulation of the Sunday editions was, in 1882, sixty per cent of the circulation of the daily editions. It has doubtless increased since then. By the aid of Sunday mails and Sunday trains the circulation has been extended from the cities to large portions of the country districts. It was found, by investigation, that

in the four Massachusetts towns of Salem, Beverly, Danvers, and Peabody, a Sunday paper goes into every other house. These are read by all classes of non-church-going people, by the members of the liberal religious bodies, and to a very considerable and increasing extent by members of evangelical churches. In 1858, Sunday papers, with the exception of uninfluential weekly sheets, were unknown in most of the country. Now, daily morning papers which are not "published every day in the year" are the exception in nearly all our large cities and in many second-class ones. In Boston there is nearly an even balance between six and seven day journals—three of the former to two of the latter. In New York all the great morning prints are published on Sunday, and not long ago an enterprising individual started a Sunday afternoon weekly, "to fill the gap" between the Sunday and Monday morning issues. A majority of the papers in Philadelphia are published on all days alike. Throughout the entire West, with the exception of Pittsburg and perhaps Indianapolis, there is not a morning paper in any large city which omits a Sunday edition, and the smaller cities in New York, Ohio, and Indiana have followed in their track. In the larger cities of the South seven-day papers are generally established. Rowell's Newspaper Directory, for October, 1883, reported four hundred and fifty-six Sunday newspapers, only fifteen of which are in New England. New York leads the States with fifty-eight. Pennsylvania follows with forty. Illinois has thirty-one, Ohio twenty-nine, California twenty-three, Indiana and Georgia, each nineteen.[123]

As I have discussed Sunday trains mostly by the utterances of railroad men, so I propose to discuss

Sunday newspapers mostly by quotations from newspapers and newspaper men.

The New York Tribune, when it was not a Sunday paper, said (Nov. 15th, 1871): "We are opposed to anything which tends to increase the already too great tendency to break down the observance of the Sabbath. Irrespective of any religious question, which we do not now and here discuss, the difficulty is that its secularization will tend to diminish its prestige as a season of rest from physical labor; and this would be a consummation to be deprecated, for the reason that in this over-active, and as we sometimes think, fatally busy country, a very little opportunity will set a considerable portion of producers to work on Sunday, thus complicating the labor question, which is complicated enough already."

That is my argument against the Sunday *Tribune* of to-day, which is making most persistent efforts to get those who do not believe in Sunday papers to surrender their convictions and buy its Sunday issue.[124]

The Pittsburg *Commercial Gazette* of March 31st, 1882, said: "Those of our contemporaries who publish Sunday papers do not take kindly to the opinions expressed by the Sabbath-day observers. This was to be expected, as they prefer to be let alone, and quietly but surely break down the observance of the Sabbath day. The truth is that Sunday papers have no more right to publish than have merchants to open their stores and do business on the Sabbath. Sunday papers are published solely to make money. Were they not profitable there would not be a single paper issued. The assertion so often made by the advocates of Sunday papers, that more Sunday work is done on a Monday morning paper than is done on a

Sunday paper, is not true, and they know it. This is only put forward as a pretext to throw dust in the eyes of the religious people. There is no one thing which the anti-Sabbath people rejoice so much in as in Sunday papers. They know that once the daily press is conceded the right to publish on Sunday by the Sabbath-day observers, it will be but a short time till the day will become one solely for recreation and pleasure. Grant to the newspapers the right to publish seven days in the week, and it will be but a few years till merchants will claim the same privilege. And why not?"

The Chicago *Daily News* of Aug. 12th, 1884, said: "The Sunday paper itself has created the only demand there is for it. It is made the vehicle for gossip, choice pieces of scandal, stories, and the like, which fill its columns, and it is purchased and read because of these features. A Sunday paper in Chicago containing matter that was proper and suitable for Sunday reading would not find a hundred purchasers in the city. By 'proper and suitable' is not meant articles of a religious nature alone, but anything that is moral or instructive even to the limit of entertainment. It is true that most of the work on a Monday morning paper is done on Sunday, but much of this might be dispensed with if only correspondents and press associations would limit their work to the necessities of the business of news-gathering. But even in the case of Monday papers the employees have Saturday for rest, recreation, improvement, or religious exercises, as they desire. They have an opportunity for rest which is denied the employees on a seven-days paper." Note here that the stale reply to sermons against Sunday newspapers, that "the ministers do

not know what they are talking about," can hardly be used against the editors I am quoting. *They* at least know the inside of newspaper life.

I will now quote more at length from an address and article on Sunday newspapers by J. T. Perry, of *The Cincinnati Gazette*, written when that was a Sabbath-keeping paper: "The men who prepare and distribute the Sunday papers are not merely engaged in secular work through Saturday night, or even until Sunday noon, but the publication of a Monday's issue calls for the sacrifice of the remainder of the day. Type must be distributed on Sunday afternoon; copy must be prepared for the evening type-setting; clerks must be on hand to receive advertisements; and reporters must scour the town on Sunday as well as on Monday. All are thus deprived of their weekly rest, and even the semblance of the rest is destroyed by making all days alike. . . . In the great mills at the East, when running day and night, five nights' work is reckoned as equivalent to six days', and the operatives are paid accordingly. The labor on a morning paper must be performed largely at night, consequently the preparation of six daily issues is, at the least, as much of a strain as any man's body or brain can endure. The publication of a seventh paper is therefore a violation of physiological law, when supernumeraries are not employed in its preparation. This is seldom done, even imperfectly, and I know no office where a full corps of extra pressmen, compositors, and editors are kept for any such purpose. Unless, therefore, it is profitable to proprietors to work one set of men up, and supply their places by others, there is a great waste of productive force in dispensing with a rest day. . . . It would be a

mystery if the time for rest, so confessedly a blessing to men and women in general, were a bane to editors, compositors, pressmen, and carriers; but so some publishers and not a few of their readers seem to think. . . . It is the duty of employers to themselves, and their assistants, not to throw aside the moral and physical benefits of the fifty-two days of rest annually which belong to both. They will live longer and be happier while they live, by avoiding this folly. . . . If the press is the palladium of our liberties, those who conduct it should be men of high moral as well as intellectual enlightenment. If men are compelled to work day in and day out and no 'Sundays excepted,' they can not rise to spiritual resolution. Rather, their condition must be something akin to that of Dana's sailor, whose catechism prescribed:

'Six days shalt thou labor and do all thou art able,
And on the seventh, holystone the deck and scrape the cable. . . .'

"Saying nothing of Scripture, the secularization of the Lord's-day, or its encouragement in others, is forbidden by the confession of all the churches, is in conflict with the laws of the land, and is hostile to that mental and bodily health which can alone be insured by resting one day in seven."

Mr. Perry shows that the reading as well as the printing of Sunday papers is a great interference with the general rest. Not only a hundred thousand printers, but also millions of readers have their attention kept unchangeably upon business, gossip, and politics for seven days in the week by the present system. He says: "The merchant loses the benefit of his Sunday by getting his mind all torn up with stock reports, when he might much better have read

on Monday the information which he could not lose until that day, and read it also with a rested mind. . . . The pulpit's teachings too often fall on preoccupied ears when the hours between breakfast and church have been devoted to politics, gossip, and sensations. The public are not benefited by even a morally unobjectionable but secular Sunday paper. If a day of sacred rest is worth preserving, there should be no secularizing influences upon it. . . . One need not be a Judaizer or Puritan to feel that Sunday should be restricted to elevating, humanizing, and restful reading. *To this class current news does not belong.* Consequently the Southern custom of publishing papers on Sunday and not on Monday is objectionable, if convenient to the editors and printers.

"The public has often been told that the Monday paper is the chief sinner; that the Sunday paper is mainly prepared on Saturday. This defense is true only in part. Editors and compositors are kept up until the small hours on Sunday morning; pressmen and mailers for an hour or two later, and counting-room clerks, carriers, and newsboys do not end their toils until near noon. These either have only a fraction of Sunday, or else pass its best hours in sleep. When a Monday paper follows the Sunday's edition, there can of course be no more rest than on other days. The Sunday issue cuts off the first half of the day, and the Monday's the last. Where no Sunday paper is published there ought to be full twenty-four hours of rest, including Saturday night and as much of Sunday as possible. Before the days of telegraph, Monday's paper was printed on Saturday evening, or held open until late on Sunday night for the insertion of some stray items of important news. This is no

longer done, save in Richmond, Va., where the printers, to their credit, refused to work on Sunday, and hence the Mondays' papers are printed late on Saturday evening, and not distributed till the day they are dated. It would be a relief to many were such a practice established elsewhere. If it is a sin to labor seven days in a week, so is it a grave offense to devote seven nights to toil. It therefore seems to me a slavery to the letter, and a violation of the spirit of the commandment, to keep men employed till after eleven Saturday night, and call them together again at a few minutes past twelve on Monday morning. Both nights are broken.

"Looking at the facts as they stand, and confessing that no one connected with a six-day morning paper can go home on Saturday night feeling that he is absolutely free until the rise of Monday's sun, what is the best that can be done? It seems to me that the Sabbath from sunset to sunset can be eventually maintained, and more. If sermons are to be reported, copies of them can very frequently be obtained on Saturday, for it is a custom to advertise their subjects on Saturday evening. Clergymen should be willing to furnish advance abstracts where full representation is not desired. All other departments, where anticipation is possible, should be worked up on Saturday, care being taken to insure the editor or reporter his rest on the latter part of the day. Where Sunday appointments are made for reporters, discretion should be exercised in the apportionment of time, so as to interfere as little as possible with his extended rest. At all events, necessary labor can not be made to include long reports of Sunday base-ball matches, 'sacred concerts,' and the like. It is less an evil

that half a dozen or even fifty men should work on Sundays than that the proper influences of the day should be nullified in thousands of families. . . . Where there is a will there is a way, and with proper encouragement those who desire to minimize Sunday work in a six-day office find it easy to do so. I have pointed out some directions in which this may be done. Mutual help and co-operation on the part of editors would also naturally shorten the Sunday hours of each. As things now are, they can generally so adjust their work as to attend church morning and evening if they desire. Compositors should have the same privilege. *It would be possible*, unless under peculiar and exceptional circumstances, *to postpone Sunday night's composition until nine or ten P. M.* This might be done either by a greater anticipation of work on Saturday, in the form of miscellany, heavy editorial and commercial matter, all of which could be put in type before supper on Saturday, or by adding the whole force of 'subs' to the regular corps of compositors for Sunday night only. Were this done, and the mail reader assisted late in the evening for an hour or so by several of his associates, no one but reporters assigned to necessary work during the day would fail of a *complete rest for full twenty-four hours.*"

I find through numerous letters from the South and West that not a few good men and some ministers seem to think that the omission of the Monday paper in their towns almost absolves the Sunday paper of fault. It is vastly better to omit Monday's paper than to publish a paper *every day*, for it gives the editors and printers twenty-four hours of rest and a Sunday afternoon and evening for home and church. The

workingmen of Vienna recently protested against the issue of Monday papers on the ground that they deprived printers of their right to spend Sunday resting with their families. Some who ask for a paper on Sunday because it is a day of leisure would have it omitted on Monday that printers may have a day of rest. *The Statesman*, of India, has recently appeared on Sunday mornings, not exactly as a Sunday paper, but as a Monday paper published on Sunday morning. *The Indian Mirror* has followed the same plan for a long time. *The Statesman* repudiates all "Sabbatarian" views, but at the same time claims that the change is made solely that the employees of the office may get their Sunday rest like other people. The Swiss minister at Washington writes me that daily papers in Switzerland are "not generally published on Monday," doubtless for the same reason.

A Christian editor of the West, with whom his pastor, who quotes him, seems to agree, thinks that the issue of a Sunday paper and the omission of Monday's edition "secures a better observance of the Sabbath than if he were to publish a Monday but no Sunday paper." This is certainly not the case, even for the newspaper employees, as Mr. Perry has shown that nothing need be done on a Monday paper except a little editorial and reportorial work, from supper time on Saturday afternoon until after church service on Sabbath night; whereas a Sunday paper sends its compositors to bed and its salesmen to work for half the Sabbath at least.

But the chief objection to the Sunday paper is not touched at all by the omission of Monday's issue—its interference with the mental rest of millions of readers, already weary with six days' thinking of politics, busi-

ness, and crime, and needing more than physical rest the deeper repose and refreshment that comes by change of thought.

This chief objection holds against *weekly Sunday papers*[125] as well as against the Sunday editions of daily papers. The Sunday papers of Great Britain are weekly papers, and so can easily give their employees one day in seven for rest and home. All but two of the Sunday weeklies of London are printed on Saturday, and do not necessarily keep any of their force except the salesmen from Sabbath observance; but they thus escape only the minor charges against Sunday newspapers, and the chief indictment remains that they interfere with the restfulness of the Sabbath by causing needless Sunday trade, and especially by keeping their readers from that needful repose of mind which comes by one day's escape from the reading of secular news and discussions.

Dr. Farre, of London, says: "The working of the mind in one continued train of thought is destructive of life in the most distinguished class of society, and senators themselves need reform in this particular. I have observed many of them destroyed by neglecting this economy of life."[614]

One of the special benefits of a sea voyage to an overtasked merchant is the escape from the daily paper, which one ought to give himself every Sabbath.

Daily papers, as a matter of fact, mirror chiefly the dark side of the world—the doings of police and politicians, the records of pugilists and putridities.[126] It is not to nature so much as to the unnatural and abnormal that that the daily papers hold up the mirror. The scent of the reporters is trained for carrion. The

one church in a metropolis that is quarreling gets more attention than hundreds that are quietly going about doing good. The one preacher who is false to virtue or to his vows commands more newspaper space than all who are true. Men need to have a change to the bright-side papers, the religious weeklies, at least once a week, not only to preserve the health but also to keep themselves from dark and one-sided views of life, from suspecting that all men and women, even their own wives, are false.

Such a change of reading is needful also to keep business men from the "age-temptation" to a degrading materialism. The peril of this period of history has been strongly described by the Hon. J. Randolph Tucker, M.C., of Virginia, in the following extract from an address on behalf of the Sabbath: "The materialistic tendencies of this age are appalling. The great and pressing question is, Will this or that pay? How can we stop the railroads for one day? Where will be the dividends? How can we suspend any of these things that are the manifestations of the great progress of the age, for one day in the week? Now I answer, If you do not stop and think of something else besides stocks, railways, and 'Ways and Means,' and finances, the Navy Department, the Supreme Court, and the duties that press upon the Chief Magistrate of the country, you can never rise above the base level of materialism; you can never reach the nobler contemplation of those invisible realities which, through faith, lift us to a higher life; nor attain to those ideas of the Infinite without which the boundaries of all thought are narrow, limited, and low; nor, above all, worship in the inner recesses of the soul that infinite Creator, in whom we live and move and have our

being! Sunday is the great educator, which God in His wisdom has ordained not only to save Christianity to man, but to insure to man a noble and complete manhood, working upon the earth, but with his face sublimely lifted to Heaven.''[818]

In a New York decision against the legality of advertising in Sunday papers, before an unjust law made an inequitable exception in favor of this one kind of contract for Sunday labor, the judge said: "In any view of religious obligation, it would be difficult to contend that the reading of advertisements in a Sunday newspaper, or aiding a person to do so, is a work of either necessity or charity. The mind, certainly, on that day needs no such sustenance, and even as a mere matter of taste it must be admitted that common business advertisements of mere buying and selling are a very unsuitable outfit for a feast of reason. Six days, at all events, of such diet are enough. Thought perpetually running in one channel, like matrimony in one family, dwarfs the intellect. It is rather a work of charity in such cases to withhold than to give. Abstinence, not sustenance, is what is needed.''[127]

An ingenious American has made a time-lock for safes, which, when wound up and set at the afternoon or evening hour for closing business, can not be opened, even by one who knows the combination, not even by the owner himself, until the hour for resuming business the next day, or, in case that is the Sabbath or a holiday, the second day. "Blessed is he who knows how to lock up his business and household cares with a time-lock on Saturday night, so that he can not, if he would, get at them till Monday morning.''[128]

Mr. Perry replies to the excuse that the public *demands* Sunday papers: "This may be true now, but it was not at the start. The War of the Rebellion doubtless weakened the regard of both publishers and readers for the Sabbath, but as matter of fact, with the exception of the *New York Times* and *Tribune*, few if any papers established Sunday editions until after the close of hostilities, and the *Tribune*, finding its Sunday edition unprofitable, abandoned the enterprise which it has only lately resumed. The great majority of the Sunday issues date no farther back than 1867, and in several cases were started against the remonstrances of readers. The publisher of one large Western daily told me that his Sunday edition did not pay expenses for a year and a half." Even if the people do "demand" Sunday papers (as they are said to "demand" Sunday mails and Sunday trains also), it is no more a valid argument for issuing them than it was a sufficient reason for Aaron's making the golden calf, or Pilate's crucifying Christ, that the people in each case "demanded" it. This resemblance between those ancient managers and some modern ones in railway and newspaper offices to-day shows that, however much literature and transportation have improved since Bible times, *excuses have not improved at all.* The difference between the days of Aaron and to-day is that now only a loud minority "demand" these Sunday mails and trains and papers, while a greater number oppose or at least do not demand them. One hundred persons petitioned a Massachusetts railroad for a Sunday train. It was therefore said that "the people demanded it," and although thousands of people in the towns through which the train would have passed *demanded* that it

should *not* be put on, the railway officers would have yielded to the "demand" that seemed to favor their pockets, if the railroad commissioners had not protected the people.[129] When the public demand of newspapers or railroad kings anything that does not seem to feed their pocket-books, "the public" is likely to get a famous veto. What has been said thus far has gone to show that a Sunday paper which contains nothing that would be morally objectionable for week-day perusal is objectionable on the Sabbath, (1) because it interferes with the right of its employees to spend that day in rest and thought and home life and culture of conscience; (2) because it interferes with the mental rest of its readers by keeping the mind perpetually in the same political and commercial ruts of thought and anxiety.

These objections to Sunday papers will be emphasized, and other objections will appear as I now proceed to analyze some of the Sunday papers which I have collected from all parts of the United States. I have selected for analysis three which represent, not the worst, but the middle and better class of Sunday papers.

It may be stated in general that Sunday papers are usually larger than the week-day issues of the same papers, and that more than half the space is devoted to advertising. *The Boston Herald*, which on week-days has four or six large pages, has sixteen on Sabbaths, of which seven twelfths are filled with advertising. Recent Sunday issues of Chicago dailies contain twenty pages—not a "blanket sheet," but two blankets and a half. *The New York Herald* has sometimes issued twenty-eight pages, of which twenty were filled with

advertisements—four million pages from one establishment on a single Sabbath morning.

As to the other portions of the Sunday paper, the "coming events cast their *shadows* before," in the Saturday paper, in such advertising lines as follow, or similar ones of a retrospective character are put as bait into Monday's issue :

"The —— is an inexhaustible source of amusement, and to-morrow's number will be a specially good one.

"To-morrow's —— will make another big hit.

"Every young man and young woman in the metropolis should go to church, and then read to-morrow's ——.

"All the —— will be sold out so quickly to-morrow that you had better secure your copy as soon as possible.

"The —— to-morrow will contain some capital new stories not found in any other paper.

"To-morrow's —— will sparkle with wit and humor.

"Youthful elopers will find some highly entertaining reading in to-morrow's ——.

"Don't miss the —— to-morrow if you really want a great treat in the way of Sunday reading !

"To-morrow's —— will interest everybody who wants to read about the divorce craze in Chicago.

"All the popular chatter about the artistic and literary doings of the hour will be in to-morrow's ——."

"This," says the New York *Christian Advocate*, "is a fair sample of the contents of the Sunday edition of the average city newspaper, although all such papers do not take the pains to catalogue or classify the reading matter in advance, as this one unblushingly does."

As a specimen of the highest grade of American

Sunday papers, I will analyze one that is generally conceded the foremost place. I find that this paper gives the lion's share of its Sunday edition to advertisements, while other large portions are filled with political accusations and discussions, and commercial news. Still other portions are occupied with records of disasters and calamities, as indicated by the following head-lines and extracts: "Cholera" — "Pauper Emigration" — "Duel" — "Explosion" — "War" — "Shooting his Mother's Traducer" — "Alleged Malicious Prosecution" — "Killed by a Divorced Wife" — "Breaking his Son's Skull" — "Family of Five Drowned" — "Fugitive Arrested" — "Embezzlement" — "Forgery" — "Theft" — "Three Men Suffocated" — "Criminal Malpractice" — "Criminal Assault upon Miss F——" — "Stealing his Mistress's Diamonds" — "Policeman Intoxicated" — "Victims of the Toy Pistol" — "Suicide" — "Runaway" — "Body Found Decomposed" — "Receiver of Stolen Goods" — "Child Fatally Injured" — "Insurrection" — "The Caterpillar Plague" — "San Francisco Scandal" — all of which readers must greatly relish to want such fare seven days in the week. This paper devotes several columns to horse-racing, and even announces, in an attractive three-inch article, a Sunday horse-race for the day of its issue, giving no hint that such a race is a violation of the law, either in the item or in the editorial comment, which is apparently favorable to races every day in the week. This paper has less of salacious scandal than the average Sunday paper, but *no Sunday paper is free from it*, and in this one there is a long description of "The Domestic Difficulty of the Royal Pair" of Spain, another bit of "Scandal" about a European princess, and several other articles

that would not cultivate pure thoughts in young readers. But what of the "Religious Reading," for which some evangelical Christians claim to take this Sunday paper into their homes? It consists, in this case, of just one column, unless we count also a news item about a "Church Dispute," and another about "A Candidate for the Ministry suspected of Theft," which is all that can by any construction of terms be counted "religious" in the news department of the paper. A quarreling church and a suspected theologue seems to have been all the "religious" news thought to be worth recording in this "high-toned Sunday paper." The religious column opens with an extract from Professor Swing, criticising Protestant orthodoxy as an owl that sits in sublime composure, while skepticism soars with courage and ambition as an eagle. The second item is quoted from the *Christian Register* — a paragraph which declares that "the Church is still cherishing superstitions." The other items are short and unimportant, and the column as a whole is such as to cultivate doubt and encourage the non-church-goers to continue their criticisms and neglect of the Church. When one pretends to take a Sunday paper for its religious items, I am reminded of those who pretend that they drink the schooner of fuddling beer for the thimbleful of nourishment that it contains; and of the "reformed" man who was found to have a strong odor in his milk, and excused himself by saying, "There may be whisky in it, but milk's my object;" and of the boy who, when he was called to account for fishing on Sunday, replied, "I know I do, but then, before the fish begin to bite I always whistle one of the Moody and Sankey tunes."

Let me analyze in like manner another Sunday paper

of the highest grade, taking two Sunday issues at random, and asking whether it is appropriate to the Sabbath, either as restful reading or for moral improvement. Besides the usual large proportion of unusually loud advertisements and the usual amount of unusually exciting political paragraphs, we find the following unrestful head-lines and extracts, about matters from which it would seem that one would wish to fast for one day in the week: "A List of Nineteen Gambling Houses Running in Full Blast"—"In Custody for the Abduction of ——, aged Seventeen"—"Newspaper Correspondent Arrested"—"Unusual Activity of the Police in Dublin"—"Mill Destroyed by Fire"—"Found Dead"—"Suspended by the Chamber of Commerce for Unmercantile Conduct"—"Failed with Heavy Liabilities"—"Depot Burned"—"Quarrel with his Father and Self-murder"—"While Intoxicated fell into the River"—"Beheaded by a Train"—"Contest as to the Legality of Bonds"—"Arrested for Counterfeiting"—"Editor Warned to Leave the District"—"Assignment" (mixed up with second failure and a forgery)—"Spiritualist Violently Insane"—"Cut the Throats of her Two Children"—"Paralytic Stroke"—"Million Dollar Fire"—"Sixteen Pounds of Dynamite under the Statue of Germany"—"Charged with Killing"—"Found Guilty of Gross Cruelty to Children"—"Glove Fight"—"Cocking Main"—"Destructive Fires"—"Suicide by Drowning—Cause, Family Trouble"—"Suicide by Hanging"—"Base Ball"—"The Wheel"—"The Turf"—"Dramatic"—"Stolen Bonds"—"Bank-wrecker"—"Blackmailer"—"Murder"—"Embezzlement"—"Burglary and Arson"—"Mulcted by a Bogus Check"—"Another Chapter in the Odorous Case" (of alleged

alienation of a wife's affection)—"Mashing a Masher"—"Dr. W.—— Administers a Deserved Castigation to his Wife's Latest Mash"—"The Wife thereupon Elopes with her Red-headed Admirer in Light Marching Order"—"An Ex-drummer of New York the Lothario—Some of Mrs. W.——'s Former Amours"—"Tales of Cruelty, Desertion, and Infidelity Retailed to Court-room Frequenters"—"Judge —— Fixes the Average Length of Married Life in ——." These last head-lines are followed by a column too foul to quote—such a column as suggested Matthew Arnold's remark that the daily papers in the United States publish much that in England would be left to the police gazettes. I pause with less than eight of the twenty pages of one issue analyzed—the eight first in order—only adding that the "Religious Reading," far on in the fifteenth page, further than any one who cared for such reading would wade through the mud, consists of three columns, of which one half are Sunday notices repeated from the Saturday edition, the Sunday evening sessions of the theatres being also announced with a rigid impartiality that shows no favor to legal over illegal Sunday gatherings. On the editorial page we find the announcement that this Sunday issue marks the first anniversary of the paper's departure from Sabbath-keeping, and the editor congratulates himself that the Sunday edition is not only profitable but also "high-toned" and "literary," and he promises that "the high standard will be maintained." In a more recent editorial, of the same year, replying to a sermon which had voiced the "prejudices against a Sunday paper," he describes Sunday papers as a class. Whether he correctly describes his own and others of the highest

grade, such as we have analyzed, let the reader judge. He says: "The Sunday papers are eminently characterized by change of material from the edition of the week. They are made up of widely different matter, passing from newspapers to the condition of weekly magazines; for, while they do not neglect the current news of the precedent twenty-four hours, their columns are more largely given over to the best cullings of literature, light and grave, well-composed stories and essays, poems, letters of travel and observation, in short, everything calculated to give the mind repose and refreshment by a radical change of matter fitted to quite another range of thought than that given to the daily paper."

But the papers I have analyzed, bad as they are, are far above the average Sunday papers in moral tone, and so I will analyze a prominent paper which is neither the best nor worst of Sunday papers, but a fair representative of the average American Sunday paper. Every one who opens this or any other Sunday paper turns first, of course, to find the "Religious Reading." In this case it includes two columns in praise of the Romish Church; also records of a "church war," of an alleged "uproar" in a religious conference, of "a suit against an archbishop;" an item about "the Salvation Army in Court;" a fling at Rev. Dr. Newman; insinuations from various parties that Heber Newton's sickness was only a "subterfuge to avoid a church trial," and that "Dr. Crosby is really at heart a Prohibitionist;" an indorsement by the Liquor Dealers' Association of what Henry Ward Beecher had said against prohibition in Maine, Kansas, and other States, followed by their expression of opinion that a high license law would doubtless increase the liquor

business, but should be opposed, as it "would conduce to a lower order of public morals;" an editorial against prohibition in Iowa, which declares that "wine and beer are generally used in place of alcoholic liquors, and are thus aids to temperance;" a short story showing that Christians are usually fools or hypocrites, in which the sentence occurs, "I think Meek was about the only man in our country who was as good at home as he was at church." This, which represents what Sunday papers call "Religious Reading," occupies two thirds of a page—one twenty-fourth of the sixteen-page paper. I will quote some of the headings in the remainder of the paper, and leave the reader to judge whether the reading of such a paper is conducive to mental rest or moral improvement: "Gossip of Court"—"Gordon's Sanity Questioned"—"An Alleged Dramatic Shark"—"Embezzlement"—"Sudden Death"—"The Buzzard Gang"—"A Tennessee Man in the Toils"—"A Woman Burned to Death"—"Vagrants"—"Smuggled Goods"—"Bogus Divorce Cases"—"Eloping Husband"—"Flatbush Mock Marriage Scandal"—"Chained and Beaten Wife"—"Bride Arrested"—"Famous Nautch Girls"—"Defalcation"—"Forgery"—"A Stakeholder Disappears"—"Small-pox in Brooklyn"—"Convicted of Assaulting Miss——"—"Mine Explosion"—"Murder"—"Cattle Plague"—"Strangled Wife"—"Shot his Brother"—"Robbed"—"Killed"—"Cuban Bandits"—"Deadly Canned Tomatoes"—"Trapeze Performer's Fall"—"Abhorrent Scenes in a Tropical Cemetery"—"Failures"—"Deadly Oleomargarine, how it causes Hair to fall out and Teeth to rattle"—"Gone Down at Sea"—"Pacific Express Robber"—"Three Wives Living"—"Suicide"—

"Violently Insane" — "Murder Trial" — "Dynamiters" — "Rowdies" — "He pulled out a revolver and threatened to shoot her if she did not marry him" —"Desperate Murderer Arrested"—"Witness saw Clara and Traphagen in a Compromising Position"—"Gossip for Ladies at the Sunday Breakfast Table"—"Snubbed"—"Disgrace"—"An Illegitimate Child"—"A Glove Fight"—"Elegant Baltimore Girl for a Mistress"—"Defaulting Teller"—"Good Gracious"—"Too Thin"—"Blew out his Brains with a Pistol"—"The Waistless Dress"—"The Bite of an Epileptic"—"Brooklyn Tax Dodgers." Besides these, the paper has columns of political accusation, rumors of wars, accounts of horse-races, the story of a danseuse's "terrible revenge," and six pages of advertising.

These papers call for little comment: they speak for themselves. I wish, however, to ask if such a mirror of the world—leaving out the stars, the sunlight, the flowers, the noble deeds, everything except mud and blood and business—is conducive to Sabbath rest of mind, to the preservation of home purity, to the culture of good morals, to making better husbands, better wives, better sons, better daughters, better neighbors, better citizens, better Christians? This is the stuff which is compared to sermons, and offered in place of them, with the claim that the work of producing such papers is as defensible as pulpit work. On the last point the New York *Christian Advocate* says: "Does not that professedly Christian man lack common-sense —or, if not, then what is, perhaps, worse, common sincerity—who, on Sunday, before or after church, saturates his mind with such things as the Sunday papers contain, if at the same time he says that he wants to be a good man and grow in grace? Can such

a man with any decency go to church and pray, 'Lead us not into temptation,' or pray that the word of God preached may have 'free course and be glorified,' when on common-sense principles it is certain that before the Word can do him or any in his state of mind real good, all the effects of the mistake made in reading the paper must be preached out, and the very strongest sort of moral disinfectant used to get rid of the poison?"

Two of the Sunday papers which I have analyzed are among those which, at the time of the enforcement of the Sabbath laws of New York against newsdealers, Justice Bixby, of a New York City police court, decided were a "moral necessity." Higher courts have decided that Sunday papers are not a "necessity"[130] of any kind, but rather a plain violation of the law which calls for the cessation of labor and trade upon the Sabbath. Which decision is vindicated by the analyses I have made? Are these Sunday papers, as the Brooklyn *Times* declares, "as much a necessity as food and drink"? Was the boy sound in his logic who said, when his Christian mother was being praised, "Father is good too; he reads the Sunday papers"? Is a *true* story of crime, vividly told in a Sunday paper, any less likely to make a boy run away for a career of blood and glory than a similar story in a dime novel? It will not do to say, by way of excusing columns of scandal, that "if the preachers would reform the city, the papers would have fewer of such reports to publish," for such publishing, it is well known, fans the flame of vice. Was that preacher of New York true to his Bible or to facts who said that the four hundred thousand copies of New York dailies that are issued every Sunday are respectable, harmless,

and useful? If so, the old lady was a good judge of moral health who said, after a siege of sickness, as she laid down the daily paper, "Now I knows I'm getting better, 'coz I enjoys my murders." I notice frequently in the headings of daily papers, especially the Sunday editions I have collected, the words "gossip" and "scandal." Why may I "gossip" with a paper but not with a person? Why may a man *print* or *read* "scandal" that would be disgraceful to speak or hear? A woman who was somewhat given to these faults thought herself sick and sent for a doctor. He examined her pulse and said, "There is nothing the matter with you, only you need rest." "Oh, doctor!" she replied, "don't say that; look at my tongue." "*That* needs *rest* too." We all need at least one day's rest per week, not only from work but from newspaper gossip too—a change to brighter and better reading.

Some Christians think "Sunday newspapers have come to stay, and so they should be made as high-toned and helpful as possible." As for the argument that they have "come to *stay*," it is a striking coincidence that exactly the same thing is true of *sin*. Both may have "come to stay," but it is to be hoped not in Christian homes or hands. A century ago it looked as if slavery had come into all Christian lands to stay, but it has ceased in them all, and certainly Sabbath-breaking is not more unconquerable.

What can be done to stop or check the violation of Divine and human laws by the Sunday newspapers?

1. Let Christian men of wealth found and endow daily papers, just as colleges and professorships are founded and endowed, so that morals rather than money-making may determine their attitude toward

the Sabbath and other great moral questions. Do we not need some Peabody or Slater to give a million dollars for the mightiest of educational agencies—to found daily papers as able as *The New York Tribune*, but unspotted by Sunday editions and demoralizing records of betting and descriptions of bloody prize-fights? Or let some Christian Alliance arrange to receive subscriptions for such a paper in each of the large cities, not to be binding until fifty thousand are secured in each case.

As the daily dew is really more influential than the occasional rains, so the daily press, which is often hostile to evangelical Christianity, is more influential than the weekly religious press. Not even the work of foreign or home missions is more important than the establishment in each of the great cities of the land of a daily paper that keeps the Sabbath and co-operates with Christianity, and records not only evils, but also and especially, 'whatsoever things are pure, just, lovely, and of good report,' that the readers may be led to "think on these things." Such papers would undoubtedly at length become self-supporting, for there are ten millions of evangelical Christians in the United States, and twenty-five millions more who are *adherents* of evangelical churches, and a paper established on a proper basis to furnish reading intellectually as able as that of the best dailies, but with no money-making motive to make it a Sabbath-breaker or lower its moral standard, would have a large constituency in every considerable city. When money-making rules a city paper, it is not strange that its moral tone is lowered, for a low moral key is what city majorities like. Every city needs at least one daily so endowed by philanthropy that it is no more subject to

this temptation than an endowed college is to run a lottery. A good Saturday afternoon paper on the same basis is also much needed.

2. Let printers and reporters, for the sake of body and soul and law, strike against Sunday work, as was done some years ago in Richmond. A reporter on a great Chicago daily, which publishes a Sunday edition heavy with rubbish, was asked whether he had one day of rest in seven. His answer was, "Not one in seventy-seven." Why not, for once, instead of striking for higher wages, strike for home and conscience against Sunday work?

3. Let subscribers make themselves felt in effective protest against Sunday editions. Some years ago the late Colonel Forney concluded to publish the Philadelphia *Press* on the Sabbath. Many of his patrons at once refused to take his paper on any day of the week or to advertise in it. The offending issue was speedily withdrawn. It has reappeared, however, under the Colonel's successors, and we have heard of no protests. Does the decrease of Christian protests against Sunday mails, Sunday trains, and Sunday newspapers, as they have grown more familiar, indicate a letting down of conscience, or what? Has it any connection with a certain familiar poem about first enduring a vice, then pitying, then embracing it?

4. Let the public officers enforce the laws. In New York State, by an unjust discrimination in favor of those whom the legislators feared, the Sunday *sale* of all kinds of newspapers, cigars, and confections, all of which had been decided by the courts to be unnecessary, was, in 1883, allowed, but the *servile labor* which papers require of printers on the Sabbath is still illegal in New York State, and even the *sale* in nearly all other

States.[355] Why should not the officers of the law protect printers as well as weavers or masons in their right to Sabbath rest?

5. Let those who respect the law of God and the laws of the land refuse to encourage the Sunday papers that violate both, either by advertising in them or purchasing them. Neither the question, Shall I take a Sunday paper? nor the kindred one, Shall I use the Sunday trains and Sunday mails? will be settled by any but an utterly selfish soul by the test, Will it do *me* any harm? A man who tests these questions by any such standard advertises his own meanness. The question is rather, Shall I encourage a system that violates the laws of God and of the State; that robs thousands of their right to spend the Sabbath in rest and home life and culture of conscience; that robs millions of mental rest; and that, by secularizing, imperils the Sabbath, whose peril is the peril of the nation. One who follows the *New York Tribune's* ingenious advice to those whose consciences are against Sunday papers, to "take the Sunday paper regularly and read it on Monday morning," encourages this evil system just as surely as if he followed the usual plan of those who buy the Sunday papers.

That the sin of buying a newspaper on the Sabbath seems to be "only a little one" beside the Sodom of a Sunday saloon or a Sunday excursion, makes it all the more dangerous, as every form of sinning begins in small offenses. As beer leads to brandy, so buying and reading a Sunday paper prepares the way for other forms of Sunday business and amusement. Reading real-estate notices naturally leads to house-hunting, which is just as surely Sabbath-breaking as moose-hunting. Reading advertisements of Sunday

excursions and Sunday base-ball games and Sunday races in the Sunday papers must lead some to attend them, or their shrewd promoters would not thus advertise them. Reading advertisements on the Sabbath leads to answering them on that day, as far as they are to be answered by mail, and to planning for Monday in other cases, which interferes with both rest and religion.

The Sunday mail, the Sunday train, and the Sunday newspaper are but three heads of one hydra, which is assailing the Sabbath more disastrously than any other foe except the Sunday saloon.

Let every friend of God and man unite to behead the monster, and rescue the Lord's-day and man's.

"The Sabbath was made for man"—for the postman, the railroad man, the newspaper man. God expects every one to do his duty in securing it to them.

V. WHAT DEGREE OF SABBATH OBSERVANCE CAN BE SECURED IN NINETEENTH CENTURY CITIES?

GOD blessed the seventh day, and sanctified it.—*Gen.* 2 : 3.

THIS is the day which the Lord hath made ; we will rejoice and be glad in it.—*Ps.* 118 : 24.

THE Sabbath was made for man.—*Mark* 2 : 27.

REMEMBER the Sabbath day to keep it holy.—*Exod.* 20 : 8.

I WAS in the Spirit on the Lord's-day.—*Rev.* 1 : 10.

THE Son of Man is Lord also of the Sabbath.—*Mark* 2 : 28.

THERE remaineth therefore a Sabbath rest for the people of God.—*Heb.* 4 : 9 (*Revised Version*).

AN institution which has lasted for eighteen centuries in the most civilized parts of the universe, which has been preserved amidst all differences of customs, languages and opinions, among races and churches that have been slaying and anathematizing each other, can not rest upon the doubtful construction of one passage or of twenty. —F. D. MAURICE, *in* "*Sermons on the Sabbath-day*," *etc.*, *p.* 31.

THE loftiest achievements in arms, in literature, in science, in philanthropy, in missionary enterprise and social advancement, belong to the Anglo-Saxon people, whose observance of Sunday is to-day the wonder and the admiration of every intelligent traveler.—BISHOP HENRY C. POTTER, *of New York.*

THE Anglo-Saxon race is marching on as an army with banners, and far advanced among them is the banner upon which is engraved, "Remember the Sabbath-day to keep it holy."—JUDGE CRAFT, *of Memphis.*[817]

To compare the state of Sabbath observance with that of other lands, and not with the standard of piety and morals in the Scriptures, and to rest satisfied with our condition, would not be wise.—GILFILLAN,[703] p. 558.

WHAT DEGREE OF SABBATH OBSERVANCE CAN BE SECURED IN NINETEENTH CENTURY CITIES?

FOR the ideal Sabbath we must go to the precepts and practice of Christ. In order to understand these we must examine also the Sabbath of the prophets and apostles. Let us first turn to the Fourth Commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (Ex. 20: 8–11.)[130]

That this law was received by the Jews in the days of Moses is admitted even by the destructive critics. That it came from God is believed by all who accept any theory of inspiration. The only question is, whether it is a "positive,"[131] local, and temporary Jewish by-law, or a "moral" and perpetual article in the world's code of common law.

That the obligation to keep the Fourth Commandment is perpetual and universal is shown, first, by the fact that it is founded on conditions that are as perpetual and universal as human nature. It aims for one thing,

to prevent vagrancy,[195] by requiring men to work six days of each week. Is not such a requirement as appropriate in the Sandwich Islands or in New York or Chicago or London as in Jerusalem? It aims to secure every seventh day for rest of body and mind. Are Jews alone in need of such rest? It aims also to culture the soul into holiness. Do none but Jews need that? Hath not a Gentile muscles, mind, soul, home?

It is replied: "The necessity of rest was never greater than to-day, but the methods of resting are not the same as in the days of Moses." That is too true. The methods of resting on the Sabbath in the days of Moses differ from those of the nineteenth century — Sunday excursions and such like — chiefly in the fact that the former method *rested* the people for Monday's work, while the latter *tires* them for a "blue Monday's" rest. Nineteenth century muscles and minds, not less than those of early times, require, with the rest that comes by a change of work and a break in life's monotony, that subtler rest that comes by an uplift of the soul in the exercises of faith, hope, and charity.

The Sabbath is not Hebrew, but human and humane. As marriage, though made a symbol of God's fellowship with the Church, is primarily a law for the preservation of physical and moral health, so the Sabbath, though incidentally used as a monument of Creation and other Divine acts, is primarily a law of health and holiness. It is not a mere Jewish law, but *a law of nature.* "One day in ten, prescribed by revolutionary France, was actually pronounced by physiologists insufficient." Such world-famed scientists as Humboldt and Dr. Farre say that to rest one day in seven is as

much required by the laws of nature as the rest of the night. Sabbath observance would be binding on us as a law of physical and moral health even if it were not in the Bible. Reason unaided might never have discovered such a law, but when revealed, reason approves it as adapted to our nature. "Eternal as the constitution of man," says F. W. Robertson, "is the necessity for the existence of a day of rest." Every law of the decalogue is thus *constitutional*—not an arbitrary decree, but a revelation of what our nature requires for its best good. If the ancient Jew needed a seventh day for rest and religion, so do men of like passions to-day.

A distinguished Christian woman—who believes that it is the duty of modern Gentiles no less than of ancient Jews to give at least a tenth of their income to God, since He declared that this minimum proportion belongs to Him, as early as the days of Abraham (before there were any Jews), and as late as the days of Christ, who said of tithing, "This ought ye to have done"—thought it wise to read to her little boy what the Bible says about giving a tenth, in order to set his conscience at work on the subject. After she had read several passages he asked, "Who did God say those things to?" "To the Jews," said his mother. He had a settled dislike for the Jews, but after thinking awhile he summed up the whole case in words from which there is no escape: "*Well, I think we ought to give as much as the old Jews, anyhow.*"

So of the seventh portion of time which God reserved for Himself, not only before the Jews existed but even "before Abraham was," and which His Son has taught us to give to the service of God—since the relations of our souls to our bodies and to God are the

same as those of the Jews, *we ought surely to give as much time as they to rest and religion.*

In the words of W. H. Ryder, D.D., the distinguished Universalist, formerly of Chicago: "The *principle* which underlies the observance of one day in seven as a period of religious culture and rest is based upon a Divine command, and is authorized both by Judaic custom and the example of Christ. It is not necessary that the day of the Jewish Sabbath be observed in order to perpetuate the principle for which the day stands. The obligation to observe one day in seven for purposes of worship and physical rest, therefore, is of Divine origin."

But a law like that of the Sabbath, whose utility is not self-evident, needs Divine proclamation to make it effective. Not until Herbert Spencer's gospel of utility becomes powerful enough to make men do right because in the long run such a course brings the most happiness to the community, will men keep the Sabbath because in the end it is the best plan for the individual and for society. It is a suggestive fact that in Europe the Sabbath observance of Lutheran countries, founded on utility, is scarcely better than that of Roman Catholic countries. where it is founded on mere ecclesiastical authority. The numerous successors of Esau stand ready to sell the future birthright of health and happiness for the present enjoyment of Sabbath profits or potions. European history shows that the Sabbath can not hold its own against greed and appetite, even with the help of civil laws, unless the Divine "thou shalt" of Sinai is so proclaimed as to awake the Divine "I ought" of conscience in men. If the Sabbath comes to us with no authority but that of the Church Fathers, or the Re-

formers or the Puritans, or even the doctors, it will be as little regarded as other rules from the same sources, as little kept as a Massachusetts "Fast Day." What Earl Cairns said of Great Britain is equally true of the United States: "The institution of Sunday is only maintained because the vast majority of the people of this country, altogether irrespective of churches or denominations, are convinced that it depends, not on human law, but upon a higher and greater law, which we are all bound in conscience to obey."[133] Sabbath laws are effective only where they are felt to have Divine authority as well as humane utility. It is therefore important to show that the law of the Sabbath, besides being a general law of nature, is one of the perpetual and universal moral laws revealed to us in the Bible; and this we proceed to prove:

That its obligation is not local and temporary is proven, secondly, by the fact that it is found in the Decalogue, a moral code[134] *of unlimited application.*

It is too much forgotten that the Jewish nation had three codes: one, ceremonial, and obligatory upon its own church alone, and on that only to the coming of the Messiah; another, civil, and obligatory only upon those who were under the Jewish government, and on them only so long as that government existed; a third, compared with which the two already mentioned were but local and temporary by-laws, was the very *constitution* of the Jews in common with all men—the Decalogue, which by its very nature proves itself of universal and perpetual obligation as the common law of the world.[135]

Whatever there was about the Sabbath in the Jewish *ceremonial* law, such as its special sacrifices,[217] was

for the Jews only, and is not obligatory upon us, although it is recorded in the world's Bible because "profitable for instruction in righteousness." Whatever there was about the Sabbath in the Jewish *civil* code—such as the prohibition of fire on the Sabbath in a warm country where a Sabbath fire would only be used for needless cooking ;[210] and the death-penalty for Sabbath-breaking[208]—is not binding upon us, but is recorded in our Bible to teach us that God would have us exceedingly careful to avoid unnecessary Sabbath work, and that He regards disobedience to His Sabbath law as a very grave offense.

But what is said of the Sabbath in the Fourth Commandment of the Decalogue is neither a part of the Jewish ceremonial law nor of the Jewish civil law. It is a paragraph in a code of universal and perpetual obligation. It is inexcusable for any intelligent person, much more a clergyman, to declare the Fourth Commandment "no more binding on us than the law of circumcision." One might as well say that the law against theft is no more binding upon Americans than some outgrown by-law of the Church of England, since that church condemned theft at the period when this abolished rule was in force. When a church repeals or outgrows an ecclesiastical by-law, it does not repeal the universal code of moral law which that church holds in common with all the world.

The Commandments against idolatry, adultery, and Sabbath-breaking, as found in the world's Decalogue of moral laws, are not abrogated because the death penalty prescribed for each of them in the Jewish *civil* code is no longer in force. Whatever the *ceremonial* or *civil* laws of the Jews have to say about the Sabbath has no binding force upon us, but the Fourth Com-

mandment of the world's Ten Commandments has not one word that is ceremonial, local, or temporary, but, like the other nine Commandments, is written, not only in the rocks, but also in the constitution of man forever. Judge Craft, of Memphis, says: "Whatever may be the origin of the Decalogue, whether human or Divine, the high compliment has been paid to it that every one of its commands (except those which provide for the duty of man to worship God) has been re-enacted as civil law; and when you say, 'Thou shalt not kill,' or 'Thou shalt not steal,' it is only a re-enacting of the law of Moses—as much so as the Sunday law." All civilized nations have seen, with Paul, that the Decalogue is "just and good," and so have made it the basis of their laws. The great lawgivers,[275] Justinian, Charlemagne, and Alfred, each acted on this principle, that while the Bible laws about circumcision and sacrifices were for Jews only, those of the Decalogue were the world's common law, its universal constitution. By their very nature, the Ten Commandments are as universal and perpetual in their application as the Golden Rule, which Christ drew, like a precious gem, out of the same Old Testament mine, as the central truth of "the law and the prophets."

The Fourth Commandment is hardly second to any in the Decalogue in the honor put upon it, being the only one given in both positive and negative forms, the only one underscored with God's impressive caution to "*Remember*" it. None but He has a right to bid us "forget the Sabbath day."

It is almost universally admitted that nine of the Ten Commandments—those against idolatry, blasphemy, disobedience to parents, falsehood, theft,

adultery, murder, covetousness—must be obligatory wherever man lives, because founded on the very constitution of man.

The Rev. E. H. Plumptre, A.M., in an article on "Sunday"[712] in the *Contemporary Review* for January, 1866, says of Rev. Norman Macleod's harmful and illogical Sunday theories:[747] "What he maintains is simply this, that every Commandment but the Fourth was binding before the Law was given on Sinai, would have been binding now even if that Law had never been given, and is actually binding on the consciences of Christian men." Any one who claims that one ceremonial, local, temporary by-law has been smuggled into the universal and perpetual Decalogue—whose laws were distinguished from the ceremonial laws by being written with the finger of God in the *rock*, and kept *in* the ark, while the ceremonial laws were written by Moses on *parchment* only, and laid beside the ark—is bound to prove so strange and unnatural a theory, to show why and when and where this one law was cut out of the tables of stone.[199]

That the Fourth Commandment is not merely a Jewish law may be shown, thirdly, from the fact that the same Book which tells us that it was proclaimed to the Jews at Sinai, tells us that the Sabbath was instituted long before the Jewish nation existed, at the Adamic fountain head of all nations.

If New York enacts a previously existing law of the General Government of the United States, it is not on that account to be spoken of in Europe as a law binding on New Yorkers only. Even if New Yorkers should repeal it, it would still be a force upon them and all others of the country from the higher power.

It is thrice declared that as soon as man was created, God instituted the Sabbath for him. The record is perfectly plain. Only a preconceived theory that the Sabbath is only a Jewish institution could lead any one to interpret Gen. 2 : 3 as Paley[137] and F. W. Robertson[622] do. Dr. Paley says : " The words do not assert that God *then* ' blessed ' and ' sanctified ' the seventh day, but that He blessed and sanctified it *for that reason*, and if any ask why the Sabbath or sanctification of the seventh day was *then* mentioned if it was not *then* appointed, the answer is at hand : The order of connection, and not of time, introduces the mention of the Sabbath in the history of the subject which it was ordained to commemorate." Robertson says : " It is not said that God at the Creation gave the Sabbath to man, but that God rested at the close of the six days of Creation, whereupon he *had* blessed and sanctified the day *to the Israelites*." That interpretation is strangely offered in the name of reason. But, taking it on that ground, what *reason* is there why Adam should not have had a day of rest after each six days of labor in his garden, as well as Jewish farmers of twenty-five centuries later? Paul says the Law is written on the hearts of even the heathen ; much more was it written on the heart of Adam. The Commandment against murder must have been written on Cain's heart or he would not have been sentenced by the Judge of all the earth for its violation. The laws against falsehood, theft, adultery, idolatry, must have been written on the hearts of the antediluvians or they would not have suffered capital punishment by the flood for disobeying them. When it is evident from the Bible record that nine of the Ten Commandments must have been obligatory upon all men from the first,

what "reason" is there for supposing they were not also familiar with the most beneficent one of all, *especially as it is the only one of the ten which the Bible distinctly tells us was given to man at his very Creation?*

But the objector says, "If the Sabbath was given, as the Bible seems to say, at the beginning, how does it happen that it is but once specifically mentioned after that before the giving of the law at Mount Sinai? The question is not so hard to answer as it might seem. It is too much forgotten that Genesis is only a *preface* to the Bible—a mere outline of the early ages of the world to introduce the history of the chosen people. It covers nearly twice as much time as all the remainder of the Old Testament, whose centre in time is the birth of Jacob, in the twenty-fifth chapter of Genesis. In a book which sketches sixteen hundred years in six chapters, only one or two things in a thousand can be recorded, and those will naturally be exceptional and abnormal events, and not such as are regular and ordinary. The argument from silence would prove that the Sabbath was not proclaimed at Sinai, just as conclusively as that it was not instituted in Eden. After the Genesis record that God made the Sabbath as His crowning work, it is not specifically mentioned for forty-eight pages of the Bible, but after the various records in the books of the Pentateuch of its proclamation at Sinai it is not again mentioned for one hundred and twenty-eight pages—Deut. 5 : 15 to 2 Ki. 4 : 23—a silence nearly three times as long in Bible space as that which is used to disprove the primeval establishment of the Sabbath.[138] The references to the Sabbath before Sinai are not less but more than could fairly be expected. Besides the three passages which speak distinctly of the Sabbath as ex-

isting before the Ten Commandments were given,[201] we find that in Jacob's history the "week" is spoken of; which implies the Sabbath; and in the story of Noah "seven days" are repeatedly mentioned in such a way as perfectly to harmonize with the statement that the Sabbath had been previously established.[203]

Several weeks before the Law was given on Mount Sinai, a violation of the Sabbath was rebuked by Moses in the name of God, with words that indicate that it was an old offense against a well-known institution: "*How long* refuse ye to keep my commandments?"[204] With this harmonizes the opening word of the Fourth Commandment, which is proclaimed as a familiar law which the people are to "Remember."

It is indeed said by Moses elsewhere that the Sabbath was "a sign"[208] between Jehovah and the Israelites, but that no more proves the institution new and for Jews only, than the use of the rainbow as a sign of God's covenant with Noah proves that the rainbow was newly created at that time and for Noah's exclusive benefit. Not until the rainbow, with its sunlight after storm, is abrogated, will the days of toil cease to be followed by the Sabbath of rest.

That the Sabbath was indeed "made for man" and not for Jews only is proved, fourthly, by the fact that it was made binding upon all the foreigners or "strangers" who were "within the gates" of those to whom it was proclaimed. In the words of the Rev. William G. Macfie: "These were idolaters, whom the pursuit of gain had for a time allured within the limits of the Jewish state, or men who, having renounced the grosser forms of heathenism, had not wholly connected themselves with the Jewish church. In either case

they had not openly professed Judaism, for they had not submitted to the rite of circumcision, nor were they permitted to partake of the passover, or to claim the privileges of Jewish Christians; yet they were forced, at least outwardly, to obey the Fourth Commandment. The ceremonial law did not bind them; they were allowed the most ample liberty as to everything peculiarly Jewish, but they were not to work on the seventh day. The reason is plain. The Fourth Commandment is of universal obligation. It did not bind the Hebrew more than any other race. The Jews kept it, not as Israelites but as men, and all within their gates, therefore, had to acknowledge its authority. The stranger was expected, on the seventh day, to abstain from work for precisely the same reasons as, on other days, he was expected to refrain from fraud and calumny."[139]

That the Sabbath was given not to the Jews only, but to all nations through Adam, is proved, fifthly, by the fact that nearly all the nations of antiquity had the division of time by "weeks," with a sacred day as one of the "seven," which was on this account used as a sacred number.[203]

George Smith (Chaldean Account of Genesis, 1881) says that there can be no doubt that the Sabbath existed among the early Assyrians, and that "the word Sabbath itself, under the form *Sabbatu*, was known to them and explained by them as *a day of rest for the heart.*" Professor Francis Brown sums up the evidence of a primitive Assyrian Sabbath thus: "We have strong evidence both of a division of the month into weeks of seven days, and also of a special observance of the last day in each week."

Rev. W. W. Atterbury,[803] whose studies in Sabbath literature have been very extensive, says: "From time whereof the memory of man, and history and mythology, run not to the contrary, the division of time into the week of seven days has been the almost universal law. It prevailed among peoples far removed from each other, and remote from as well as near to the Asiatic centre whence the nations of men radiated — among Persians, Chaldeans, Egyptians, Hindoos, the ancient Chinese on the farthermost East, and the Scandinavians on the Northwest. In most of these instances it is certain that the week revolved upon a day of rest; and as religious rest days, *dies feriati*, are found all through history marking the divisions of the year, it is altogether probable that, wherever the division by weeks existed, it was marked originally by the observance of rest days."[714]

This ancient "week" can not be explained as borrowed from the Jews, for it is found in the stone records of yet older nations; nor as suggested by the sun, moon, and five chief planets, for such a seven is unnatural and was evidently borrowed from some earlier "seven;" nor as the result of quartering the month, for seven is not an exact quarter. No reasonable explanation of the general prevalence of the seven-day week among the most ancient nations has been offered save that which traces it to their common ancestor.[734]

That the Fourth Commandment is one of universal and perpetual obligation is proven, sixthly, by the fact that the inspired prophets represent its blessings as destined to extend to all nations.

For instance, Isaiah says: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation

is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuchs say, Behold, I am a dry tree: for thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: even unto them I will give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."[230] Ezekiel speaks in a similar strain.

The frequent mention of the Sabbath in the prophets shows its importance in the eyes of God, an importance in striking contrast to the value which He sets upon sacrifices and other transient ceremonies; but what we wish especially to emphasize is the fact that in these prophecies and others, the Sabbath is described as a blessing to be enjoyed by the whole world.

That the Sabbath was not made for the Jews only is proven, seventhly, by Christ's own declaration, "The Sabbath was made for man." [243]

As it is necessary in the Pentateuch to keep the transient ceremonial laws distinct from the perpetual moral Law,[199] so in reading the Gospels it is important to distinguish very carefully between the Pharisaic Sabbath, which Christ condemned, and the Sabbath of the Fourth Commandment, which He always observed, and which, instead of abrogating, He repeatedly confirmed. On five different occasions He indorsed the Decalogue (and so the Sabbath) as of perpetual and universal obligation,[199] and also gave a special and direct indorsement of the Sabbath Commandment by itself when He said, "The Sabbath was made for *man*."

Those who have not clearly distinguished the Pharisaic Sabbath from the Sabbath of the Fourth Commandment, perceiving dimly that Christ antagonized *some* Sabbath, have jumped to the false conclusion that it was the Divine original, when it was only the human counterfeit. The Pharisaic Sabbath is no more the Bible Sabbath than Romanism is New Testament Christianity.

The pool of Bethesda is now buried under heaps of rubbish. It is said that this is to be removed, and the ancient fountain uncovered for the refreshment of the people. Something like this proposed work Jesus did for the Sabbath. The restful and refreshing Sabbath of Eden and Sinai had been buried by the Pharisees under the rubbish of petty rules. Strangely enough, some readers have mistaken Christ's work in removing this rubbish, that the people might once more enjoy their Sabbaths, for an effort to destroy the Divine fountain itself.

Let us look at some of the Pharisaic rubbish of petty man-made rules with which the Sabbath fountain

had been filled up—some of them, says Dr. Wm. M. Thompson, still cherished by conservative Jews.[140] One might not walk upon the grass, because it would be bruised, which would be a kind of threshing ;[205] nor catch a flea, which would be a kind of hunting ; nor wear nailed shoes, which would be bearing a sort of burden ;[233] nor, if he fed his chickens, suffer any corn to lie upon the ground, lest a kernel should germinate, which would be a kind of sowing. And from Moses' direction to the encamped Israelites, " Let no man go out of his place on the seventh day,"[204] because, despite the Divine command, they had gone forth from the camp to gather the manna, one Rabbi, Dositheus, drew the sage conclusion that a Jew must not move between sunrise and sunset, and established a sect whose observance of the Sabbath consisted in their retaining for the day whatever posture they happened to be in at the rising of the sun. In this same spirit thousands of Jews suffered themselves to be massacred rather than resist the attacks of hostile armies on the Sabbath day, as that would be a form of labor. A Jew must not carry on the Sabbath even so much as a pocket-handkerchief, except within the walls of his city. If there were no walls, it followed, according to their perverse logic, that he must not carry it at all. To avoid this difficulty in Safed they formerly resorted to what they called " Eruv." Poles were set up at the ends of the streets, and strings attached from one to the other. This string represented a wall, and the conscientious Jew could carry his handkerchief anywhere within those strings. A profane and quarrelsome fellow in Safed once asked a traveler to wind his watch just after sunset on Friday evening. It was now the Sabbath, and he could not

work. Nothing new could be begun on the afternoon before the Sabbath, for the workman might forget and go on after sunset; if a man had stretched out his hand for a bunch of grapes and the sun went down before he had taken it back with the cluster in it, the grapes must be dropped lest he carry "a burden;" a woman on the Sabbath could not wear an ornament, because it would be a burden; false teeth could not be worn, for the same reason; one could not walk on stilts because he would be carrying the stilts; to pluck a blade of grass or to pick fruit was a sin;[239] a radish might be dipped in salt, but not left in it, for that would be to be making a pickle; the nails or the hair could not be cut; a shower-bath could not be taken, nor a bone set, nor any surgery done, nor an emetic given; an egg laid in the way of regular business on the Sabbath could not be eaten on that day, but if the hen were kept for fattening, and not for laying, it might be eaten; if a wall fell down on Sunday and buried a man, it would be lawful to clear away the rubbish enough to determine whether he were dead or alive, but if the former, the body could not be removed —and so on through hundreds of pages of solemn trifling.[141]

Strangely enough, this pettiness was accompanied by an opposite and incongruous extreme, which is thus described by Dr. Lyman Abbott:[142] "Walking, social visiting, domestic games and festivities, shared with the synagogue and the temple service in the observance of the Pharisaic Sabbath. 'Meet the Sabbath with a lively hunger; let thy table be covered with fish, flesh, and generous wine.' 'Let the seats be soft, and adorned with beautiful cushions, and let elegance smile in the furniture of the table.' 'Assume

all thy sprightliness.' 'Utter nothing but what is provocative of mirth and good humor.' 'Walk leisurely, for the law requires it, as it does also longer sleep in the morning.' 'Though spiders are nestling in your chambers and drawers, vex not at the matter; be resolute and merry, though ruined by debt.' Such are some of the Rabbinical precepts concerning the Sabbath." It was a strange medley of ritualism and rollicking, like a Romanist Sunday of to-day. Those who follow the latter half of the Pharisaic pattern should not forget that it is a part of the Sabbath which Christ condemned.

This petty trifling with God's law, which was accompanied by as petty evasions of its spirit, was what Christ attacked. The man-made amendments to God's Sabbath law He vetoed, but not the Divine original. As He snapped these trivial "strings" He reminded the Jews that "the Sabbath was made for man," and not man for such a Sabbath. One might as well say that one who was scraping barnacles from the bottom of a ship was destroying it, as to say that "Christ was a Sabbath-breaker."[143] Removing barnacles is a sign that a vessel is to be sent out anew. Mr. Beecher, in his "Life of Jesus the Christ," says: "There does not seem to be one instance in which Jesus ever set aside an original Mosaic rite or institute. It was the additions made by the Pharisees that He pushed away without reverence, and even with repugnance. He went behind the tradition of the elders to the law itself; nay, He accepted the commands of Moses because they coincided with the Divine will, and condemned only the 'traditions that made the commandments of God of none effect.'" More recently Mr. Beecher said in a sermon that

"Christ rebuked nothing in regard to the Sabbath but its abuse."

Christ's condemnations of *Pharisaic* modes of Sabbath observance no more abolish the Sabbath than His condemnations of Pharisaic almsgiving and praying abolish benevolence and prayer.

The Sabbath garments of glory and beauty which God had given to man at his Edenic coronation, these Pharisees had *lined with iron.* They made the Sabbath not only a "heavy burden, grievous to be borne," but also an iron strait-jacket to which men must be fitted. It was this *human* lining which Christ separated from the God-given Sabbath, without marring the original, when He said to the Pharisees who opposed His Sabbath works of necessity and mercy,[238] "The Sabbath was made for *man*, not man for the Sabbath."

But these words of Christ have been as grossly caricatured in modern times as the original Sabbath ever was by the Pharisees. What is "*man*"? Is he, as some one has said, "a stomach with appendages"? That would seem to be the idea of those who quote the words of Christ as an indorsement for Sunday picnicking. To Christ *the soul is the man.*

That "the Sabbath was made for man, and not man for the Sabbath," no more proves that it is not to be observed than the fact that a man should eat to live, not live to eat, proves that eating should be abolished. It is strange indeed that any one should suppose that He who came to bring rest to those that "labor and are heavy laden" could have taken away their Sabbath rest, and so weighted their yoke instead of lightening it.

Those who make Christ's Sabbath works of neces-

sity and mercy their excuse for regular Sabbath desecration would do well to ponder the reply of a Syrian convert who was urged by his employer to work regularly on the Sabbath, since Christ said it would be right to take an ass out of a pit on that day.[239] Hayoh quickly replied, "Yes, but if the ass has a *habit* of falling into that same pit every Sabbath, then the man should fill up the pit or sell that ass."

So far from abrogating the Sabbath law, Christ prophesied that His disciples would observe it long years after His death should rend the temple veil and the ceremonial law. He said in His prophecy of the destruction of Jerusalem, "Pray that your flight be not in the winter nor on the Sabbath day."[241] Whatever else that may mean, it surely implies that His disciples would and should observe a Sabbath long after His death had canceled the Jewish ritual.

Christ's chief purpose, however, in what He said and did upon the Sabbath was to open out its neglected side, to show that it was positive as well as negative; that men should not only cease from their own work for money one day in seven, but that they should also on that day take a share in God's work of mercy. Incidentally He showed that works of necessity, such as watering an ox or rescuing him from a pit, or getting a Sunday dinner—of cracked wheat—were allowed by the law;[239] but the eight miracles of mercy which He wrought on the Sabbath in the four quarters of Palestine, and the discourses with which He accompanied them, were chiefly designed to teach us to rest, as God did on the first Sabbath, by change of work, turning from work among minerals, vegetables, animals, to work for man, for the soul. As farmers rest their fields by change of crops, not by

leaving the idle soil to the weeds, so the true rest for fertile minds—which will think and plan on secular things unless the displacing power of a new affection, a new enthusiasm, a new occupation, turns the thoughts into a new channel—is in a radical change of activities, such as Sabbath works of mercy bring after six days' work for money. Christ's example teaches us that idleness as well as business is Sabbath-breaking; while Sabbath-keeping requires such work as visiting the poor and sick and sinful, to do them good; such work as Christian instruction in the home and Sabbath-school. "It is lawful to do good on the Sabbath day." It is unlawful to spend it in worldly employments or in idleness. The Sabbath has been too much a day of don'ts. Its positive side has been too much neglected. Bad activities may be most easily displaced by good ones. The day is not only to be marked by a cessation of *our* work, but by a doing of God's work, especially in uplifting the sorrowful and sinful. Constantine, in his second edict about Sunday observance, applies Christ's Sabbath teachings most admirably when he says of the Sacred Day: "It is most grateful and pleasing that those things should be done on it that are most desirable. Therefore it is our pleasure that all our ministers have leave to emancipate and manumit on that Holy Day, and enter all such acts as concern the same."[276] Christ loosed on the Sabbath those bound with infirmities; Constantine made it a weekly emancipation day; so should Christians of to-day use it to relieve the body and soul, by such works of mercy as the Sunday "Free Breakfasts" of Edinburgh, Glasgow, Dublin, and Philadelphia, and other Christ-like activities.

In a Book of Prayer, published in 1545, which contained the Lord's Prayer, Creed, Ten Commandments, etc., by which, after the recitation of each of the Commandments, the person reciting was required to make a general confession of any violation of it, the Fourth Commandment, which was reduced to the words, "Remember that thou keep holy the Sabbath day," was followed by the confession, "I have not sanctified the Holy Day with works which be acceptable unto Thee, nor instructed my neighbor in virtue accordingly." This ancient book, looking at the Fourth Commandment through the glass of the Gospels, understood it far better than that modern religious newspaper which said, "If we ask the Old Testament to tell us in a word the Divine idea of the Sabbath, it replies, *Rest.*" The editor attempts to show that the idea of keeping the Sabbath holy by sacrifices and services was all an afterthought of the prophets.[212] But all this sophistry falls before the fact that the Fourth Commandment itself puts into its foreground the word "holy," and underscores it with "Remember;" while the command, "Six days shalt thou labor and do all *thy* work," implies, as Christ shows, that on the Sabbath our rest is to be chiefly found in doing unselfish and Godlike works of mercy and charity.

These seven reasons are considered by British and American Christians,[400] for the most part, as proving the universal and perpetual obligation of the Fourth Commandment. Do they also prove that Saturday is the perpetual and universal and only weekly Sabbath? As a matter of history we know that the Jews, after the giving of the Law, observed Saturday as the

weekly Sabbath. Does the Fourth Commandment require all men everywhere to keep that day?

All but a few thousands of those who believe in the perpetual and universal obligation of the Fourth Commandment say No, for one or more of the following reasons: (1) *There is nothing in the Fourth Commandment about keeping Saturday as a Holy Day.* Men are there told to work six days and rest the next. The people that begin work on Monday and rest on Sunday do that as surely as those who rest Saturday.[144] (2) *It is at least unprovable and improbable that the original Sabbath was Saturday.* In the record of Creation, God's seventh day is man's first day, from which history is reckoned (Gen. 5 : 3). There is strong evidence that the primitive Holy Day was the first day of the week. The ancient nations all about the Jews devoted *the first day of the week* to what was at first the chief symbol of God and then the chief god, the sun, calling it *Sunday.*[203] This holy day was strangely enough one day after that of the Jews. This remarkable fact may be explained by the theory of many scholars, with which the Scriptures harmonize, that the first-day Sabbath, which Adam bequeathed to all nations—not under that name, however—was at the Exodus changed *for the Jews only* as "a sign" of their separation, and a protection against idolatry, to the preceding day, this change continuing until the ceremonial mission of the Jewish people had been completed. Then the Saviour buried in His own grave, by sleeping there on Saturday, the Jewish part of the Sabbath—its sacrifices and its order in the week—partly because Christians now needed to be separated from Jewish ceremonies as much as the

Jews of the Exodus had needed to be separated from heathen days of worship; partly because the narrow Jewish dispensation was now to give place to one as broad as mankind, which called for a return on the part of Jewish Christians to the original Sabbath of Adam, which the missionaries of the cross would find was already regarded sacred as "the venerable day of the Sun" [276] in the Roman Empire and other nations to which they were sent. (3) *During the last days of Christ's earthly ministry, and in the subsequent ministry of the apostles, and among their immediate successors, the first day of the week was treated as the "chief of days."* In the seven weeks between the resurrection and the ascension, Jesus appeared to Christian gatherings on seven separated days, the first two of them surely—probably all of them—being "the first day of the week." [146] During that period He gave many unrecorded "commandments to the apostles whom He had chosen" (Acts 1 : 2). What those commandments were we can best infer from the subsequent acts and writings of these inspired men, who taught the churches which they organized, by precept and example, to meet together on the first day of the week to celebrate the sacrament of the Lord Supper, to engage in social worship, to hear preaching, and to make their weekly collections for benevolence. (Acts 20 : 6–11; 1 Cor. 16 : 1.)

It has been strangely overlooked by all defenders of the change of day, so far as I know, that these were the very substance of the preceding Saturday Sabbath, which began with a home sacrament, such as I saw at sunset of a Friday in Jerusalem—a Jewish father standing in the midst of his family to "bless his house" as David did, and reciting the Fourth Commandment,

followed by comments from the Mishna, a prayer, and the passing, first of bread and then of wine, to each member of the family; which, in turn, was followed, at the synagogue, by social worship, public teaching, and the weekly collection. When the only parts of the seventh-day observance which were adapted for universal adoption, the only elements of it that were not ceremonial and so local and temporary—when the very essence of the Sabbath had been transferred by apostolic example and command to the first day of the week—what matters it whether the old label was also at once transferred, or a new one applied? As the Passover took on a new name as "The Lord's Supper," why might not the Sabbath become "the Lord's-day"?

The apostles often went to the synagogue on Saturday to evangelize the Jews,[255] but we have no record that any Christian assembly, after the resurrection, met on that day for preaching, or for the Lord's Supper, or for public worship. Converted Jews raised some controversies as to whether Christians ought not to keep the seventh day *as well as the first*, but there is no record of any controversy in the early church in regard to keeping the first day.

This fact explains the misinterpreted words of Paul about the Sabbath. They can not mean an abrogation of the law which he pronounces "holy, just, and good" (Rom. 7 : 12), and which his Master five times reaffirmed. All becomes clear when we keep in mind in our reading that the observance of the first day of the week was never controverted in the early church, but only the question whether the preceding day, the Jewish Sabbath, was *also* "a day of obligation" to Christians. Paul advises toleration and patience with those who can not yet see that all that was Jewish

about "days and months and years" is superseded. This, we think, includes the order of the Sabbath in the week, which was not a part of the Decalogue, but only a Jewish by-law.[260] Paul's words are consistent with a change of date, but not with a change in the Decalogue. He teaches that "love is the fulfilling of the law," not that love is the breaking of it. James also in his epistle warns us not to disobey it even "in one point." (Jas. 2 : 10.)

Those who insist that the Divine authority for a change of day can not be established by anything less than a specific New Testament command, forget that Christ's *acts* are legislative "acts," quite as authoritative as His sermons. It was by His resurrection, more than by any words, that He was "*declared* to be the Son of God with power." (Rom. 1 : 4.)

If seventh-day Christians were consistent in applying their logic to all subjects they would reject the doctrine of the Trinity because it is nowhere proclaimed in the Bible in so many words that "the Father, Son, and Holy Ghost are three persons in one God;" and they would reject such scientific truths as gravitation and the rotundity of the earth, because the evidence is not mathematical but inferential; and they would not condemn slavery because the Bible gives anti-slavery principles rather than abolition commands. As Christ, for wise reasons, set forces at work that would melt the chains of the slave gradually, instead of breaking them by a premature and peremptory emancipation proclamation, so He timed His resurrection and subsequent visits to His disciples in such a way that, with or without specific commands[146] from Him, the first day of the week would gradually become the Christian Sabbath, displacing the Saturday Sabbath as quietly

as Christianity displaced other parts of Judaism, just as we should expect from Him who makes the dawning light to shine more and more unto the perfect day.[147] At the time when the last of the apostles wrote the book of Revelation, the first day of the week had come to be known, by way of pre-eminence, as "The Lord's-day,"[248] which name was applied to it as one familiar and well-known in the *earliest extant documents of the Church Fathers*[148] who succeeded to the work of the Apostles—by Ignatius,[252] by the compiler of "The Teaching of the Apostles,"[255] by Dionysius of Corinth,[257] and by Tertullian,[262] all of them writing within one hundred years after the death of the Apostle John.

When we leave the New Testament and enter the literature of "the Church Fathers" for evidence as to the change of day, the fact should be kept in mind that their *opinions* on Biblical or spiritual matters are not more but less valuable than those of the Church "fathers" of to-day. No one would claim that they understood the teachings of the Bible as to slavery as well as we do. Their opinions about the Sabbath of Adam and the patriarchs, and their allegorizing about the spiritual Sabbath are also to be rated as mere *opinions*, less ripe than those of our present leaders. The mere *opinions* of Justin and Origen on the Sabbath are as valueless as those of Luther and Calvin. We live in an age when Protestant Christians have generally learned, in searching for doctrinal and spiritual truth, to go back of the "Fathers," to the grandfathers—the Apostles—and especially to the All-Father Himself as He speaks in Christ.

What the "Fathers" say of the Sabbath is of value chiefly as affording incidental and so reliable testimony

to several *facts*—namely: 1. The Old Testament custom of setting apart one "stated day" in each week for a sacrament, a collection, and social worship, was not abolished by the Apostles, but was uninterruptedly continued by their immediate successors.

2. The first day of the week was thus kept as a Christian festival.

3. The day of the week most highly esteemed in the days of the Post-apostolic Fathers was not the seventh, but "the first day of the week," called also "the eighth day" and "Sunday."

4. The additional observance of the seventh day was for a while *tolerated* in converts from Judaism.

5. "The first day of the week" was commonly called "The Lord's-day," as in Rev. 1 : 10.[250]

It is not claimed that this day was then called "the Sabbath."[149] Just as *Catholic* Protestants seldom call themselves so because the word "Catholic" is colloquially understood to mean a Romanist, so it was natural that the early Christians should call the Christian Sabbath by some of its other names, as "Sabbath" was colloquially understood to mean the Jewish Saturday.

The seventh-day Christians might as fitly argue that broad-spirited Protestants are not "Catholics" because they are not generally called so, as to make their similar claim that the Lord's-day is not the Sabbath because for sixteen centuries it was seldom if ever called so.

The editor of *The Outlook*, the leading paper of the Seventh-day Baptists, says on this point: "We hope all our readers will clearly understand our position on this question. We make no attempt to show that the Sunday was not devoted to religious worship and

church assembling. All this we concede to have been done from an early time. Neither do we attempt to prove that in Europe the Church observed the Sabbath to any great extent after the fifth century, but what we shall prove is that the Sunday, previous to the sixteenth century, was never considered by the Church to be the Sabbath, was not called the Sabbath, and therefore the assumption that the Sabbath was changed by Divine authority or apostolic example, from the seventh to the first day of the week, at the resurrection of Christ, is merely an assumption without one particle of proof."

Even if it were true, that the doctrine that the first day of the week is the "Christian Sabbath" whose observance is to be regulated by the Fourth Commandment, was not clearly formulated or generally understood until the Puritan reformation of Sabbath observance in the sixteenth century, this would no more disprove its Biblical authority than the fact that the Bible's teachings against slavery were not fully understood until the nineteenth century, disproves the Biblical authority of modern emancipations. One of those Sabbath-reformers of the sixteenth century, Pastor Robinson of Plymouth, said, "The Lord hath more light to break forth from His Word." Such "progress in theology" Jesus foretold when He said of the new truths that men should be evermore discovering in the mines of Scripture, "I have many things to say unto you, but ye can not bear them now." Even in the nineteenth century, Daniel Webster could say: "There is more of valuable truth to be gleaned from the Sacred Writings that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined." It is

not enough to disprove any Biblical doctrine to say that it was not understood in the early centuries.

But the fact that the name "Sabbath" was not generally applied to the Lord's-day in the early church no more proves that the Sabbath *idea* was not connected with it than the careless use of the word "Sunday" [150] by many evangelical preachers of to-day proves that they do not consider it "the Christian Sabbath." *It is admitted by eminent defenders of the Saturday Sabbath* [151] *that within a hundred years after the Apostles the Sabbath idea had been transferred to the Lord's-day,* as shown by the teachings of Tertullian, that "on the day of the Lord's resurrection Christians should defer their businesses lest they give any place to the devil." [262] One hundred and twenty-one years later, Constantine,[271] the shrewd statesman, to please his numerous Christian subjects, gave legal sanction and protection to their Sacred Day, in terms that would give no offense to his pagan subjects, by his famous edict for Sunday rest.[276] It is unhistorical to say that the Lord's-day was not regarded as more sacred than Saturday, and also as a day when "business should be deferred" as far as possible, until this edict of Constantine associated with it the rest idea of the Fourth Commandment. If the first day of the week had not already been considered as in fact, though not in name, the weekly Sabbath of rest, the *politic* Constantine would have made no edict to protect its rest. Or if Saturday had still been regarded as the proper day for such rest, the Christians would have cursed instead of canonizing him. It was an era when some would have written their protest in blood. The martyr test would not have been, "Have you kept the Lord's-day?" [251] but "Have you kept the Sabbath?"

The argument for the change of day has been greatly shortened and strengthened, of late, by the discovery of "The Teaching of the Apostles,"[255] written, as the best scholars almost unanimously agree, not later than forty years after the death of the last of the Apostles, and during the lifetime of many who had heard John's teaching. Chapter xiv is as follows: "But every Lord's-day do ye gather yourselves together and break bread, and give thanksgiving, after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord. 'In every place and time offer to me a pure sacrifice; for I am a great King, saith the Lord, and my name is wonderful among the nations.'"

This paragraph, from a collection of apostolic instruction for Jewish converts, which incidentally gives some very important hints about confession and reconciliation as elements of true Sabbath-keeping, shows conclusively, in the absence of any reference whatever to the seventh day, that the Lord's-day was the only weekly holy day which the early church understood that the Apostles had taught them to observe, and therefore was the only one which they taught their catechumens how to keep holy.[152]

Several centuries later, when apostles had been succeeded by apostates, the Christian Sabbath or Lord's-day became an ecclesiastical saturnalia,[153] except among the "Sabbath-keepers" of the Waldensian mountains[154] and other glens where true worshipers hid from the Jezebel of the Seven Hills and preserved the treasure of a Scriptural Sabbath until Covenanters

and Puritans could give it to Great Britain and America, who in turn are giving it to the world. The leaders of the Reformation in Great Britain seem to have recognized far more clearly than the Continental Reformers, the fact that the Lord's-day is the Christian Sabbath, and that the words of Moses and Isaiah define its right observance. Wiclif says of the Lord's-day: "Each man should be busy to purchase rest for soul and body, and avoid all things for the time which hinder this. For resting on the Sunday betokens the resting in bliss after this life; and they that will not keep rest of soul this day, and avoid sin, it is to be dreaded that, unless they amend, they will lose the rest of bliss to come. . . . Whoever will hallow His Holy Day to God's worship, learn he another lesson, and understand how God commandeth in His Commandment to have regard to the Holy Day. For man should on the Holy Day put out of his heart all worldly thoughts, and occupy his mind in Heavenly desires, and think on the great goodness and mercy that God hath done for him, how He hath made him of nought and like to Himself in soul. What greater token of love might he show than to make the servant like to a lord?" [155] Knox seems to have been the father of the heightened Puritan observance of the day, and the re-applier of the term "Sabbath" to it. His "First Book of Discipline" enjoins: "The Sabbath must be strictly kept in all towns, both forenoon and afternoon." The Covenanters and Puritans indeed made the mistake of restoring, with the Fourth Commandment, whose obligation is universal and perpetual, some ceremonial and civil Sabbath laws of the Jews,[156] whose obligation was local and temporary, such as the law against kindling a fire on the Sabbath;

but their descendants have eliminated these, and now find their ideal of Sabbath observance in the Fourth Commandment alone, as interpreted and indorsed by the Lord Jesus Christ.

The ideal Sabbath is, then, the Sabbath of the Fourth Commandment, which was originally given to Adam in his unfallen purity, and by him to all nations; which was republished by Moses, reindorsed and explained by Christ, and has come down to us by the hands of Apostles and martyrs, bidding all men on the Sacred Day abstain from all worldly employments except works of real necessity and mercy.

Can such an ideal be realized?

A Christian business man, speaking of the increasing Sabbath desecration, recently said to me, "Something must be done, but in the neighborhood of great cities I think there must be some compromise." Professor Swing, of Chicago, says: "The State must attempt to meet the wants of man as an ignorant or childish or criminal or drinking or carousing being, and may be compelled to establish a Sunday inferior to that of religion, but superior to that of the dram-shop." Others think it impracticable to keep the Sabbath in traveling. As to this last it should be noticed that it was to a traveling nation that the Sabbath law was proclaimed at Sinai. Their "through train" and "cattle train" stopped on the Sabbath. Their chief difficulty came not from Sabbath-keeping, but from Sabbath-breaking. As I have said, one of the chief reasons that God gave for not admitting the Israelites into the Land of Promise was that they had greatly polluted His Sabbaths. As to compromising that prohibitory Sabbath law in great cities, we do not

find that God took it back for amendment when Jerusalem and other large cities had been founded by His people. The Fourth Commandment was originally given to "ignorant, childish beings," just out of slavery. God's laws recognize the eternal truth that what ought to be done can be done.

But I do not propose to theorize about what may, can, or must, might, could, would, or should be done in the way of Sabbath observance in nineteenth-century cities. I shall rather answer the question, What *can* be done? by showing *what has been done*, and *what is done*—on the theory that what one city *has* done another *can* do.

The large cities of the United States may be classified, in the matter of Sabbath observance, in two grades. The lowest grade, beginning with the worst, includes San Francisco, New Orleans, Cincinnati, St. Louis, and Chicago. San Francisco and New Orleans are worst of all, since their commercial and convivial Sabbath-breaking is not only allowed but legalized. Cincinnati comes next, in that its Sunday laws are trampled defiantly in the dust, not only by liquor dealers, theatre proprietors, base-ball players, and processions, but also by the city government, which defends the law-breakers instead of the laws, while the good citizens make no effective protest, not even since their blazing Court House signaled them to awake. St. Louis and Chicago differ but little in Sabbath observance, with the moral advantage slightly in favor of Chicago, in that its Sabbath Committee and law-abiding citizens are at least doing a little by public meetings and otherwise to check the tide of Sabbath desecration.

I will now briefly describe, from personal observa-

tion, six Chicago Sundays in the summer of 1884, which will fairly represent Chicago Sundays in general, and, with a little darker shading, the Sundays of all this grade of American cities. Noisy newsboys wake up the overworked citizens about six o'clock of Sunday morning by the needless crying of newspapers, a nuisance not to Christians only, but to all that great company who, in the hurry of city life, are a month behind in their sleep, and need to have their repose protected until a later hour. Going out on the street two hours later, one finds numerous squads of workingmen paving the streets, laying gas-pipes, water-pipes, sewer-pipes, while the workingmen who are not thus busy doing seven days' work for six days' pay are preparing for themselves the same fate by using the Sabbath for picnics and politics and trade-union meetings.

On the last Sunday in July, 1884, about eight thousand workingmen, representing many trades, marched through the streets of Chicago at the hour of morning service, on their way to a Sunday picnic, blockading the streets, and interfering with the religious liberty of hundreds by stopping them on their way to church, compelling preachers to suspend their sermons by marching past the churches with bands in full play in violation of law[167]—an outrage which not even Continental cities would have allowed, but which neither the city government of Chicago nor its citizens caused to be punished. The disturbance of the peace continued at the picnic, where a quarrel arose between "union" and "non-union" workmen around a beer stand where intoxicating liquors were openly sold in defiance of the law forbidding such sale on Sunday. This illegal procession was gotten up to make money

for labor agitation, and the profits reported were nine hundred dollars; the workingmen, in strange blindness, overlooking the fact that if a workingmen's corporation uses the Sabbath in defiance of the law to swell its treasury, it is setting an example to the corporations of capitalists to do the same, and hastening the day when the only Sunday processions of workingmen will be the treadmill of ceaseless toil.

In the city, retail shops of all kinds are open all through the day, especially in Clark and Madison streets, out-heroding the Continental Sunday in keeping open even during hours of church service. The post-office leads the way in this, by opening, in disregard of national law, from 11.30 A.M. to 12.30, at the very time when the morning services are in progress, thus competing with the churches, and getting, it must be confessed, one of the largest congregations.

On Sunday afternoons, in spite of the laws, immense crowds gather to view the illegal Sunday ball playing. As if it were not enough to have these weekly object-lessons in Sabbath-breaking laws, on the third Sunday of July, 1884, an exhibition of the "Wild West" was given on one of the ball grounds by way of instructing the young men how to break the laws against robbery and murder—a lesson which was promptly learned and lived by some of the youth who were present, as subsequent developments proved.

On Sunday evenings, in defiance of law, all the theatres[158] are open. One of the proprietors attempted to shield himself in this weekly crime by saying "he had to open because the others did, and that he would pay half the cost of his own prosecution if citizens would start a movement to enforce the laws," which is like a thief or murderer claiming that he had

to break the laws because others did. The following extracts from a column article in *The Inter Ocean* on a Sunday evening play will show what kind of plays are popular with those who take the highest grade of Sunday theatre for their church: "Only harm can result from the indecent parade of a procuress negotiating for the possession of an innocent provincial, and afterward dragging her before a party of libertines as a choice morsel to the sated appetite of lust. . . . Comedy is the flavor and mirth the influence of a character that seems to regard moral depravity as a rare luxury to be courted. . . . The play is decidedly poisonous of morals. . . . Morally its atmosphere is pernicious. But its very vulgarity will be its chief claim to regard with a large percentage of its patrons." These are the comments of a paper which utters no objection to theatres in general or to Sunday theatres in particular, and this Sunday play was given in a theatre that stands as high as any.

Such are the Sundays of the large cities[159] of America's West and Southwest—to many, days of unhealthy toil; to more, of demoralizing amusement. These evils are not to be attributed wholly to the proportion of foreigners in their population, for the state of Sabbath observance is far better in some other cities where the same mixed population exists, and has been better in these very cities when the proportions of the population were not essentially different from what they now are. Chicago, for instance, had quiet Sabbaths during the mayoralties of Hon. Joseph Medill and Hon. John Wentworth, a few years ago.

Many good citizens of these Sabbathless cities, and of the States of which they form a part, look on the present reign of Sabbath desecration and say despair-

ingly, Alas! what can we do? We answer not with theories, but with facts, and point them to *what has been done* in the better grade of large American cities, naming them in their moral order, beginning with the best—Philadelphia, Boston, Baltimore, Brooklyn, and New York.[160] This order is based on the written votes which I have collected by circular from scores of travelers. Good citizens of Chicago and of Illinois can do for its metropolis what citizens of the City and State of New York have done for the national metropolis. What Chicago Sundays now are, New York Sundays were in 1857, when the New York Sabbath Committee was organized, by whose persistent and judicious efforts, backed by good citizens, the crying of Sunday newspapers has been stopped, also many forms of Sunday labor and Sunday trading, Sunday processions (except quiet and orderly funerals), Sunday baseball, and Sunday theatres.[161]

New York is duplicated in its Sabbath observance by Philadelphia, Brooklyn, Boston, and Baltimore, all of which have Sabbaths that at least rebuke the great cities of the West and Southwest, although far enough from satisfactory, with their sneaking Sunday saloons, Sunday excursions, and Sunday concerts.

But the better grade of American cities may themselves learn what can be done in the way of improving their Sabbath observance by looking at what *has been* done in London, which, larger than any of them, has no Sunday edition of daily papers, no Sunday delivery or general collection of mail. An American merchant recently told me of his ineffectual efforts to get a hot breakfast on a Sabbath noon in London. Being informed in the hotel dining-room that he could not order a *hot* meal at that hour, as it was Sunday and

the servants were mostly at church, he started out on the street and walked a mile to a restaurant he had patronized the day before. As he attempted to open the door he was stopped by the one attendant. He said, "Can't I get something to eat here?" "No, not to-day; it's Sunday." He turned and called a cab. "Can you take me where I can get a dinner?" "No, not until three o'clock." In London at least servants have some rights on Sunday which travelers are bound to respect, in accordance with the commandment, "that thy manservant and thy maidservant may rest as well as thou."

But London, where on the Sabbath sixty miles of shops are open [801] (besides many closed shops whose barred doors and blinds hide from public gaze clerks who are busy taking stock),[162] and all English and American cities may learn still more in regard to what degree of Sabbath observance is possible in nineteenth-century cities by looking at what is done in Scotland's Edinburgh—228,000 population. I have repeatedly spent the Sabbath in that city, which is so abundant in Sabbath works of mercy that I was able to visit thirteen meetings between breakfast and 8 P.M.; but I have tested and supplemented my own impressions by writing to one of its ministers of long residence, Rev. R. B. Blythe, who notes the following facts about the present status of the Sabbath there: "1. So far as I know, Sunday observance is not losing ground here. 2. I believe that it is correct to say that nearly all the adults, minus the vicious, attend church on Sunday. A good many workmen, however, I fear do not do so. 3. Very few carriages and cabs run on Sunday. The tramcars are motionless. 4. The Castle soldiers all go to church, marching to their different places of wor-

ship. 5. All the reputable children attend church with their parents. For the poorer and neglected we have some fifty or sixty juvenile services (not Sunday-schools), which do good work. 6. Drug and milk shops are open nearly all day. Many of the humbler sweet shops also carry on a covert sort of trade. 7. The great majority of hack stands are unoccupied on Sunday. Those where a few cabs are found are but a small number, and are fined, I believe, by the magistrates. 8. Barbers' shops, bakers' shops, greengrocers' shops and meat markets are closed. 9. No bootblacks are to be found on duty that day. 10. No Sunday excursions take place by *rail*, but within the last few years some steamers (imitating those of the Clyde) sail on the Frith of Forth, purely for pleasure-seekers. 11. Not a single liquor shop is allowed to be open. This was brought about by what we call the Forbes-Mackenzie Act, passed some twenty or more years ago. It applies to all Scotland. 12. The homes in which the Shorter Catechism is taught are decidedly fewer than formerly. 13. For thirty or forty years mechanics have dropped work about one o'clock on Saturday."

I would add from the reports of the Sabbath Alliance of Scotland [797] two other features of Edinburgh's Sabbath observance which are worthy of imitation: one, a clause in her Tramway Acts, forbidding horse-cars to run on the Sabbath; and the other, the fact that each policeman is off duty two thirds of each Sabbath, affording him just twice as much rest as is given to New York policemen, who are allowed only two thirds of each alternate Sabbath. Policemen, exposed as they are constantly to the contaminating influence of vice, which,

"Seen too oft, familiar with her face,
We first endure, then pity, then embrace,"

certainly need to have large opportunities for the recuperating touch of the home and the church.[163]

I have asked (by circular) nearly two hundred persons who have traveled widely, where they have seen the best Sabbath observance. Scotland, where, as Christopher North says, "the Sabbath is itself," ranks second of countries,[164] and Edinburgh is usually mentioned as its best city representative in this matter. Joseph Cook sends with his vote the following incident: "When walking in the Covenanters' burial-ground, in Edinburgh, one Sunday, I was requested by a distinguished publisher of that city, who was my guide, not to allow my guide-book to be seen, as observers would think I was merely seeking amusement as a tourist, and so offering profanation to holy time. The effect of this little incident on me was to add to my reverence for Scotland."

But Edinburgh has by no means as good a Sabbath as its best people aim to have. The Alliance reports that more than six hundred of the small shops referred to in the letter are open on the Sabbath in Edinburgh and Leith.[165] Besides, one sixth of its population do not attend church, a better record than most cities, but far from satisfactory. The drunkenness of Saturday nights also needs to be cleared away by prohibition from the "Preparation day."

Edinburgh herself, with every other considerable city, can see in Toronto—120,000 population [166]—the best Sabbath-keeping city in the world in the opinion of very many travelers, that what ought to be done has been done yet more nearly in a nineteenth-century city. Montreal, a larger city, although two

thirds of the people are French Catholics, has a Sabbath almost as Arcadian as that of Toronto. It has no Sunday newspapers, no Sunday opening of groceries, bakeries, or museums—indeed, what we shall say of Toronto is largely true of all the British Provinces except Quebec, where Sabbath laws are less stringent. Even of Quebec an editor of the *Congregationalist* writes: "How completely business stops in the city on Sunday was shown by the fact that not an open apothecary shop could be found, and the only way to obtain a prescription was to send by a hotel clerk, who knew the private door. Talking with an apothecary the next day, he spoke of the United States as an awful place for his craft, where one must work seven days in a week." Toronto is, however, the most perfect specimen of city Sabbath-keeping that the world affords. Mr. Jolly, Secretary of the Sabbath Alliance of Scotland, heartily admits this. On returning from a visit to Canada, he said: "Nothing impressed me more pleasingly during my whole tour than the aspect of the Lord's-day observance in such cities as Toronto, Hamilton, and even in Montreal, notwithstanding its masses of French Roman Catholics. My own feeling was that Toronto—where I at least did not observe a single open shop, where the streets were still and quiet, save where reverent multitudes were going to the house of God, showing a city whose stalwart and beautiful sons and daughters were enjoying a Sabbath rest—might well put our Scottish cities in these later days to shame."

I speak from personal observation of Toronto, supplemented by confirmatory letters from residents of many years. One might well visit Toronto for the special purpose of seeing what can be done in a large

nineteenth-century city toward making the Sabbath a day of rest to all classes and all trades.

In order to get the largest benefit from the facts that Toronto affords, let us divide the Sunday work which is more or less found in cities into three classes, and see how Toronto deals with each of them.

The first class shall include the Sunday work of preachers, religious teachers, sextons, organists, singers, physicians, apothecaries, livery-stable keepers, manufacturers of iron and glass, undertakers, grave-diggers, drivers of hearses and funeral carriages, and domestic servants. All these are generally looked upon by the courts [167] as works of necessity and mercy. Milkmen, telegraph operators, and sailors at sea are also usually counted in this list. The Sabbath Alliance of Scotland says of Sunday trading: "Due exception, of course, ought to be made for the sale of such necessary articles as medicines and milk." The New York *Christian Advocate*, on the other hand, says: "Except in cases rare and peculiar, it is not necessary to procure milk on Sunday." Whether most of the work of milkmen on Sunday morning is not unnecessary, especially in these days of condensed milk and refrigerators, is a question worthy of conscientious investigation by sellers and buyers. Milk delivered on Saturday mornings can be kept sweet until Sunday night even without a refrigerator in the cool months, and with one in all but the two hottest ones, when Saturday afternoon's milk meets the difficulty.[168] There are a few milkmen who, by Saturday afternoon deliveries, get the Sabbath for rest. Whether this could not be done generally is worthy of practical consideration.

Livery-stables are another so-called "necessity"

whose limitations should be conscientiously studied by the persons involved. Hon. E. S. Tobey, of Boston, in an address on the Sabbath, narrated the following suggestive incident : " I knew a young merchant in this city who thought he might properly drive on Sunday afternoons. He was a conscientious young man, and could not understand why he should not pursue his thoughts and contemplations as well in his carriage as in the house. He tried it. When he returned, a single observation brought that young man to realize his duty with regard to keeping the Sabbath. The poor hostler said, when the young man came to the stable, ' There is no Sabbath for a poor fellow like me.' The thought came into the young merchant's mind, ' Then I have obliged this man to stand here all day, if perchance I should fancy to ride out for pleasure, that he might serve me, and thereby surrender his Sabbath. If it is right for me, it is right for every other man who can command a horse to do the same thing. This is all wrong ; I will never do it again.' And he never did." A correspondent in New Haven writes me : " An hostler in one of the stables told me, ' The Christians drive out so much on Sundays I can find no time to go to church. It is the busiest day of all the week for us poor fellows.' A man in Chicopee, who had a godly wife, a member of the church, was a livery-stable keeper. His wife used to say to him, ' Now, my husband, it is absolutely wicked for you to let horses on Sunday.' She didn't say anything about the financial question at all ; she simply said it was wicked. She said that over and over to him, and he would parry the blows. At last, one New Year's morning, it happened to be Sunday, he did not go to the stable as usual, and she said, ' What is the mat-

ter?' 'Oh, nothing!' he said; 'only I made up my mind this morning that I will try to act on what you have been saying to me. You have told me all these years that it is wicked to let horses on the Lord's-day, because it is the Sabbath. Now I am going to try this year: if I fail, I fail; but no horse shall go out of my stable through all the year, on Sunday. Now,' said he, 'I kept God's law as my wife would have me keep it; and the result was, that was the very best year financially I had ever had.' *It pays to keep God's law!*"[169]

In the Pittsburg Sabbath Convention a few years ago, it seemed to be proved by the testimony of iron-manufacturers that it is not "necessary" to run blast furnaces on the Sabbath.[863] This also challenges the scrutiny of conscience.[170]

The physician's response on the Sabbath to the call of the sick is surely a work of mercy, but to the patients the Sunday doctoring is, in many cases, Sabbath-breaking of a kind peculiar to our century, which in its wild rush for gold and fame and pleasure postpones the repairs not of machinery only, but of the body also from the days of gain to the days of God, until the physicians exclaim, "Our profession has no Sabbath." Some doctors have as many patients on Sunday as in all the week beside, most of them unshielded by the fact that their calls were works of necessity, since they could have had themselves pulled out of the pit on some other day.

As to the relation of vessels to the Sabbath, I do not know that any one denies the necessity for Sunday travel in crossing the ocean. Whatever may be the case to-day, when ocean steamers have attained such speed that Mr. Moody could preach one Sabbath

in Queenstown and the next in New York, it is certain that in the past Americans could not have reached the old world, even as missionaries, without traveling one Sabbath. But this fact can not be made to excuse the sailing of coasting vessels on Saturday or Sunday, by which so many ship-owners rob their sailors of their Sabbath rest, and extort seven days' work for six days' pay.[171] Even ocean steamers can reduce Sunday work to a minimum by such a Sabbath policy as that of the Cunarders. When one of these steamers arrives on Saturday with an expensive cargo, Sabbath morning finds all quiet on board and in their docks and warehouses. Such is their management universally. If they arrive Sabbath morning, the passengers are landed, but all other work is suspended for the day. The other lines, I am sorry to say, have not pursued this course ; and yet they have been no more successful in carrying freight and passengers than this line which has respected the Sabbath day.[172]

Repairs in factories are often counted in the list of Sunday "works of necessity," but there are factories where even this is avoided by a daily inspection during the early morning, with a prompt repairing of every defect as soon as discovered.

Toronto has little or nothing to do with the Sunday travel of vessels or the Sunday work of blast furnaces. The other "necessities" in the list are, however, allowed, but with exemplary restrictions.

Toronto's milk delivery does not differ from other cities except in that it is completed at an earlier hour that the milkmen may rest and worship during at least a large part of the Sabbath. Milk-shops are open for an hour or two in the early morning, and so again in the early evening.

The druggists are not allowed to do a miscellaneous business in cigars, candies, drinks, and knick-knacks—after the fashion of some American cities in which drug stores have become headquarters for Sabbath-breaking—but are open only for the sale of medicines, and only for an hour or two in the morning and again toward evening. In Toronto even druggists have most of the Sabbath for rest.[173]

All the telegraphers rest on the Sabbath, except one man at the central office for emergencies.

Livery-stables are also allowed to open for emergencies, the cab stands being vacant and the horse-cars, or tram-cars, not running.

This leads me to a second class of Sunday work in cities which deprives an army of men of their Sabbath rest. I refer to horse-cars and ferries, about which I have conferred with several presidents and superintendents.

In Toronto even the ferrymen can rest most of the Sabbath, the ferries being allowed to cross to the island opposite the city—a popular summer residence—only at certain hours for the convenience of church-goers. One of the chief violations of the Sunday law comes from excursions now and then to this island, which generally receive prompt attention in the courts and are frowned upon by the general public as interfering with the general rest.

Not a few Christians, including some ministers, deem horse-cars, or tram-cars, a "necessity" [171] in nineteenth-century cities. Toronto answers, "No." Even the hundreds of drivers and conductors may rest on the Sabbath without causing any interest of the community to suffer, when plans are adjusted to this humane arrangement. Toronto, in its distances, does

not differ essentially from larger cities. The man in the suburbs who would like to go four miles away to hear some "star preacher," either starts early and gets the extra benefit of a walk, or, better still, connects himself with some church nearer his home that needs him more. Without public conveyances there is less Sunday visiting but more of Sabbaths at home. If there is now and then a slight inconvenience from lack of cheap communication on the Sabbath, it is more than counterbalanced in the fact that hundreds of drivers and conductors have been emancipated from the hardships of doing seven days' work for six days' pay, and enabled to enjoy their Sabbath for rest and thought and home and church like other people. As for giving the poor a chance to get the air, that is done in Toronto by a Saturday half-holiday or a Sabbath walk. Even if an employee is deprived of his Saturday half-holiday by his rich employer, it is not a valid reason why he, in turn, should favor the continuance of a system by which he helps to deprive other workmen of their Sabbath rest. There are few employees, except those of the American government, that are so overworked as the Sabbathless conductors and drivers of the American horse-cars. On one prominent horse-car line, certain cars are known among the men as "the man-killers." During ten weeks of summer, when the number of cars and men is reduced, these cars start out at 7 A.M. and continue, with frequent change of horses, but no change of men, up to 1 A.M.—eighteen hours. Three short intervals of about one hour each are allowed for meals, none of them long enough for sleep. The same two men run a "man-killer" for a week, making, at the rate of nine hours for a day's work, *fourteen days'*

work for six days' pay, which is about fifteen dollars for the conductor, and probably less for the driver. And yet both are expected to be honest with half allowance of sleep, double allowance of work, and no Sabbath.

On the subject of the Sunday work of horse-car employees I have received the following earnest letter from Hon. Noah Davis, Chief Justice of the State of New York: "I agree most heartily to all you say in reference to the overworked horse-car employees. The corporations should be prevented by law from requiring the conductors and drivers to work beyond six days of the week. That is enough in all conscience for men who work twelve or fourteen hours per day, and they should be relieved from all labor on the Sabbath for the purposes of physical rest, if for no other reason. For Sunday work other persons should be employed. These corporations are rich and powerful. They enjoy exclusive privileges from the use of which they derive large revenues, and it is no hardship to compel them to give to their regular employees one day of rest in each week without diminution of wages. It is an oppression of the poor and needy to compel work on the Sabbath at the penalty of loss of wages or of place. Enough of voluntary labor at fair prices can be obtained to satisfy the demands of all necessary travel on Sunday, and the companies should be required to resort to that labor for Sunday work. I am in favor of law to secure the opportunity of complete rest to every six-day laborer for the well-being both of soul and body."

As to the argument that Sunday horse-cars, or tram-cars, enable one now and then to reach a sick friend, one might as well reason that ambulances and fire-

engines should be kept moving night and day along the streets to meet exceptional contingencies. Livery stables provide for cases of sickness and death with very little disturbance of the general rest. In the words of Mr. Field Fowler, proprietor of the Metropolitan Horse Railroad of Boston, "There is no necessity nor exigency to-day that there was not before railroads were established." As to its effect on church-going, if horse-cars should cease to run on the Sabbath, it would tend to break up the harmful habit of attending far-away churches once a week, and lead many to take their families to churches near enough for them to attend all the services both of week days and the Sabbath. I believe that with liveries and legs for emergencies, the drivers and railroad men of all kinds could be allowed their Sabbath rest. Of course I include the rich man's coachman as well as the poor man's 'bus-driver. In Toronto rich people very generally go to church on foot, Garfield style, that their men-servants of the stable may rest as well as themselves.[175] I have heard no stronger condemnation of the rich men who keep their coachmen out of church on the Sabbath that they may go to it in state than from the president of a New York horse-car line, whose company enables thousands of poorer people to do just the same thing with their coachmen of the horse-cars. He forgets that two wrongs do not make a right. Do not the drivers of cars and cabs and coaches need the Sabbath for their bodies and souls as well as others? Alas! that there are so many of them like the dying cabman who was asked by a minister if he ever went to church. Grasping at a straw, he said with difficulty, "No, but I have driv a great many people there." Those who are thus driven to the

churches are at the same time driving the drivers from them.

Something ought to be done to *mitigate* this great wrong while working to have it abolished. A prominent minister of New York recently said to me: "I think I could ride on the horse-cars with an easy conscience if I knew the men had half of each Sabbath to themselves, or every other Sabbath; but as it is, my conscience is uneasy because I have never made an effort to secure this." Drivers and conductors of horse-cars do not have even a half-holiday per week for rest and home, except as they take it at their own cost. A few men can get off for the Sabbath occasionally by losing one seventh of a week's pay, but few avail themselves of the rest at such a loss more than two or three times a year. Every officer, director and patron of the horse-cars and elevated roads should use all possible influence to secure the Sabbath or a part of it [176] to all employees without reduction of pay.

The third class of Sunday work common in large cities is almost completely suppressed in Toronto, and could and should be everywhere. Barbers, bakers, bootblacks, butchers, grocers, confectioners, newsdealers, tobacconists, post-office employees, ice dealers, florists, expressmen, liquor-dealers, all rest on the Sabbath, and most of them are very well satisfied to get seven days' pay for six days' work rather than to do seven days' work for six days' pay. "Barbers have frequently tried to do a little business on Sunday, but have found to their cost that it is better to keep closed, having been fined heavily." "Hotel barbers work Sunday forenoons, however." The only exception to the Sabbath rest of bootblacks is inside of some hotels. Why shouldn't bootblacks have rest and

culture conscience as well as other boys? All liquor shops and barrooms close on Saturday evening at seven o'clock, and do not open until six o'clock on Monday morning, under heavy penalties. Of course there are evasions of this law. Liquor drinkers seldom respect the laws, and in Toronto there are some drinking places which give out as many as one hundred and fifty latch-keys, but there is little drunkenness compared with other days or with other cities. A few restaurants are allowed to open, chiefly temperance coffee houses, all others having closed bars. The Toronto Post-Office does not open from Saturday evening until Monday morning. Two or three through trains pass through the city on the Sabbath, due to competition with American lines, but there are no local trains.[177] "In Ontario it is the understood rule that regular passenger trains are not started on the Sabbath. Recently this was attempted by the Credit Valley, a new road running west from Toronto, and having through connection with the Canada Southern at St. Thomas to Chicago. But so strong was the public feeling aroused in Toronto and along the line, that in about a month the company felt constrained to issue an order abolishing the Sunday train. When in October, 1880, an order was issued by the Dominion Government, through the Minister of Public Works, directing that the Welland Canal be opened during twelve hours of the Sabbath, so strong was the expression of public opinion on the subject that in the course of a few weeks the Government countermanded the previous order, and directed that the canal remain closed, as before, during the whole twenty-four hours of the Sabbath."[178]

It is sometimes supposed that those who are en-

gaged in Sunday shop-keeping would be greatly displeased by a vigorous enforcement of the laws against it, whereas investigations in London show that about ninety-five per cent are urgent in desiring its suppression, and that as speedily as possible. Mr. John Whitehead,[601] who reported these investigations in a Sabbath convention in London, said that the Sunday shop-keepers themselves once subscribed three thousand pounds to be used in securing laws that would stop all unnecessary Sunday trading, knowing that if all were compelled to close, all could do as much business in six days as they now do in seven. These shop-keepers found that they could not depend on voluntary agreements to close, as one Sabbath-hater [179] or one obstinate man, by refusing to join in the general movement, or by breaking his agreement, would cause all the shops in the same line to open in fear of losing their patrons. At the time when the Sabbath laws were enforced for two Sabbaths in New York and Brooklyn, in December, 1882, a Brooklyn preacher, after numerous talks with provision dealers, reported that most of them "did not wish to trade on Sunday, but were compelled to do so because others did." A week or two later, when enforcement had been relaxed, the *New York Tribune*, on a Monday, said of the partially-renewed business of the preceding day: "The barber shops were open, although not a few of the men engaged in the business would rejoice if the police did not consider shaving 'labor which was necessary for the convenience or comfort of the people.' The proprietors, as a rule, are glad of the privilege of making money on Sunday, but the employees, who number nine tenths of the barbers of the city, would rejoice in Sunday-closing, which would give

them an opportunity for a day of rest. For a similar reason clerks employed in stores that have been doing a Sunday trade heretofore are pleased with the newborn zeal of the police in enforcing the laws."

This statement of the *Tribune* as to barbers was confirmed by the following letter published about the same time :

"*To the Editor of the Brooklyn Daily Times :*

"SIR : I noticed in your last night's paper a protest of barbers against the police for closing their places of business on Sunday last. Now, as the barber bosses commence to kick, I, as a barber, think it about time for journeymen barbers to have something to say. I think that they have been slaves long enough. A barber has to work from seven A.M. till nine P.M. every day in the week excepting Saturday, when he works till twelve P.M., and Sunday from seven A.M. till two and three P.M., all for the convenience of the public. Now I would like to see a person who would not call this slavery. I hope that Superintendent Campbell will strictly enforce the law, as this is servile labor ; not as Mr. Field says, a necessity. The only fault that I find is that it does not regulate the closing up of business every night at eight o'clock, and close all day Sunday. By publishing the above you will confer a great favor on many a BARBER."

Shortly after, when efforts were being made to amend the Sunday laws to allow barbers, newsdealers, confectioners, tobacconists and fruit dealers to pursue their avocations on the Sabbath, many of those engaged in these trades petitioned the legislature against such amendments by which they would either lose

their Sabbath or a part of their trade. The total suppression of all needless Sunday business, as in Toronto, is called for, not by religion only, but also by the physical and financial interests of all concerned.

Another feature of the Toronto Sabbath worth noting is that a large majority of the children from nine to fifteen years of age and many younger are to be found at church in the morning.

"Our people," says a Toronto publisher, "like their Sabbath, and were it put to vote to have a change I think there would be a very small minority for it."

Not from Paris, but from Toronto is the genuine "Free Sunday" to be imported into Great Britain and the United States,—a Sunday of freedom and rest to the whole population, not a day for enslaving one half in amusing the other.

Even in Toronto the largest room is the same as the largest room in Chicago, or New York, or London, or Edinburgh,—the same as the largest room in your house and mine—*room for improvement*, but Toronto stands before the world in this matter of Sabbath observance, like Paul of old in regard to righteousness, as a specimen of what *has been done* and so *can be done* by men of like passions with ourselves. Toronto is the best proof I have ever seen that Sabbath-keeping in cities is not a "lost art." It is a living refutation to all arguments in or out of court that it is "necessary" to keep thousands of people at work on the Sabbath in trade and transportation. It is a conclusive answer to those who say that our complicated society requires more than that of the ancient Jews did upon the Sabbath. If it might seem plausible that some things might be "necessary" in modern New York or

Chicago that were not necessary in ancient Jerusalem, nothing can really be "necessary" in them that is not in modern London or Toronto. Americans are ready enough to copy with exaggeration the foolish things of London, such as the dude and his tandem, but slow to learn the better things—a reverence for law and a quiet Sunday.

Professor Scott of Chicago, in a letter responding to inquiries, thus describes the wholesomeness of the Sabbaths he has seen in Scotland and Ontario: "Such Sunday rest was first of all *rest*. Work, amusement, visiting, walking out and driving—'except for works of necessity and mercy'—were forbidden. One day reminding man, woman, and child of 'Thou shalt not' made the 'categorical imperative' of Kant into the bone and sinew of self-control and reverence for law and God. Rest and reverence were grand fruits of such an observance. Further, it was peculiarly a *religious* day. No newspapers or story books, but going twice to church and Sunday-school between, with talk at dinner table about the morning sermon; then, in the evening at family prayers, catechism reviewed and talked over, and proof texts learned. Talk, talk, hear upon hearing, line upon line, and all connected with God, Bible, Heaven, and goodness—this ceaseless dropping for much of Sunday wore a deep way through memory and conscience. In Scotland a minister's wife once smilingly reproved me for lightly whistling on Sunday; her servants would be unpleasantly affected by such sounds. Such observance is peculiarly fitted to awaken conscience. Half the questions of conscience among the Jews in the time of Christ seem to have centred in the Sabbath law. It was far-reaching, and especially fitted to chal-

lenge men's motives and actions. Duty, Duty, Ought Remember, are the words that Sunday calls up. There is no conflict here with love, joy, peace. I *ought* to love God, and do the right, and obey His commandments through love."

"Blest day of God! most calm, most bright,
The first, the best of days,
The laborer's rest, the saint's delight,
The day of prayer and praise.

"My Savior's face made thee to shine;
His rising thee did raise,
And made thee Heavenly and Divine
Beyond all other days.

"The first fruits oft a blessing prove
To all the sheaves behind;
And they the day of Christ who love
A happy week shall find.

"This day I must with God appear,
For, Lord, the day is Thine;
Help me to spend it in Thy fear,
And thus to make it mine."

—GEORGE HERBERT.

VI. WHAT CAN BE DONE BY CHRISTIANS FOR THE IMPROVEMENT OF SABBATH OBSERVANCE?

I WAS in the Spirit on the Lord's-day.—JOHN, *Rev.* 1 : 10.[243]

IT is a good thing to give thanks unto the Lord,
And to sing praises to Thy name, O Most High ;
To show forth Thy lovingkindness in the morning,
And Thy faithfulness every night.—*From "A Psalm for the Sabbath Day,"* 72 : 1, 2.[227]

THIS is the Day of Light,
Let there be light to-day ;
O Dayspring from on high, arise
And chase our gloom away.

This is the Day of Rest,
Our fainting strength renew ;
On wearied brain and troubled breast
Shed Thou Thy freshening dew.—CASWELL.

O DAY most calm, most bright !
The fruit of this, the next world's bud ;
Th' endorsement of supreme delight,
Writ by a Friend, and with His blood ;
The couch of time, care's balm and bay : —
The week were dark but for Thy light ;
Thy torch doth show the way.

The Sundays of man's life
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King.—GEORGE HERBERT.[211]

WHAT true heart
Loves not the Sabbath ? that dear pledge of home ;
That trysting-place of God and man ; that link
Betwixt a near eternity and time ;
That almost lonely rivulet, which flows
From Eden through the world's wide wastes of sand
Uncheck'd, and though not unalloy'd with earth,
Its healing waters all impregn'd with life,
The life of their first blessing ; to pure lips
The memory of a bygone Paradise,
The earnest of a Paradise to come.
Who know the best, love best, thou pearl of days,
And guard thee with most jealous care from morn
Till dewy evening, when the ceaseless play
Hour after hour of thy sweet influences
Has tuned the hearts of pilgrims to the songs
And music of their Heavenly Fatherland.—BICKERSTETH.[212]

WHAT CAN BE DONE BY CHRISTIANS FOR THE IMPROVEMENT OF SABBATH OBSERVANCE?

THE Parable of the Good Samaritan finds new application in the present condition of the Sabbath.

As an ambassador from the Jerusalem that is above, the Sabbath came to man laden with gifts from God—physical and mental rest; intellectual, moral and spiritual culture; home joys and fellowships; respite from the rush after money and worldly pleasure; opportunity for works of mercy and the higher enjoyments which they afford. This ambassador of God has strangely fallen among thieves. Some of those for whom the gifts were designed have robbed the Sabbath and so robbed themselves also. Lovers of money and lovers of pleasure have stripped the Sabbath of its raiment of restfulness and torn into shreds what would have been their own robe of repose. They are madly seeking to assassinate the very Sabbath that God sent to serve them. Liquor-dealers and theatre proprietors, in their greed for gain, have pierced the Sabbath with ugly stabs. Railroad magnates and newspaper managers have gashed it with their diamonded daggers. But see those national officers approaching! They will surely interfere for its rescue. No. That military general, unchecked by Congress, adds a heartless stab by his Sunday parades; and that Postmaster-General, at the bidding of Congress, throws the heavy bags of Sunday mail

at the wounded Sabbath, whose death would be the death of liberty.

Stranger still is the course of some in the churches toward this wounded ambassador of God. Some priests and pastors look the difficulties of reforming Sabbath observance squarely in the face, and pass by on the other side, too cowardly to rebuke the popular modes of Sabbath-breaking, which are represented in their own pews, or too indolent to give the subject that thorough study which its effective treatment in these days imperatively requires. When the priest passes by the wounded Sabbath, it is not strange that some of the Levites also, the lay officials of the Church, content themselves with a regretful glance at the Sabbath's wounds, which are made in part by the corporations in which they are stockholders, and in part by Sunday trading and Sunday pleasuring, which they encourage by example or apologies. Alas! there are some in the churches that do not even pass by the wounded Sabbath, but attack it with a multitude of penknife stabs, which, though smaller than the ugly gashes of the liquor-dealer, are nevertheless so numerous that they cause almost as great a loss of blood and strength. Indeed *the greatest peril to the Sabbath today is from these wounds inflicted by its professed friends.*

The Sabbath, then, wounded by the blades of selfishness in many forms, lies bleeding dangerously, if not mortally, when, but for those who have robbed it in part of its gifts for man, it might have been ministering, with undimmed vigor, temporal and spiritual blessings to weary and sinful humanity. It is doing this work now, but with all the disadvantages of one who has been robbed and wounded.

A perfect Sabbath would secure for that whole day of each week a united halt in the pursuit of secular gains and pleasures, and a rest by change to works of mercy, with no secular business save works of real necessity. The Sabbath of any community is imperfect so far as it comes short of that standard, and every one who, for the sake of his own pocket or his own pleasure, deprives himself or others unnecessarily of the rest and religious opportunities of the God-given day, has to that extent wounded the Sabbath, and thus wronged God, *by* whom it was made, and man, *for* whom it was made.

But how can we become good Samaritans to the wounded Sabbath?

First, let those priests and pastors who have passed by this subject in their studies and teachings, pause and investigate it, that they may rouse compassion for the Sabbathless in themselves, and then in others. A very large majority of the evangelical pastors of Great Britain and America hold and proclaim clear and consistent views on the Sabbath. When the Sunday opening of libraries and museums was agitated recently in England, 564 evangelical clergymen of London and vicinity petitioned against it, and only 55 in its favor, of whom 50 were of the Church of England. About the same time a similar proposal in New York was favored by only six of the leading clergymen of the city, of whom one was a Universalist, one a Unitarian, one a "Methogational," and three Episcopalians. These two facts fairly represent the position of the evangelical clergy of Great Britain and the United States. But, while they show that a very large proportion are not deceived by "the best foot forward" of the Continental Sunday, but still recognize the

superior advantages of the British-American mode of Sabbath observance, there is a considerable number of pastors, as my investigations have proved to me, whose Sabbath views lack the good foundation of settled and strong convictions as to the authority and consistent observance of the day. A prominent evangelical pastor of the "New West" said to me in the summer of 1884 that he did not know of any position in regard to the Sabbath's authority that could be taken and held. What sort of a position he would be inclined to take was suggested when he said, in commenting on Sunday accidents, that he always felt especially safe on a Sunday train. This ministerial Sunday traveling has become so common in England as to call for special remonstrance by Lord's-day societies. There is equal occasion for such remonstrances in the United States. There are evangelical ministers who defend Sunday excursions, Sunday mails, Sunday advertising by churches and Christian merchants, Sunday trade in newspapers and provisions and even the repeal of all civil laws for the protection of the Sabbath, encouraging its foes also by careless and ignorant denunciations of the mythical "blue laws" and harmful arguments against the Divine authority of the sacred day.[150]

One preacher thinks we are "in an imminent danger of a Puritan reaction against Continentalism"—a prophecy to be classed with Vennor's of the great storm. It would seem as if any one could see that the reaction was all the other way, and that the preacher was a better discerner of the times who wished it might "rain Puritanism for a month." There is not a little loose talk in the pulpit and in ministers' meetings about being "released from the

stringent rules of Moses," and the excusableness of "the poor miner, who has been shut out from the pure air for six days in the week being justified in taking his family on a Sunday excursion to the country or the sea," as if one was to make reprisals on God whenever his employer denies him a Saturday half-holiday. No wonder there are confused views of the Sabbath in some pews when such illogical views are expressed in pulpits and ministers' meetings.

Theological seminaries, which have been so absorbed of late years in the great battles about the Divine Man, and the Divine Book, that they have hardly given the Sabbath due attention, should certainly discern that the signs of the times call them to do so now. Some of the undue attention given to the possibility of a future probation might well be turned on the certainty of present peril to the Sabbath. Those who examine preachers for ordination or installation should give the authority of the Sabbath a place among the fundamental questions, with those relating to the authority of the other two representatives of God,—His Son, and His Book. Nor should the Sabbath be so often forgotten in the discussions of ministerial conferences.

Ministers need to present to each other and to their people the facts that show the peril of the Sabbath and especially of the Sabbathless in order to kindle an active sympathy for them. Such efforts are especially called for in the spring as a breakwater against the summer flood of Sabbath desecration, in which not a few church-goers are prone to indulge. When the good Samaritan, seeing the wounded man, "went where he was" and saw his wounds, he had "compassion on him." Men will be roused to compassionate

interest in the Sabbathless, when they get from the press or pulpit a clear view of the injury to bodily health, to mental sanity, to morals, to the soul, to the home, to the community, to the nation, which is being wrought by want of thought and want of heart by corporations without consciences, and by individuals who keep thousands of men working or thinking on the same ruts for the whole seven days of each week, by Sunday business and amusement. *By Sunday labor and business* (*not including domestic service and works of necessity and mercy*), *two and a half millions of the people of Great Britain and the United States*[181] *are deprived of their Sabbath rest.* It will hardly do to call that "the sacrifice of a *few* for the pleasure of the many." Two and a half millions injured in body, mind and soul by being deprived of their Sabbath, ought to rouse as much pity and helpfulness as a battle-field strewn with the wounded and dying. The Sabbath calls for heart-strong defenders in the pulpits especially.

The Levites also, by whom I mean Church officers and other influential laymen, should pause in their swift pursuit of wealth to consider this subject, for they have a work to do for the wounded Sabbath and the Sabbathless which no others can do. They can help the Sabbath especially by influencing the business community to make *a right use of Saturday.* With the Jews the day before the Sabbath, from three o'clock in the afternoon, was called, "The preparation." The whole or a part of Saturday afternoon was that with the early Church[182] and with our British fathers,[183] and is still in many homes. In strange contrast to this practice, not a few Christian people put two days' work into Saturday, and so break the Sab-

bath in advance by driving a battering-ram against its Saturday wall. They so overwork themselves and their employees on Saturday that they really draw out their Sunday strength beforehand, and come to it in such exhaustion that they can not "keep it holy" by works of mercy, but must use it as a day for repairing the physical damages of Saturday. Quite as indefensible is the custom of holding club dinners and convivial dinners and dances late into Saturday night. "Will a man rob God?" In His sight such tricks are Sabbath-breaking in its meanest form. Another misuse of Saturday is making it a pay-day. Some are paid so late on Saturday night that they are almost driven to buy supplies on Sabbath morning. A still greater peril comes from giving men the extra temptation of a full pocket just before the temptation of a day of leisure. In some of the English manufacturing towns, the proprietors of factories have changed their pay-day from Saturday to Monday, because thousands of men and women and boys and girls, under the old system, did not return to their labor before Tuesday, and then they came penniless, with both body and soul nearer to an unworthy grave. Not only would a Monday or Wednesday pay-day remove all excuse for Sunday trading, except in milk and medicines, and lessen the drunkenness of the Sabbath, but it would greatly aid the Saturday-closing movement, enabling humane retail merchants, who now do half the week's business on Saturday night, to do it at other times, and so be able to close on that day at twelve noon instead of twelve midnight, so giving time for recreation outside of the Sabbath. Those who overwork their employees on Saturday, instead of giving them a part of it as "the preparation," must share with them the guilt of their

Sabbath desecration.[184] Those attendant upon machinery are especially in danger of being so exhausted by six long days, that the Sabbath will find them physically unfitted for its quiet rest. Nothing would do more to mollify the threatening bitterness of the labor agitation than a generous and general adoption of the Saturday half-holiday. It would be a questionable benefit if men were paid on Saturday noon and turned loose into streets filled with open grog-shops, but a blessing if prohibition had closed the saloons or discretion had put the pay-day elsewhere. At 1 o'clock P.M. on Saturday in London, business in the great establishments ceases; and all the great world of London work people seek rest, amusement, or sport. The system has been in operation there a quarter of a century. The railway companies have provided for this weekly half-holiday both in their passenger and their goods departments; their freight-houses are soon swept clean of goods, and their passenger-trains are ready to take the million of pleasure-seekers to the water-side or the groves of the country. The shadows are put into this picture of *The Chicago Tribune* by Neal Dow, who says, "the English Saturday half-holiday is the harvest of the grog-shops." The remedy is in the right use of prohibition and pay-days, not in abolishing the half-holiday, to which sober men are entitled, even if drunkards do pervert it.

By about two hundred responses to printed inquiries, and by the reports of the press, I find that the Saturday half-holiday movement is slowly gaining all over the British Empire and the United States. In Montreal the Saturday half-holiday (from 1 P.M.) is reported as "general with factories and wholesale trades." A recent number of *The Indian Witness*

(Calcutta, May 10th, 1884) reports "a praiseworthy move among the Calcutta tradesmen, having for its object the early closing of all places of business on Saturday afternoons. The following are some of the reports from various parts of the United States: Louisville, Ky., "gradually extending;" Beloit, Wis., "less hours Saturday than other days;" Stamford, Conn., "recent arrangement for closing at 4 P.M.;" New Haven, Conn., "factories shut down at 5 P.M. on Saturdays;" Pueblo, Col., "close at 5 P.M. on Saturdays;" Nevada, "gaining;" Boston, "gaining as a Summer custom;" Philadelphia, "gaining;" Brooklyn, "gaining somewhat,—not very largely;" New York, "custom of closing in Summer at 3 P.M., gaining;" Racine, Wis., "mills close one hour earlier than on other days;" San Francisco, "insurance offices, banks, lawyers' offices, and wholesale stores, have closed at noon of Saturday for five years;" Omaha, "gaining all the time;" St. Louis, "gaining;" Saratoga, "stores close on Saturday evening at 8;" New Orleans, "only the closing of the larger stores one or two hours earlier;" Chicago, custom of closing at 1 or 3 P.M. of Summer Saturdays very general.

The following States report no movement for earlier closing on Saturdays: Indiana, Iowa, Vermont; also the following towns: Springfield, Portland, Washington, Jacksonville, Oberlin, Lewiston, Richmond, Nashville, San Rafael. The reports indicate that there are a few places where business is suspended at noon all the year round. A large number where it closes regularly at least an hour or two earlier than other days; a much larger number where a half- or quarter-holiday is allowed during the Summer only; while *the*

majority of places probably still make Saturday not a lighter but heavier day than others.

It would seem that the time has come when by kindly agitation of press, pulpit and petition, the sign, "We close every Saturday at 12 o'clock," might be put in nearly all the business establishments of Christian lands. To this should be added, "Early closing" all the week as a mutual benefit for clerks and their employers. It is a suggestive fact in this connection that Mr. Andrew J. Hope, a confectioner in the city of New York, instead of availing himself of the privilege of keeping open seven days in the week as the law unjustly allows, closed his store during a whole year not only on the Sabbath, but also on Thursdays, "from a conviction," as he writes me, "that he could do as much business in five days as in six, and so get an extra holiday without loss to any one." As to the result, he says: "We found our sales increased on Friday and Wednesday to make up our loss on Thursday." Although he gave up the Thursday holiday after a year's trial on account of complaints of customers, he says: "My experience teaches me we can, without loss to business, have two Sundays a week, one secular (for recreation) and one sacred." People can certainly condense all the trading now spread thinly over six or seven days into five, or at most five and a half.

But *a Saturday half-holiday for manufactories is still more important*, because the work of operatives is usually more exhausting than that of clerks, and also because they form a far larger class in the community. Hon. Carroll D. Wright, the distinguished writer on labor questions, says: "The manufacturer holds in his hand the future, morally, of our country; for to

him, more than to any other force, is committed the solution of the temperance question, and that other, Shall the Sabbath be kept for holy uses? He can determine whether our operatives shall be sober, and he can shape the observance of the Sabbath. . . . *Safety is to be found in giving the worker his full share of the time saved by machinery.*"

As a suggestion to large-hearted employers, I give a specimen of what has recently been done in Columbus, Ohio, as the result of an agitation in behalf of a Saturday half-holiday by the *Ohio State Journal*, which thus describes its first fruits (May 22d, 1884): "The suggestions of the *State Journal*, which have been made from day to day recently in the interest of workingmen, that they might have a part holiday each week, has already been productive of very good results. The idea was for business men and manufacturers who employed men in large numbers to so arrange their business that the employees might have a portion of Saturdays to spend in recreation such as suited their tastes, and by this means remove the greatest argument which is urged by the advocates of Sunday base-ball. The Columbus Buggy Company yesterday took the initiative in the movement, when at 12 o'clock they called a mass meeting of their employees and treated them to a big surprise. The foremen in the respective departments had previously informed the men under their charge that the proprietors wished to meet them when the gong for the noon hour sounded, and that they would assemble in the court between the buildings. When the signal was given it was not more than three minutes till a mass of nearly one thousand people had assembled on the ground below and on the stairways and bridges leading down

and from one structure to the other. The meeting was called to order by Mr. O. G. Peters, and all remained in silence while Mr. George M. Peters made a speech stating that he had worked about fifteen years as a mechanic, just as their employees were now doing, and he knew how greatly they would appreciate the surprise he was about to give them. The following statement was then read : ' In view of the approaching hot weather and the necessity for recreation, and especially in view of the tendency to seek such recreation on Sunday as may violate the Sunday laws, we have determined, independently of all others in our line, to set a good example, hoping others will follow. And we now desire to tell you that hereafter, while running full time, we will close our works at 3 o'clock every Saturday afternoon, making no deduction from your wages. At first it seemed as though we could not afford to make such great sacrifice at this time of the year, when we are so busy, and are straining our machinery and facilities to the utmost, and besides the loss in wages to us on nearly a thousand employees is no small thing. But after earnestly considering the matter, we came to the conclusion that if we treated our employees generously in this respect, they would not see us suffer from inability to fill our orders, and would work more cheerfully, with the prospect of having three or four hours Saturday afternoon, in which they could take in the base-ball or parks or other recreation with their families. And we most earnestly ask every employee to hereafter make his arrangements to take his wife and children (many of whom have been shut up all the week working as hard as you have), with lunch, out into the fresh air of our beautiful parks, which have been so generously provided for

all who will enjoy them.' The conclusion of the address was greeted with hearty applause and three cheers for the proprietors who had treated them so kindly. There was good feeling all around, and the mass of people departed for their dinners in a hurried manner. It was said privately that the firm would suffer to the extent of $250 per Saturday by the shutting down, but that they felt sure that it would be like casting bread upon the waters, and that the men would work more cheerfully and better for the favor shown them."

In view of the fact that over-production, so common in these days of machinery, lowers the price of products, and in view of the other fact that rest increases the power and skill of workmen, it is probable that there would be no real loss of products or profits by a general observance of the Saturday half-holiday. In the only case where workmen might naturally fear a loss,—in piece work,—it is found by experiment that as much work is actually done by the average workman in five days and a half, with the anticipation and advantage of a Saturday half-holiday, as was done in six days before such a plan was adopted. This is the testimony of Mr. A. S. Gage, of Gage Brothers, Chicago, who adopted the Saturday half-holiday at a time when the subject was agitated there a few years ago. Mr. Gage being asked, "How do your employees use their extra time?" replied: "That is just the question I put to my boys. I found that some had gone to the base-ball park. Some have organized little base-ball clubs of their own. Some have little families, and I find that they take a car and go to the South Park. If they didn't have Saturday afternoons, they couldn't go at all, because most of them have that respect for

the Sabbath and that love for their little ones, that they feel that they must go to church, and they don't like the idea of taking in the parks on Sundays." Mr. Gage continued: "We have, you know, five or six hundred employees, of whom two hundred are girls employed in our factory up-stairs. When the scheme was first proposed, the foreman said, 'I can't close at 1 o'clock. It is utterly impossible. I can't afford to lose half a day's time or our men. Many of the hands are on piece work, and you have no right to take off their time.' We said, 'We'll take the right. Now, girls and boys, we shall close next Saturday at 1 o'clock. By working a little harder while you are at work, you'll find that you'll earn just as much money as you do now, and you'll come back next Monday with steadier hands, clearer heads, brighter eyes, and rosier faces.'" "How does it work? Did the employees lose anything?" "No. They made just as good wages as they had before. I took the pains to compare their wage accounts to see, and they lost absolutely nothing."

If any one objects that a day and a half per week for rest and religion, much more two whole days, is more than Scripture measure, I reply that in this age, as compared to the quiet rural life of the Jews, we live twelve days in five, and so have earned two days of rest.

Better far that business men should scatter their rest all through the year than to come to the summer almost bankrupt in body and mind by overdrawing the forces of nature for months before, in prospect of a general settlement by a prolonged vacation. Nature will not always consent to such long credit. She prefers to be paid in full or nearly so every week, leaving only a small balance for the annual rest.

What Jesus says of the helpfulness of the Good Samaritan reminds us that even private Christians, acting singly, can do much for the wounded Sabbath and the Sabbathless. If the Samaritan had been governed by fear of man rather than faith in God, the sight of the robbers' victim would have made him whip up his beast to escape, instead of stopping at his peril to aid the sufferer. Equal courage and humanity would make every Christian man refuse to do unnecessary Sunday work or business. What if the alternative be loss of position, with the risk of poverty or even starvation! Why should not Christians in these days, as in the age of martyrs,[261] be faithful unto death in keeping the Lord's-day? Hundreds of English ministers forfeited their livings, and many even their lives, rather than read in their pulpits "The Book of Sports," by which James I. and Charles I. authorized games on Sabbath afternoons.[307] Why should not Christians of to-day refuse to obey orders which require them to disobey God? The Christian employee who keeps his place by not keeping the Sabbath, who trusts prudence more than Providence, lays the responsibility on the law or its executors for not preventing his employer from doing Sunday work, and there a part of the responsibility belongs, but two wrongs never make a right. That others have not done their duty does not excuse you for not doing yours. "Every man shall give account of himself to God." You are not to do only the *easy* duties that involve no risk. "*Whatsoever* He saith unto thee, do it." If your employer does not accept Napoleon's motto, "My dominion ends where that of conscience begins," you should in brave trustfulness adopt the platform of Peter, "We ought to obey God rather than man."

But while I say that a Christian should risk living and life rather than disobey God and conscience by doing Sunday work that is not really necessary, I see little probability that such heroic faith will in these days lead to martyrdom or bankruptcy or even financial loss.

Among other printed questions to which I have collected numerous answers, was this one: "Do you know of any instance where a Christian's refusal to do Sunday work or Sunday trading has resulted in his financial ruin?" Of the two hundred answers from persons representing all trades and professions, *not one is affirmative.* A Western editor thinks that a Christian whose refusal to do Sunday work had resulted in his financial ruin would be as great a curiosity as "the missing link." There are instances in which men have lost places by refusing to do Sunday work, but they have usually found other places as good or better. With some there has been "temporary self-sacrifice, but ultimate betterment." Some avocations have been deserted by Christian men, but they have found others not less remunerative. In such a transition let the Church stand by those who stand by the Sabbath, and say, "You shall not suffer for your trustful obedience to God." David said that he had never seen the righteous forsaken, nor his seed begging bread. I have, but I never knew a case, nor can I find one in any quarter of the globe where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath. Even in India, where most of the business community is heathen, missionaries testify that loyalty to the Sabbath in the end brings no worldly loss.[185] On the other hand, incidents have come to me by the score, of

those who have gained, even in their worldly prosperity, by daring to do right in the matter of Sunday work. An Iowa banker refers to several instances where refusal to do Sunday work won the commendation of employers instead of discharge. A Kansas City pastor bears similar testimony. A distinguished writer tells of a butcher in Cleveland who decided to close his shop all day Sunday, and saved money by it. One of the wealthiest of organ manufacturers refused, as a poor boy of fifteen, to work on Sunday, but did not therefore go to the poorhouse. Ralph Wells writes me of a poor girl in his mission Sabbath-school, the sole dependence of a widowed mother, who was dismissed by her Hebrew employer because she would not work on Sunday. Easier work and better pay was given her immediately by one who said he wanted such girls. There has been a wholesome agitation in some of the churches of Richmond, Virginia, about drug stores, kept by Christians, selling cigars on Sunday. Several were induced to quit the practice and put up the sign : "Only medicines sold on Sunday," while two gave up church membership rather than Sunday cigar-selling. The druggists who honored God's day at a seeming sacrifice have really prospered more than ever. Hon. Darwin R. James, M.C., gives the following facts : "From my observations in mission Sunday-school work, I recall two instances of conscientious Sabbath-closing. Both are Germans, one, a young man, had been given the retail grocery business of his father. He put up notice that no business would be done on Sunday. For a few weeks his business declined, but gradually his customers returned, and he subsequently informed me that not only was he doing as well as formerly, but that his customers

who left him and returned told him they *would not go back to the old way.* The other instance is that of a baker who kept open on Sunday. His pastor thought him a good man and wanted to make him a deacon, but this was in the way. He talked with him and induced him to close his shop. He afterward informed me that he not only did not lose by it, but that his business was increased and increasing from year to year." Hon. Hiram Price, Indian Commissioner, sends me the following incident : " I knew intimately a young man who obtained a clerkship in a forwarding and commission house, and commenced his services on Monday morning. On the next Sunday all hands, including the employer, worked all day. This young man refused to work, or even to go to the place of business on that day. He was poor and among strangers, with a wife and child to support, and expected as a matter of course to be discharged on Monday morning because of his refusal to work. He was not discharged, and continued in the same position for four years under the same circumstances, and finally left on his own motion. He is living yet, and has never suffered in reputation or property by the course he then took and has pursued ever since."

A wealthy merchant of London, speaking at a public meeting on the question of Sunday Rest, said : " I knew a man who honored the Sabbath day. He was the manager of large works for a government contractor, and had to pay some hundreds of men on a Saturday night. At one time some very urgent orders were required in great haste ; his employer told him he must work on the Sunday, and have his men in the yard. ' Sir,' replied he, ' I will work for you till twelve o'clock on the Saturday night, but I dare not work on the Sab-

bath. I have a higher Master to serve.' 'George,' said his employer, 'my back is not so broad as yours, but *I* will bear the blame.' His foreman told him, 'There is a day coming when each must give an account for himself;' and firmly but respectfully declined to work on the Lord's-day. Yet that man had a wife and six children; had he lost his situation, he had nothing but his character and his skill to sustain him. You may say, 'Oh, yes, he had far more; he had the blessing of the God of the Sabbath.' The Sunday morning came. The men assembled and went to work under other orders than those they were accustomed to receive. This good man gathered his family; the Scriptures were read; prayer was offered; they breakfasted; and then father and mother, and the six children, left the yard (for they all lived on the premises) in the sight of the assembled workmen, and walked quietly to the house of God. I thank God that that workingman was my father. His situation was not lost; the God-fearing workingman was all the more honored and trusted because of his religious consistency. He lived to close the eyes of his employer, when the friends of more prosperous times had nearly all forsaken him. My friends, whatever of prosperity has been vouchsafed to my brothers and myself, I unhesitatingly attribute, under God, to that honored father's instruction and example, who would not break the Commandment to 'keep holy the Sabbath day.'" [801]

A gentleman, writing to the Rev. R. Maguire, gives another incident showing the results of refusing to do Sunday business: "In one of the many vicissitudes of my life, I took a small business, for which I paid £200, in hope of earning sufficient to provide for my

family, seven in all. I found afterward that the principal profit was made on the Sabbath day. Having by previous affliction been drawn to religion, I made no hesitation, but immediately gave notice that the business would not be carried on on Sunday ; and in spite of persuasion, and even accusation of not doing my duty to my children, I persevered. The business did not succeed—but the blessing of God attended my keeping holy the Sabbath day, for in about six months I had two different appointments, one of which I had a slight expectation of, but the other not the least idea of, which was of such importance that I resigned the first to devote my time to the second ; and I entirely attribute this blessing in my worldly affairs to God's gracious reward for my obedience to His sacred Commandment." [801]

Some years ago, in one of the streets in Spitalfields, notorious for its open shops on the Lord's-day, a young man with whom the Rev. W. Tyler was acquainted opened a cheesemonger's shop. Mr. Tyler called upon the new shopkeeper, on his first day of opening, to wish him success ; and after a short conversation, said : "Now, my friend, what about *Sunday?* I hope you do not intend to open the shop on the Lord's-day." The reply was, "You see, sir, all the people about here open on the Sunday ; I fear I shall be *obliged* to do the same." "That is no reason why *you* should do so," rejoinded the minister. "Don't let them be guides for you. Give me pen and ink, and a large piece of paper, and I will show you what to do." Upon his request being complied with, Mr. Tyler immediately wrote, in clear, bold letters, the following notice :

THIS SHOP WILL NOT BE OPENED ON SUNDAYS.

"Now," said Mr. Tyler, "take my advice, put that up in a conspicuous place. Hoist your colors at the outset; God will not let you suffer for doing your duty." At this moment the wife came in and seconded the appeal; upon which the shopkeeper took a hammer and nail, and fixed the announcement on a butter-cask behind the counter, near the window, so that it could be read by the customers who entered the shop.

About seven years after, Mr. Tyler was passing by this tradesman's shop, when he observed that its proprietor's name was being placed on the shop-front in *gold* letters. The shopkeeper presently appeared, and said, "Mr. Tyler, I have to thank *you* for that. I am the first member of my family whose name has ever appeared *in gold letters!* Nearly all the tradesmen who were in business in this street when *I* commenced, and who opened their shops on Sundays, have *failed*, while I have prospered." Time passed on, but it only brought with it greater prosperity. When Mr. Tyler last heard of the tradesman in whose welfare he had taken such an interest, he found that God had so far blessed his industry and his conscientiousness, that he had been enabled to retire upon a comfortable competency to a country residence, thus verifying the promise, "Them that honor me I will honor." [801]

A young printer, who applied for admission to the Church, said his employers would not let him stop Sunday work. The Session said, "You must lay that on the altar of Christ; God will help you." He went back to his employers, and they agreed to put somebody else on the Sunday work and keep him through the week.[185]

Doubtless some cases of permanent financial loss by

fidelity to the Sabbath might be found by a thorough dredging of recent Christian history,—possibly some cases of financial ruin, or even martyrdom, but they are so rare that neither the author nor his two hundred correspondents, nor other writers on this subject, have been able to find them ; so that refusal to do Sunday work can hardly be called *self-sacrifice* for principle. The incidents to the contrary that abound afford illustration of Christ's profound words, " He that loseth his life for my sake shall find it ;" while, on the other hand, those who selfishly and sinfully seek to save life or living by Sabbath-breaking, often lose it. Such withholding from God " tendeth to poverty." The seeming self-sacrifice of Sabbath wages is really ' the scattering that increaseth.'

But there are opportunities for real self-sacrifice in money, work, time and otherwise for the restoration of the Sabbath. As the Good Samaritan got down from his own beast that the wounded man might ride to the inn, so the friend of the Sabbath will be willing on that day to forego his pleasure saddle, his private or passenger coach, that coachmen and conductors may go to God's inn, the church, and, by the rest and religious influences of the Sabbath, refresh and strengthen their bodies and souls, wearied and wounded as they now are by their Sabbath work. The Good Samaritan will not exhaust his compassion in a mere spasm of interest in the Sabbath. When the Samaritan of the parable had carried the wounded man to the inn, " he took care of him," and when he was improved enough to leave him in the care of others, he arranged by directions and contributions to have the care continued. Those who undertake to play the

Good Samaritan to the Sabbath, usually lose their enthusiasm after putting on a bandage or two, especially if the robbers threaten to renew their attack. The work calls for "patient continuance in well-doing." The Good Samaritan will give not only patience but money for the healing of the Sabbath. Sabbath committees are often well-nigh crippled from the smallness of their funds compared with the greatness of their work. This is so with the very excellent International Federation of Lord's-day Societies, of which Mr. Alexander Lombard, of Geneva, Switzerland, is President; a society whose work is of the greatest importance to Great Britain and the United States, for it is salting the fountains from whence the bitter waters of the Continental Sunday flow in upon England and America.[165] Yet another way to salt the fountains is by giving to the McAll Mission in France, whose American supporters are organized under the presidency of that most illustrious of the "Ladies of the White House," since Lady Washington, Mrs. Rutherford B. Hayes. The Good Samaritan will not only bind up the wounds of the Sabbath, but will also complain of the robbers. Sabbath desecrators, who are always a small minority, could often be stopped in their crimes before their victim is "half dead," if Christians were not so cowardly about complaining of their law-breaking. It is so much easier to complain when it is a *sin* to do so than when it is a *duty*. A hotel-keeper said indignantly to a guest: "You are the three hundredth man that has wiped on that towel, and you are the first man that has complained." A wicked fear of making trouble keeps two hundred and ninety-eight out of every two hundred and ninety-nine

who ought to complain against violation of the Sabbath laws from doing so. We need more of such men as Nehemiah, who "testified against them."

Other ways in which individual Christians may help the wounded Sabbath are concisely suggested in the following "Hints" (by a committee of the Society for Promoting the Due Observance of the Lord's-day,[798]) of methods by which, under the Divine blessing, the due observance of the Lord's-day may be promoted :

"I. By individual and social Prayer for the promotion of the great object the Society has in view.

II. By holding Public Meetings, both in the principal town of a district, and in neighbouring towns and villages.

III. By requesting the Clergy occasionally to preach upon the subject ; more particularly on the Lord's-day next before the day of holding Public Meetings.

IV. By endeavouring to obtain a more general payment of wages on Fridays, by merchants, manufacturers, farmers, and all other persons employing weekly servants.

V. By inducing Butchers, Bakers, Poulterers, Fishmongers, Fruiterers, and all other Tradesmen, to agree together not to open their shops or serve their customers on the Lord's-day.

VI. By calling the attention of Heads of Families to the propriety of not allowing their servants to make any purchases on the Lord's-day ; and also of so regulating their domestic arrangements as to give their servants the greatest possible relief on that day from their ordinary occupations.

VII. By recommending to the Heads of Families the discontinuance of the very general practice of hav-

ing their weekly bills delivered on the Monday—a practice which holds out the temptation to Tradesmen of making up their bills on the Lord's-day.

VIII. By obtaining, if possible, the closing of all Reading-rooms on the Lord's-day, and also by discountenancing the reading and circulation of Newspapers on that day.

IX. By urging on all persons the propriety of neither receiving nor sending Letters on the Lord's-day; and of abstaining, as far as practicable, from such correspondence as involves the necessity of employing the Sunday Mail.

X. By using proper influences to prevent the opening of Public Gardens and similar places of amusement on the Lord's-day.

XI. By endeavouring to obtain a better regulation of Inns, Public-houses, and Beer-shops on the Lord's-day, and eventually the closing of such places for the whole day.

XII. By striving to prevent any open violation of the Lord's-day which may exist, or be projected, in a town or neighbourhood.[187]

XIII. By endeavouring to induce Proprietors of Railways, Canals, Mines, Coaches, Omnibuses, Cabs, Waggons, &c., to abstain from employing their servants and labourers on the Lord's-day.

XIV. By inducing Owners and Managers of Iron, Glass, and Gas-Works to reduce and avoid labour on the Lord's-day.

XV. By the circulation of Tracts upon the duties and privileges of the Lord's-day.[188]

XVI. By the promotion of Petitions to Parliament, when necessary.

XVII. By promoting, through the medium of exam-

ple and Scriptural exhortation, the due improvement of the Lord's-day and its dedication to the great duties of Religion."

It is especially important that Christians should 'not despise the day of small things' in Sabbath desecration or its cure. Many a ferry company, by gathering pennies daily and diligently, has made itself a rich and powerful corporation. So, many a man who never made a great speech or founded a great institution has made himself influential and beloved by filling every day with little acts of courtesy and helpfulness. "To do little things faithfully is a great thing." That is the only way in which most of us can do great things. On the other hand, many a petty thief, by the daily snatching of trifles and the running up of little bills that he does not expect to pay, though he never gets into jail, steals more than scores who do. And so there are men who do more harm in a lifetime by daily indulgence in so-called "little sins" than scores who have concentrated their wickedness in some one bold act of crime. Every one who even *cracks* the Sabbath Commandment by an unnecessary purchase, if only a cigar or a box of candy or a newspaper; every one who on that day requires unnecessary work in his home or place of business; every student who uses the day for study or traveling to and from home; every one who fails to distinguish the day from others in his reading and his talking and especially in his pleasures, in so far scars the sanctity of the Sacred Day before his family and his associates, and weakens any protest he might wish to make against grosser forms of Sabbath desecration. He who buys on the Sabbath can not effectively rebuke any one who sells; he who deprives a cook and coachman of their Sab-

bath can have little influence with employers who do the same on a larger scale.

Cyrus, in Herodotus, going to fight against Scythia, coming to a broad river, and not being able to pass over it, cut and divided it into divers arms and sluices, and so made it passable for all his army. So the overflowing flood of Sabbath desecration is made up chiefly of small individual offences against the Sabbath laws of God and man, many of them perpetrated by Christians on the plea that "it is only a little one." If each one will reform his own small offences against the Sabbath we shall soon be past the flood itself. Friends of the Sabbath, in the pulpit and out of it, who cry in the presence of the mighty river of Sabbath-desecration, "We can't do anything," forgetting that "We can't" never leads to victory, but often to defeat, need to learn generalship of Cyrus. "Divide and conquer." All the profanations of the Sabbath can not be conquered at once, but they can be conquered one by one by persistent faithfulness. Can't equals won't; but will equals can.

There is great hope in the fact that so many Christians who infringe on Sabbath laws, human and divine, show uneasy consciences. If the minister approaches, they put the Sunday paper out of sight, as a boy hides a cigarette at the approach of his father. They make excuses for using a Sunday train, and for Sunday work. They send cases of conscience to the papers. They criticise Christians.

But the inn of the parable—a symbol of *the Church*—has a very important part to perform in securing the recovery of the wounded Sabbath. The greatest peril to the Lord's-day is the Sabbath-breaking of some church-members. It has been well said that many

church-members of to-day, when the topic of Sabbath observance comes up, look left and right and change the subject. It is time to face the matter squarely. "Judgment must begin at the house of God." In the two hundred replies to my question, "What mistakes have you witnessed in the friends of Sabbath observance?" no mistake has been so often noted as the inconsistency of their own practice, going to the post-office, reading Sunday papers, patronizing Sunday trains, riding out for pleasure, failing to restrain their children from play, indulging in secular reading, writing, conversation, visiting,[189] etc." "What are some illustrations of laxity among Christians in regard to the keeping of Sunday?" said Dr. J. H. Vincent at one of the Chautauqua Conferences. The following are some of the answers: "Re-trimming bonnets on Sunday; taking cream to the cheese factory on Sunday; lying in bed too late to get to church Sunday morning; getting in wheat on Sunday; going to the barber-shop on Sunday; opening gates at camp-meetings on Sunday; marketing on Sunday morning; picking berries on Sunday; buying cigars and smoking on Sunday; taking street-cars on Sunday and running them; hiving bees on Sunday; allowing children to sell newspapers on Sunday; churning on Sunday; making Sunday a day of feasting;[210] spending hours in the business office; holding business meetings for Sunday-school picnics, Christmas festivals, etc., after Sunday-school on Sunday."

From correspondence and reading I may add several other charges against the baptized Sabbath-breakers who are becoming increasingly numerous in the evangelical churches. Christian students often study on the Sabbath the Monday lessons that should have been

prepared on Saturday. Church-members, when traveling abroad among Sabbath-breakers, often do as the Sabbath-breakers do. Many church-members not only buy[190] Sunday papers, but also advertise in them.[191] Horse-cars have been introduced in some places at the request of Christians,[192] who preferred to deprive drivers and conductors of their Sabbath rather than to deny themselves the luxury of hearing some distant preacher in preference to one near their own homes. Sunday excursions and picnics have been encouraged and half sanctioned by the Sunday opening of camp-meetings grounds, and other preaching services so arranged as to make an excuse for even Christian people to begin the practice of taking Sunday excursions, and traveling on the Sabbath. The following is a representative incident from the West. A New Jersey preacher having supplied the pulpit of an evangelical church in California one Sabbath morning in 1884, at the conclusion of the services one of the church officers came to him and said, with no more sense of impropriety than if he had been speaking of going to a prayer meeting, "Good-by, I'm going down to San Francisco this afternoon." If the same thing had been in prospect in the mind of an Eastern church-officer he would not have mentioned it to his minister, at least not without some feeble apology. Professor Austin Phelps gives several similar signs of the times from New England: "The milk trains of Sunday morning are often used without scruple by influential laymen of a town, twenty-five miles from a metropolis, for the sake of hearing there eminent preachers from abroad. The superintendent of a Sunday-school in a thriving village and a devout leader in the prayer-meetings of the church is the proprietor of a provision

store. He opens his store on Sundays as on other days, and, when business is brisk, he takes his young clerk from the Bible class to drive the meat wagon. I am told that the train from Boston to New York, starting on Sunday afternoon at four or five o'clock, is used by many Christian merchants without scruple, as if such were a settled Christian usage of which the public sentiment of the Church no longer raises doubtful inquiry. These may be exceptional cases. If not that, they may represent a minority. They surely have the *look* of being signs of *a* usage, if not of *the* usage, of the Lord's-day in these times." [193]

A high railroad official said to the secretary of a Sabbath Association: "What kind of a law are you going to bring on us?" supposing, perhaps, that he was coming with a kind of claw-hammer law; but the reply was, "The Divine law." While *civil* laws only can be enforced in the courts, the law that needs to be brought to bear, most of all, on the Christian men whose property and patronage controls most of the railroads is "The Divine law."

The severest charge of all against the American churches is that they are doing next to nothing to stay the ever-increasing flood of Sabbath desecration, either by distributing literature among Sabbath-breakers, or by holding meetings among them, or by disciplining those of their own members who are habitually trampling on the Fourth Commandment.[194]

A Sabbath Reformation is needed. Let every pastor be a Luther to his own parish and nail up before his people his theses against the Sabbath-breaking of the Church. Let the truth be proclaimed that the responsibility for the recent decline of Sabbath observance lies in the Church. Neither Sunday newspapers,

nor Sunday trains, nor any other Sunday business, except the trades of vice, could live if all Christians withheld their patronage. They *can*, if they *will*, stop Sunday newspapers and Sunday trains and nearly all forms of Sabbath desecration. Every offense against God must be answered for at His bar, and corporations will there have to answer for Sabbath-breaking, not by their officers alone, but also in the person of every stockholder who silently consented to the crime. What force can a sermon against Sabbath-breaking have when it is advertised (as many city sermons are in the far West, and a few in the East) in the Sunday newspapers? How can any pastor hope much from sermons which his people sandwich in between the morning paper and the noon mail? Some Christian business men say that they can not keep run of what is going on in the world without the Sunday paper. With it there is certainly very little chance of knowing about the other world. No wonder the conversions in evangelical churches in recent years have been so few, when the Sabbath observance has been so poor!

As in every other reformation, the preachers must heed the rule, "Don't qualify too much." The Devil, as the advocate of the other side, will see to that. In the words of Professor Austin Phelps: "We shall never preserve the popular reverence for the Lord's-day where it exists, we shall never restore it where it is lost, by any relaxed tone of teaching or indulgent habits in practice. We must have an elevated standard, or none, that will command allegiance. . . . A relaxed standard in one thing develops into laxity in other things. A Sabbath-breaker is very apt to become a liar and a thief. . . . Things exterior and auxiliary to the hidden life may be the first to suffer,

but the decay of vitality within is not far distant. . . . Physicians say that all diseases tend to disease of the heart." [193]

The churches are in danger of repeating the mistake that has often been made in temperance agitation, of relying too much on law and too little on moral and religious persuasion. Not that we value temperance laws and Sabbath laws *less*, but a quickened public conscience *more*. "As we contemplate the future of the American Sabbath, the darkest cloud that looms above the horizon is the indifference of the nominal Christianity of our land." [195] "If we call upon the State for its help we must not lay burdens which we will not touch with a finger." [196] When a general Sabbath Convention at Boston, in 1880, memorialized the Legislature of Massachusetts for improvements in the Sabbath laws, the Legislative Committee replied: "The trouble is with you of the ministry and the churches. So long as you buy Sunday papers, and use Sunday trains, bakeries, markets and barber-shops, little can be done for Sabbath observance." As those who wish to establish prohibition, practice prohibition for their own lips, and sow their State knee-deep with appropriate literature,[700] and hold urgent meetings in every neighborhood, so should the Church do in order to retain and enforce the Sabbath laws. In the words of Dr. Wm. M. Taylor, of New York: "It is manifest that we Christians must make the most of the Sabbath in our homes and in our churches, if at least we mean to conserve it in our cities and in our States. So soon as we become careless and indifferent about it, the one reason for the selection of the first day of the week, rather than any other, for the day of periodic rest, will disappear. If there had been no Ark of the Covenant

in the inner sanctuary of the tabernacle, there would have been no outer covering of curtains round the tabernacle court. And so soon as in the holy of holies of the Church, the Sabbath is disregarded, the curtain of legislation that encloses its outer court of rest will be removed. The responsibility rests on us, therefore. We are in the Thermopylæ of this conflict to stem the incursions of the enemy that would take it from us; and we are to do so, not so much by weapons of legislation as by our own earnest and holy Sabbath-keeping. *Our conduct here will do more even than our words.* Let us make the day the happiest of the week in all our homes. Let us prize it for its intellectual and spiritual stimulus in the house of God, as well as for its physical rest. Let us avoid all traveling for business or driving for amusement in its sacred hours. Let us regard it, not as a restraint to be chafed under, but as a precious gift to be religiously guarded from all sacrilegious hands, and then we shall have nothing to fear from any influences in the land." [197]

"The Sabbath is the key-note of the week," and when the Church pitches its "psalm of life" by a half worldly Sabbath there is little power or persuasion in its tones. The present neglect of the Sabbath by many church-members imperils the very existence of the Church as well as the Sabbath. When Sabbath observance declines the Church declines. When it dies, the Church will be buried in the same grave. In the words of Dr. Johnson: "Religion, of which the rewards are distant and which is animated only by faith and hope, will glide by degrees out of the mind, unless it be invigorated and reimpressed by external ordinances, by stated calls to worship, and the salutary influence of example."

The President of our country during the war sent to General Grant the following dispatch : " If the head of Lee's army is at Martinsburg and the tail on the plank road between Fredericksburg and Chancellorsville, the animal must be pretty slim somewhere. Can't you break him ?—A. LINCOLN."

Unless our Christian community ceases its patronage of Sunday papers and its use of Sunday pastimes and its participation in Sunday business, our Sabbath will be so " slim" that the first organized attack will break it, and thus imperil the very existence of the Church, and so the welfare of humanity.

The Sabbath to the laborer is like the one ewe lamb of the poor man in Nathan's parable. In many cases this one last blessing of his hard life has been taken away. Who has done it ? If you have made servant or tradesman or driver or engineer serve you needlessly on the Lord's-day, and so encouraged the movements that more and more rob men of their Sabbath rest —"*Thou art the man !*"

All efforts to secure and enforce *civil* laws for the protection of the Sabbath will accomplish but little unless the Church is loyal also to the *Christian* laws of the Sacred Day. The Christian is bound, as a citizen, to obey the *civil* law of the Sabbath ; but he has voluntarily accepted a higher code also, and is bound by a Sabbath law far more extensive than that of the State. It matters not if State law allows him to sell confections or groceries or to do other unnecessary work on the Sabbath, God's law forbids it. The civil law enforces no worship on the Sabbath, but God's law requires this of all. Legislatures may repeal laws against Sunday traveling, but God's law has had no amendment since Moses and Christ proclaimed its

prohibition of all unnecessary Sabbath work for man or beast, save only works of mercy. We ought to obey God as well as the Government.

What can the churches, as such, do for the improvement of the Sabbath?

(1) *Let Church conferences and assemblies continue to rebuke the Sabbath desecration of their own people, and call upon the national and State Governments persistently for better laws and better enforcement, "to protect the repose and religious liberty of the community."* [381]

(2) *Let Sabbath conventions and mass meetings be held everywhere* (after the fashion of the temperance workers), especially among foreigners and workingmen, to inform and arouse everybody in regard to the value and peril of the Sabbath. The need of such conventions is proven by the crudeness and contradictoriness of the Sabbath views expressed even by many evangelical Christians. A Christian judge thinks horse-cars and the morning opening of bakeries may be defended. He also thinks the Sunday opening of post-offices for an hour produces "no ill effect." Some evangelical men do not even believe in Sabbath laws. As if any Sabbath could be retained from greed without the dykes of law. Some Christians think it a mistake to use law and police as well as educational and moral influences in enforcing Sabbath laws. Why not say the same of the other laws of the Decalogue to which Sabbath-breaking is so closely related, — the laws against theft, adultery and murder? An evangelical editor says: "No *Christian* man *who can get his vacation at other times* [italics ours] will put church and Sunday-school behind him and make the Lord's-day a day of pastime and recreation." Commenting on the

Sabbath Resolutions (1884) of the General Assembly of the American Presbyterian Church North,[413] this same evangelical paper says editorially: "Why, deprecate it as we may, does the Assembly suppose the *Christian* residents of New York would be willing to lose the entire mails of the West for twenty-four hours, and conversely that the West would do without the mails of the East for the same period—virtually preventing the reception of any mail matter on Monday in order to prevent the handling of mail bags on Sunday?"

The following is one of the questions to which I have received answers from many Christians: "Have you heard any plausible argument in favor of Sunday newspapers, Sunday trains, Sunday horse-cars, or the opening of groceries, barber-shops and bakeries on Sabbath morning, or of livery-stables, museums or post-offices at other hours of the day?"

A majority of the Christians who respond think there are no arguments which are of weight, but some would make exceptions for horse-cars, barbers, grocers, bakers and post-offices. A few for museums also.

These serious diversities of opinion among evangelical Christians show that one of the things most needed is a more thorough discussion of the Sabbath, first, in ecclesiastical and ministerial gatherings, and then in pulpits and Sabbath-schools.

(3) *Let the Sabbath have a prominent place every year among the topics of the Week of Prayer, and of prayer-meetings, and Christian conventions.* For six years a special week of prayer about the Sabbath has been observed by an increasing number of Christians, who form a "Union for Prayer for the entire sanctification

of the Lord's-day." The topics for 1884 were: "I. That Christians of every land may take into more serious consideration than ever what is to be done to remove those public forms of Sabbath profanation which have long existed, as also to resist those that are attempted to be introduced (Ezek. 36 : 21–38; Heb. 4). II. That every facility may be afforded in families, for the servants as well as themselves, attending public worship on the Lord's-day, and that servants may rightly employ the opportunity thus afforded of seeking the Lord (Gen. 18 : 16–33; Deut. 6 : 1–15; Eph. 6 : 1–9). III. That all issues of newspapers on the Lord's-day may cease (Ps. 84; Ps. 96; Isa. 56 : 1–8). IV. That Christians may consecrate the entire day to their own spiritual edification, and to the promotion of the highest good of others (Isa. 58; Rev. 1 : 10–20)." [198] In every congregation the Sabbath should receive such a full and consecutive treatment either in a week of prayer or a series of sermons, or by a combined and consecutive action of the pulpit, Sabbath-school and prayer-meeting, that all of its many phases may receive connected and cumulative attention.

(4) Let Bishop Coxe's suggestion be realized in *a Christian Alliance*, to supplement, not to supersede the Evangelical Alliance, including all who will unite in opposing intemperance, Sabbath desecration, unscriptural divorce and Mormonism. When all the varied foes of the Sabbath and of temperance are consolidating into a National League, the children of light should not be less wise. Retaining our denominational and evangelical organizations, let us form a yet broader alliance against the foes of God and home and native land. The Sabbath itself is the broadest Chris-

tian alliance. Let all who unite in hallowing it unite in defending it.

(5) *Let individual churches, by admonition and discipline, purge themselves of Sabbath-breaking of every kind.* A few years since, a Baptist Church in Brooklyn expelled a wealthy deacon, the president of a horse-car line, because he had ordered a piece of track laid on the Sabbath. Such offences are not so uncommon as such faithful discipline.

(6) A yet more important and effective work which the Christian churches can do for the improvement of the Sabbath, is to *teach the children* faithfully whence it came and how it works. There are seven millions of children and youth in the evangelical Sabbath-schools of the United States. If Christians want good Sabbath laws in the future, let them remember that the future legislators are in their hands in their homes and Sabbath-schools.

Temperance workers are drilling this Grand Army of the Republic to fight as teetotalers and prohibitionists. By teaching as abundant about the Sabbath, let them be made also staunch defenders of the Lord's-day. We can expect only partial success in making adult Continental emigrants into friends of the Sabbath, but we can eliminate Continental ideas of the Sabbath from their children, who throng our Sabbath-schools. Adult Americans in our cities can not be fully reinstated in correct Sabbath observance, but their children can be made its faithful friends if Christian preachers and teachers will enter on the conflict with Sabbath-breaking as heartily as they have assailed intemperance. In the words of Shaftesbury: "You want a new generation of parents; and a new genera-

tion of parents will arise when there has been a new generation of children."

Let special lesson leaflets on the Christian Sabbath be published by Sabbath Committees at a very small cost per hundred (after the fashion of the special temperance lessons), with Scripture passages and references, questions, illustrations, blackboard exercises, songs[249]—a full supply of appropriate ammunition for teachers too busy to read or too poor to buy elaborate treatises. Let samples of such lessons be sent to pastors and superintendents that they may arrange to use them occasionally as supplemental lessons to the International Series. Let the Sabbath also have such a prominent place as its importance demands in institutes and normal classes for the training of teachers. As the subject is closely related to temperance as well as to Sabbath-schools,—"Sunday saloons" being the very headquarters of intemperance,—let juvenile temperance organizations also be persuaded to use the Sabbath leaflets, and children's prayer-meetings as well. Pastors should also present the value and claims of the Sabbath in sermons to children.

The usual method of conducting Sabbath-schools has, I believe, much to do with the atmosphere of irreverence that is increasingly invading the sanctity of the Sabbath. The Sabbath-school, patterned at first after ragged schools for secular education, still retains, in many places, not the name only but the atmosphere also of a common school — the noisy gathering, with laughter and play until the secular bell calls not for reverence but only for "order," which is reluctantly yielded, sometimes only for a few moments, to be followed by a *dis*order of exercises, the carrying to and fro of books, cards, papers, lecture tickets, hand-

bills, mingled with rattling songs in a running-to-the-fire style of hurry and noise which makes a market-place bustle in God's temple. Even the brief half hour of lesson study is often made irreverent by the business-like hurrying to and fro of the official "interrupters," and the session closes with the noise of "children just out of school," instead of the quiet hush with which the audience goes from the preaching service in the same temple at another hour. Among the remedies for the increase of Sabbath desecration, one of the most important is that Sabbath-schools should copy less after the common school and more after the living church, especially in reverence and religiousness. Some schools have done this, but many have in place of reverence and religiousness only order and religiosity. The very A B C of Sabbath-school work should be to teach reverence, to head off the prevailing profanity by showing that God regards as a "profane person" not the swearer only but also any one who treats irreverently any of His five representatives in the earth—His Name, His Word, His Son, His Church, His Sabbath. With the new movement for cultivating reverence for the Bible by having each member of the Sabbath-school use one of his own (not a lesson leaf), let us work for increased reverence for that other representative of God, the Sabbath. One fifth of the population of Great Britain and the United States (including about half the children of school age) are in evangelical Sabbath-schools, which thus have power to sway the future. Let them take a hint from the words of Matthew Arnold: "No civilization can endure without reverence. There should be an acknowledgment of its lack by Americans. A spirit of reverence should be carefully instilled into the minds

of the younger generation as they grow up. The children are not familiar with the symbols of authority as in England, and so are in danger of losing the reality."

Bringing children to church on the Sabbath is yet another preventive of Sabbath desecration, to which they are so strongly tempted when they have no suitable occupation provided for the Sabbath, except the brief time of the Sabbath-school session. The case becomes still worse when the Sabbath-school itself closes for Winter or Summer. In Brooklyn, July and August, with their closed churches and Sabbath-schools, are found by the police records to be the Devil's revival season, and so the Brooklyn Sunday-school Union has adopted a resolution recommending the continuance of Sabbath-schools during the Summer as a preventive of Sabbath desecration by the children. Nearly two hundred Christian men, in replying to a printed question asking what elements of the old-time Sabbath observance ought to be restored, almost unanimously call for a return to the custom of taking the children regularly to morning church. The minister should "feed the lambs" as well as the sheep by the sermon and services, but whether he does so or not, and even if the child is no more willing to go to Church than to go to day-school or to eat wholesome bread in place of harmful cake, the children should be taken to church that the habit of church-going rather than of staying at home may be early fixed in the life. Compulsory church-going for children too young to guide their own destiny is as reasonable and more important than compulsory education. In the words of Dr. J. H. Vincent: "While there should be no severity in the treatment of children, there should be great firmness and great tenderness. Authority does not damage

where it is exercised with love in a gentle, affectionate way. Leaving little children to do as they please on Sabbath or any other day of the week is most disastrous to personal character and to the safety of our republic. Parental wisdom and parental authority must be substitutes for a child's ignorance and a child's folly."

Not homes only but Sabbath-schools also should do more toward cultivating this habit of early church-going. At present the Sabbath-school is often allowed to substitute for the church instead of supplementing it. The coupling between Sabbath-schools and the churches is very defective. Many step out of the Sabbath-school into the street rather than into the Church. The Sabbath-school in the United States has become a sieve through which nearly the whole population is sifted, but only a small proportion of its membership become church-members, and it is safe to say that a large proportion of them do not become even church-attendants. The question, "How shall we reach the non-church-goers?" must be answered by improved connections between the Sabbath-schools and the churches. It would not be difficult to get nearly the whole juvenile population of any city into its evangelical Sabbath-schools. Infidel Germans are more than willing that Sabbath-school teachers should help them take care of their children. Thousands of Roman Catholic children come into evangelical Sabbath-schools almost unasked, and thousands more could be reached by a determined effort. If the connections between Sabbath-schools and churches were properly attended to, nearly the whole population would at length sift through the Sabbath-schools into the churches instead of the streets. Let Sabbath-

school conventions, teachers' meetings, superintendents, teachers, arrange to take the Sabbath-school into the preaching service in a body, by meeting just before it, by urging it, planning for it, *doing it*, and the question, "How shall we reach the non-church-goers?" will itself go out of date.

Our dependence in restoring the Sabbath must be chiefly on Christian homes, which have almost exclusive control of the four most impressible and important years of life, the first four, when the mind learns more than even in the four years of a college course, and which have far more opportunity for character-moulding during the remaining years of childhood and youth than all other agencies together. Of the 8760 hours in each year of a child's life, the Sabbath-school gets but 75; the day-school not more than 1200; sleep—allowing a full nine hours per day—3285; leaving 4210 hours under parental guidance,—three and a half times as much as secular teachers have, and fifty-six times as much as Sabbath-school teachers are allowed. Evidently *they* can not substitute for parents in religious training, but only supplement their work. Even when a child attends church once a week, and also a children's prayer-meeting, parents have still eighteen times as much of the child's year as the Church. Even of the Sabbath, after taking out nine hours for sleep and an hour and a half each for the church's preaching service and teaching service, twelve hours remain under the parents' guidance.

What kind of a Sabbath shall we give to the children in our homes?

Not a Pharisaic Sabbath. We must not be Bettys in our religion. Not exactly the Sabbath of ancient

Covenanters and Puritans, although there is much in the Sabbath of our fathers to admire and restore. Even Mr. Beecher, who has often criticised the Puritan Sabbath, admits its mighty power on his life and that of others in the following words : " The old Puritan customs in the family were very rigorous ; but oh, the sweetness and the beauty of the households of the old Puritans ! Men do not draw pictures of these things. They do not draw pictures of the singing of hymns, of the reading, with tearful eyes, sweet passages of Scripture ; and of children listening spell-bound around the knees of their parents, the very air perfumed with wonder that bred imagination in poetic minds. The freshness of God upon the Sabbath day among the Puritans, men do not paint. The Puritan Sunday had a great many features in it that were rude and hard ; but in the reaction we were going as far the other way. . . . Although certain superstitious fears that I had detract somewhat from my thought of the Sabbath of my childhood, yet the thought of my father and mother remains ; the sanctity of that day remains ; its stillness remains. When I waked up in the morning and found the Sabbath morning's sun pouring full into my room, it was the carpet on the floor and the paper on the wall ; for there were none other but the golden sunlight. When I remember the voice of the cock (and there were no wheels rolling to disturb the shrill clarion tones) ; when I remember how deep the heaven was all the day ; when I remember what a strange and awe-inspiring sadness there was in my little soul ; when I remember the going down of the sun and the creeping on of the twilight ; there is not in my memory anything that impresses me as so rich in all the tropics as a Christian Sabbath on the old

Litchfield hills. My children have not that—woe to me ; and their children, I am afraid, will not have it ; but you take out of the portfolio of my memory the choicest engravings if you take away from me the old Puritan Sunday of Connecticut. Let the framework stand ; but unite with it a better usage. Bring into it less sanctity of the superstitious kind, less rigor, less restriction, but more love, more singing, more exultation, more life. Make the Sabbath honorable and joyful."

Put with that "The Cotter's Saturday Night" as a picture of the opening of Scotland's ancient Sabbath :

"The cheerful supper done, wi' serious face
They round the ingle form a circle wide ;
The sire turns o'er, wi' patriarchal grace,
The big ha' Bible, ance his father's pride.
They chant their artless notes in simple guise ;
They tune their hearts, by far the noblest aim :
Perhaps Dundee's wild warbling measures rise,
Or plaintive Martyrs, worthy of the name.

"Then kneeling down, to Heaven's eternal King,
The saint, the father, and the husband prays :
Hope 'springs exulting on triumphant wing,'
That thus they all shall meet in future days :
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear,
Where circling time moves round in an eternal sphere.

* * * * * *

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad :
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

While the Sabbath of our fathers on both sides the sea was far better than the extreme of laxity to which

we have pendulumed, it is not the pattern for our children in all respects. One of the good (?) resolutions of Jonathan Edwards was, "Never to utter anything that is sportive or matter of laughter on the Lord's-day." I wonder if the good man would have thought it a desecration of the Sabbath to read on that day Elijah's satiric speech to the worshippers of Baal; or Isaiah's satire on those who carved a god out of one end of a log and burned incense to it with the other; or the Scriptural picture of Ephraim as a cake done on one side but dough on the other?

One of the printed questions to which I secured responses from about two hundred persons was, "What elements of the Sabbath observance of your childhood's home now seem to you harmfully severe?" Most of the answers were about like this one from a pastor in Salt Lake City: "None whatever; I was trained to the strictest Scotch observance, and those days are the happiest, brightest in my memory. I thank God and my parents for them." Another says of his childhood's Sabbath in Wales: "It was free without license, and sacred as Heaven." "I can never forget," says a Philadelphia merchant, active in Christian work, "the family gathering on Sunday eve and the instruction from parents—the old-fashioned catechising." Another says of his childhood in New England: "I was handled so sensibly on the Sabbath that I did not feel it any hardship to properly observe the day." Another says that the Sabbath of his childhood was "a cheerful, helpful, happy day." Another says: "None of the restraints upon us seem now needless or severe, yea more, I would be thankful now if I had been compelled to commit to memory the whole book of Proverbs, half of the Psalms, and some one of the

Four Gospels." "The Puritan Sabbath," says another, "is one of the most delightful memories of my childhood."

Out of hundreds answering only a score remember anything from the Sabbath of their childhood that seems now "harmfully severe." The following are their answers. One says: "Not enough social warmth." Another: "We were required to abstain from play and pleasure, but no pains (or very little) was taken to make the day pass agreeably. If the little child must lay aside its dolls and tops it should have pictures, Bible stories, songs, etc., in greater abundance. Any change would mark the day as unlike the other days of the week." Another: "A little too great rigor and severity in keeping children quiet, and failing to give them suitable reading and enjoyment." Another: "In my old home in Maine, too many meetings, too heavy sermons, too long prayers, and too doleful faces." Another: "Was not allowed even to whistle on the Sabbath." Another: "My limitations as to Sunday reading were stricter than I shall impose upon my children. I would not have been allowed to read 'Adam Bede' or 'The Heart of Midlothian.' I would let my boy read them. On the whole, the Sunday observance of my childhood was very nearly right." Another: "Undue importance attached to simply remaining in-doors when out of church." Another: "The painfully solemn atmosphere which it was thought necessary to surround us with." Another: "1. Keeping too strictly in-doors and physically too quiet. 2. Too much formal reading of Bible by young children. 3. Too long Sunday services, for children." Another: "Painful straining to control petty details of thought and act, instead of

free, joyous, easy attention to the objects of the day." Another : " The lack of material in papers and books, and interest of the parents in the pleasure of the children on that day are all I would note. The day was a good day, but *barren*. It lacked bright literature and the attention of parents."

To these may be added some of the answers to a similar question about overstrictness in Sabbath observance at a Chautauqua conference : " A father would not allow his son to pick up a chestnut from the ground while going home from meeting. A minister would not allow his wife to wash dishes. A mother would not cook anything. A father read three chapters in the Bible for family prayer, and made the children sit still and read ' Baxter's Saints' Rest ' all day. Too much catechism. Exclusion of all literature except the Bible. A minister whipped his wife for borrowing eggs. Lack of cheerful conversation. No sacred and instrumental music allowed. Little children not allowed to sleep. A family was obliged to eat buckwheat cakes all day that were made on Saturday. A boy was pounded with the sole of a boot because he washed dishes."

With these instances of overseverity we may mention that fatal injury was done to Lord Bolingbroke in boyhood by the well-intended but mistaken act of his grandparent, in compelling him to pass his Sabbaths in reading Dr. Manton's 119 sermons on the 119th Psalm.

One of Professor Blackie's stories illustrates the undue solemnity with which the Sabbath is still observed in parts of Scotland. A young man going to church one Sabbath with an old gentleman in Skye ventured to remark, after they had walked some miles in silence,

that it was "a beautiful day." "Yes, indeed, young man," answered his companion; "it is a very beautiful day; but is this a day to be talking about days?" Another distinguished Scotchman tells of a lady of his native land who, being out for a walk on the Sabbath, lost her hold of a pet dog, and so asked a tipsy Scotchman near at hand to whistle for it. He replied, with a look of solemn surprise, "Is this a day for whustling?" Mr. Irving, the English actor, when in Boston, related that once, traveling in Scotland, near Balmoral, he met an old Scotchwoman with whom he spoke of the Queen. "The Queen's a good woman," he said. "I suppose she's gude enough; but there are things I canna bear." "What do you mean?" asked Mr. Irving. "Well, I think there are things which even the Queen has no recht to do. For one thing, she goes rowing on the lak on Soonday; and it's not a Chreestian thing to do!" "But, you know, the Bible tells us—" "I knaw," she interrupted, angrily. "I've read the Bible since I was so high, an' I knaw ev'ry word in't. I knaw aboot the Soonday fishing and a' the other things the good Lord did; but I want ye to knaw, too, that I don't think any the more, e'en of Him, for a-doin' it."

It would seem that some have read the Commandment, "Remember the Sabbath day to keep it *gloomy*." No wonder a child called a Sabbath of that sort "such a dim day!" To keep a child, in whom God has written the law of activity, sitting still most of the time for a dozen hours because it is the Sabbath, is to violate one of God's laws in a vain effort to keep another. Sanctity must not be allowed to degenerate into sanctimoniousness. Although the chief danger of to-day is from overlaxity in Sabbath observ-

ance, in the home as well as everywhere else, there are a few parents even now who need to be cautioned against a Sabbath of don'ts rather than delights, patterned after the Puritans or Covenanters rather than after Christ and the Apostles. Tertullian and others tell us that the early Christians made it a day of rejoicing. In after days of unfaithfulness rejoicing became frivolity, and Puritan reformers reacted to the other extreme of severity. On the return swing from Puritanic severity we must not stop at frivolity, but go back to the brightness of the early Lord's-day, and put it before the children as the "day of all the days the best." Let it be looked forward to as a serious but not a solemn day, the day of best clothes, and best looks, and best words, and best thoughts; *the* day in the home as well as the church; the children's day with the earthly father as well as the Heavenly Father; the day of new books and especially glad talks around the Book; the day of peaceful worship at church and in the "*Sunny*-school." "This is the day which the Lord hath made; we will rejoice and be glad in it."

A little book, entitled "Four Ways of Keeping the Sabbath," by Mrs. H. Beecher Stowe, describes as the first way the old Puritan one. It is described from the point of view of a man who had been bred in it. He told how all the family had to stand up in a row and repeat the catechism; and how one of them, who was rather mischievous, was delighted when a daddy-long-legs fluttered to his book, causing furtive glances all around. The father and mother were very sincere, although very rigid, and the children grew up to respect and esteem them. The next case was one

of a father and mother who got up late on Sunday mornings, and sent their children late to school ; and everything was slipshod in the family. The third case was that of a Christian who took his children carefully to service on the Sabbath morning, and in the afternoon for a walk or a row on the lake. Then it was suggested to him that, as he walked along, he might instruct his children with regard to the works of God and the love of Christ ; but the neighbors, Jack and Bill, might say : " Well, if this gentleman spends the afternoon in rowing on the water or taking the air and the sunlight, we may give the whole day to such occupations." Then comes the fourth way of keeping the Sabbath. A gentleman goes to see his old friend, the boy who used to catch the daddy-long-legs. He sees a little boy the very image of the father, and the child says : " Come in ; we are expecting you. We have got such beautiful books, and they are all about Sunday." When the father comes in, he says : " Yes, I know my parents were very good people, and they firmly believed in the Fourth Commandment ; but they did not make Sunday interesting, and I was resolved that when I grew up I would make it interesting to my children, and so I have got a number of nice books with pictures in them, all for Sunday, and all bearing on the Bible."

Let the Sabbath be in its joyousness the *Sun*day, the brightest and best of the week, as much more gladsome than Saturday and Monday, as the sun is brighter than Saturn or the moon—not the starlight or moonlight of the week, but its high noon of abounding joy, a day to be hailed by childhood with the song :

"Welcome, delightful morn,
Sweet Day of Sacred Rest!
I hail thy kind return,
Lord, make these moments blest;
From the low train of mortal toys,
I soar to reach immortal joys."

Let the Sabbath be made a red-letter day in the home, as on the calendars, by adopting the custom of some families in which trifling presents are made on each Sabbath at the breakfast-table; or by having, as other families do, some unusual luxury at table, such as fruit or nuts, that can be had without depriving cook or confectioner of their Sabbath of rest, or marring the children's health. I know of a family where the wife goes twice to church, and teaches in the Sabbath-school, besides doing her own work, but she often has a warm turkey dinner or chicken dinner, nevertheless, proving that the Sabbath need not have a scanty table even if everybody goes to church.

But the one chief gift and luxury of the Sabbath, that makes it "the pearl of days" in many homes, is that on that day the father is at home with his children. A little boy said one Sabbath, "Mamma, I s'pose they call this a holy day because it's such a loving day?" "Why, every day is a loving day," said his mother. "I love father, and father loves me, and we both love you and baby every day, as well as on the Sabbath day." "Ah, but you haven't time to say so," answered Willie, "and father can not take me to hear the minister and singing on other days, and he can not 'muse me on his knee, and talk to me about good boys and men. Oh, mother, *it's a loving day.*"

Mary Blake, writing in *The Century*, shows forcibly that on the principle of rest by change, the mother,

who is occupied with the care of the children all the week, ought to be mostly relieved of it on the Sabbath by the father, to whom talks and walks with his children ought to be a restful change from week-day business, besides meeting a want in the children's upbringing. Of this last she says : " We hear a great deal of the value of the mother's influence ; the father's ought to be just as valuable. The children need the invigorating influence of another mind, fresh from a new sphere of thought and action. Papa's stories are different from mamma's, and so refresh the children. While the weary mother steals away, out of all the children's chatter and confusion (so necessary and yet so wearisome when you hear it all the time) for a precious quiet hour or two all by herself, she has the inexpressible comfort of feeling that the children are not left to hear the gossip of servants, but are being taught in some things even better than she could do it. Our younger children are sometimes too much left to feminine influence. Day and Sunday-school teachers are almost always women ; good and faithful ones they may be, but the children need the masculine element of strength and enterprise to supplement the feminine teachings of docility and gentleness. One balances and completes the other. The girls ought to be stimulated and strengthened in character by contact with their father's mind ; the boys should learn from his example what true manliness is. They see sham manliness enough every week-day among their school-fellows. To our busy business and workingmen, Sunday is the only time they have to really reach their children. The fact that papa is to be at home all day ought to be the biggest and best treat of the whole happy Sunday-time. I heard a four-year-old tot say,

last night, in the midst of the bedtime frolic: 'Oh, isn't it most time for Thunday to come again? I think Thunday is the bethtest of all.'"

Another writes: "We know a household in which the Sunday is hardly over before the little ones begin the inquiry, 'Mamma, when will it be Sunday again?' To these children Sunday is the 'red-letter' day of the week, looked forward to, and backward to, on every other day. And this, because on Sunday they have their father at home all day. This wise father makes Sunday the children's day. He dismisses his business cares, gathers his children close about him, listens to their histories of the week, reads to them, or talks to them, or walks with them. He is making beautiful associations to cluster about this beautiful day."

In the light of these loving home pictures I wish to protest against the inherent impropriety and intrusiveness of *Sunday visits*. They cause Sunday traveling and so Sunday work; they keep from the house of God on Sabbath afternoons and evenings many who would have attended but for visitors who egotistically substitute their gossip for the services of God's house, and keep at home those who are secretly vexed at their ill-timed calls; but worse than all this, Sunday visiting (except sometimes within one's own family) is an offensive interference with home life on the only day when all the family can enjoy each other's fellowship. It is assuming much to expect a real welcome as a Sunday visitor on the only day of the week when a husband can be with his wife and children, and when your visit will interfere with both his duty and his privileges in their society. The Sabbath is not "Visitor's day," but "Home day."

A revival of home religion is the key to the difficult question of Sabbath observance.

"*Shall children play on Sunday?* Certainly *not on the street*, where on that day, more than any other, they will have an assorted lot of bad company, including chiefly untrained, neglected and bad children, who are unconsciously practising for the jail. It is said that the Devil tempts an idle man, but the parent who leaves a child on the Sabbath to follow his own devices on the street, tempts the Devil. "A child left to himself bringeth his mother to shame." If such a child does not turn up in the courts it will not be for lack of abundant opportunity. And here it should be said that many a boy who is *sent* rather than *taken* to the Sabbath-school by his parents, really *goes* quite as often to the Devil's Sunday-school in the streets, spending his missionary nickel for candy and cigarettes, and his time in play. The best remedy for this evil is that parents should go with their boys to Sabbath-school either as teachers or as members of adult classes, and thus not only prevent the occasional truancy of the "small boy," but also the entire abandonment of the Sabbath-school by the "after-boy," who at sixteen does not think it manly to stay in a "school" which he is made to feel by his parents' absence is only a "children's institution." The best way to keep young men in the Sabbath-school at the very age when they need it most, is to put a hedge of adult classes, filled with their parents, between them and the door. The next best remedy for the truancy of Sabbath-school boys is for every superintendent to provide his teachers with blanks by which the attendance and contributions of each scholar, except adults,

may be reported through the mail quarterly or monthly to the parents. A third remedy, which may be used with or without the second, is to provide each member of the school quarterly with small numbered envelopes, such as are used for weekly collections in churches, in which parents may put the missionary dime or nickel and *seal it up* "so that it may not get *lost* on the way to Sabbath-school," and so that the treasurer of the Sabbath-school can, at his home, credit each person by their number with what is paid. Where such an envelope system has been adopted collections have been doubled, which means more than the saving of money,—it means prevention of Sabbath-breaking and conscience-breaking by little embezzlers who were not before sufficiently protected against temptation.

To return to the subject of children being left to themselves out of doors on the Sabbath, I recall the arrest, in 1884, in New York, of ten well-dressed boys, whose ages ranged from eight to fourteen, for Sunday gambling and other crimes. It was said by the officer arresting them that "as boys were not allowed to play base-ball on Sunday they had no choice except between the gambling-den and the street." Evidently the officer and "the indignant mothers" had forgotten that for boys on the Sabbath there is "no place like home."

Few will defend, though may allow, the playing of children *on the street*. But *shall children play on Sunday in the home?* Some devoted and intelligent Christian mothers say, "Yes, only let them be *Sunday* plays." A little fellow unconsciously expressed the children's demand for something of this sort by asking a minister, whose visit led his parents to forbid him to play on that particular Sunday, "Please, mister, can't

we have a little *spiritual fun?*" The Christian mothers to whom I refer have conceived a plan by which to give the active, restless little ones "spiritual fun" on the Sabbath, without allowing them to lose sight entirely of the sacredness of the day. They do this by providing what they call "Sunday plays," which are brought out on that day only, and are in every case connected with Bible stories and sacred subjects—such as the picture puzzle of Christ blessing little children, a picture of that scene being pasted upon card-board and cut up into small pieces of varied form, which are to be fitted together again. Other sacred pictures are used in the same way; also a map of Palestine. Among the most popular of Sunday plays are "Noah's Ark," "Pilgrim's Progress Puzzle," and a box representing the Bible as "The Divine Library" of little books. Asa Bullard, for half a century editor of a religious paper for children, uses illustrated Scripture cards and blocks covered with religious pictures, as Sabbath plays, putting them away on all other days. Playing church, and playing Sabbath-school, building a meeting-house or a Bible building of any kind, all belong in this list of Sabbath plays. A mother tells of one of her boys who on the Sabbath amuses and instructs the younger children by cutting out all kinds of objects to illustrate the Bible. With such a faculty he makes real to the minds of his brothers and sisters many events, for instance, "Pharaoh's host pursuing the Israelites through the passage in the Red Sea," by using larger papers heaped up like walls on each side representing the water, which are thrown down and swallow up the "chariots and the horsemen," also represented by paper, but cut in shape resembling somewhat the original.

Those who advocate Sabbath plays for children are generally aware of the caution that is necessary in order to do it in such a way as to *distinguish* the Sabbath as a Sacred Day. A writer in the *Sunday-School Times* says : " If you want to entertain children in the best way Sunday afternoon, you must give yourself up to the business ; and you must prepare for it beforehand. You must sit down with them, and tell them fitting stories, or read to them in language which they can understand and enjoy. Or you can have a little Sabbath-school of your own, with its singing, and its lessons, and its maps, and its blackboard or slate, and its object illustrations ; and all the children can have a part in this. Or you can set one group of the children at examining a book of Bible pictures, or one child at explaining such pictures to two or three others ; and another group at a lesson of Scripture cards, with their stories or simple questions and answers. The very little children can have their Scripture pictures, or models, or blocks, or dissected maps—all different from week-day playthings, and known to them to be so. Then again the children can be set at picking out Bible places, or Bible characters, and arranging them alphabetically ; or they can have a share in the endless number of Bible puzzles or curious Bible questions, of which there are published collections. Of course there must be a variety, a changing from one plan to another, hour by hour as well as week by week. And this will tax the patience and the endurance of any parent. But there is no other way of doing the best for children in their religious training than giving time and strength to them, as well as love."

It is answered by those who object to Sabbath plays that if " children need a mother or older sister to

direct their plays into proper channels," that mother or sister can more safely and almost as easily interest the children in Bible stories, good books and sacred songs, without destroying the couplet,

> " I must not work, I must not play,
> Upon God's Holy Sabbath day."

It is certainly a fact, that in many homes where all Sunday play is prohibited, children say, " Sunday is just the nicest day we have, if we don't play." Such a result can only be secured by consecrated ingenuity and much self-sacrifice and courage on the part of the parents. For instance, they must not allow the giving or receiving of intrusive Sunday visits to rob the children of their guidance in their Sabbath joys. In any case, it is certain that there is no day in which children need so much guidance as on the Sabbath, no day in which parents need more of the spirit of Him who " pleased not Himself."

Richter said he would speak the name of God to a child only at grand moments, meaning doubtless when a child was gazing with awe upon mountains, or the ocean, or a thunder-storm, or the sunset, that he might thus cultivate reverence. Parents, whether by Sabbath plays or without them, should make every Sabbath whisper reverently to the heart of childhood the sacred name of GOD.

There is danger that if children are left to themselves in their Sabbath plays they will imitate older Sabbath desecrators, or at least go to playing railroad, as one little boy did, under the excuse of running " a Sunday milk train," or playing store with the pretence of its being only " an apothecary's shop."

The distinction between the Sabbath and other days

ought to be very marked at the piano, as in one boarding-house in New York, which has this sign put up with each recurrence of the Sacred Day: "Only sacred music to be played on the Sabbath." Such a rule should prevail in every home, not for its own sake only, but in courteous consideration for the neighborhood also.

Many will theoretically object to these "Sunday plays" and then allow their children to play on that day exactly as on other days, except, perhaps, that they must play *at home.* If children are to be allowed any plays at all on the Sabbath it is better they should be "Sunday plays," used in such a way as to "distinguish" the day from all others; but it is perhaps best of all to provide for a child's instinct of activity on the Sabbath in ways that no less pleasantly but more emphatically "distinguish" the day. Going and coming from church and Sabbath-school, with the changeful exercises of the latter, followed by the hour or two with the new Sabbath-school papers and books, and the quiet walk with father, who is on other days "such a stranger" to the children, and an hour's bright talk around the big Bible about the Sabbath-school lesson or some Bible story, with the necessary eating and dressing, fills up the day pleasantly without play, and marks it by that sign as a special day.

Rev. Willard Scott, of Omaha, pictures such a Sabbath in suggestive detail: "Sunday should be the family's own day, spent alone,—no company,—in church, at home, in walks if thought best,—but the communion day between parents and children. It should be the best of the week. I would outline the day thus: 1. Rise as early as usual and promptly attend to the morning's duties. [Let the Fourth

Commandment be repeated every Sabbath morning at breakfast.] 2. Let family worship be expanded by singing, responsive reading, brief comments on the Scripture, etc., making a service of twenty minutes out of it—often using the Sabbath-school lesson. 3. Prepare for service and attend,—the whole family in church and Sabbath-school. 4. Have a good dinner, the best possible, so that it doesn't keep any one from church. Eat long and with enjoyment,—the talk being upon the services, etc. I would make it the meal of the meals. 5. After that let any one who is sleepy take a nap, or spend the time better in reading bright books or papers, or in talk or walk,—if in walks, in private places, not in public roads or parks. Driving is not good, usually. The object is pleasure in company and conversation, in thoughts of God and home. 6. At tea-time let a lunch be passed around, with no formality, but a good, tasty lunch, followed by a home service, recitation of verses, hymns or creeds, singing, a bright story read one for all, prayer, and early to bed. Our evening church services are ideally out of place. We seem to require them, things being as they are, but they have many drawbacks. The children can't go, and the parents should not leave them. I wish all would and could attend in the morning, and then we should need no evening service ; but the young folks and our city habits seem to compel it. Sunday should be the *family day*. All should be together and join in everything, with no diversions, for we know too little of each other, have too few points in common."

In teaching children the blessedness and sacredness of the Sabbath nothing is trivial. A light touch may destroy the beauty of the sculptor's soft image in

clay, or a few such touches make it a joy and wonder. "We begin to teach our children the observance of Sunday by simple acts; the putting by of mother's work-basket, the general setting to rights on Saturday." Some of us can remember how it increased our awe for God's Day that our mothers prepared their Sabbath food on Saturday, and that our fathers left not so much as the blacking of boots or shaving to mar the Sabbath rest for themselves or any of the household,—walking to church rather than keep horse or driver from their portion of rest, and eating plainer fare than other days lest a Sabbath feast should be soured with the thought that it cost some one their God-given right to a day for conscience.

On the other hand, the driving up at the door on the Sabbath of the Sunday carriage or the Sunday ice-cream wagon helps to mar the Sabbath in a child's heart. "Please, father, is it wrong to go pleasuring on the Lord's-day? My teacher says it is." "Why, child, perhaps it is not exactly right." "Then it is wrong, isn't it, father?" "Oh, I don't quite know that, if it is only once in a while." "Father, you know how fond I am of sums?" "Yes, John, I'm glad you are. I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?" "Because, father, if there is one little figure put wrong in a sum it makes it all wrong, however large the amount is." "To be sure, child, it does." "Then please, father, don't you think if God's Day is put wrong now and then it makes all wrong?" "Put wrong, child—how?" "I mean, father, put to a wrong use?" "That brings it very close," said the father, as if speaking to himself; and then added: "John, it is wrong to break God's Holy Sabbath. He has for-

bidden it, and your teacher was quite right. 'Remember the Sabbath day to keep it holy.'" A dressmaker told her little niece one Sabbath morning to take a bundle under her shawl to one of her customers, adding, "Nobody will see you." The child looked up earnestly and asked, "But, aunt, isn't it Sunday under my shawl?" I have known the sanctity of God's Day, as learned from the Bible, to be blotted sadly in a child's heart by a father's thoughtless and needless patronage on the Sabbath of a candy-store.

In this connection the following extract from the report of a conference on Sabbath Observance at Chautauqua will be found suggestive. Dr. J. H. Vincent said: "Let us name some of the things that may be done on Saturday night in connection with preparing for the Sabbath." The following were named: "Blacking boots; coffee grinding; clothes all arranged; marketing all attended to; Sunday-school lessons learned; bathing done; Sunday morning's paper read on Saturday night." Whereupon Dr. Vincent said: "In our homes all the boys should take a good bath Saturday night, clean clothes piled up, each set in its proper place; shoes blacked. 'Tom, you black the children's shoes; John, you black Tom's; help each other. And, John, you are the oldest,—you black father's.' Tom's clean clothes on the chair; clean shoes under it; hair trimmed and everything ready, and he goes to bed early on Saturday night as a preparation for to-morrow. Strict? No, systematic. An object lesson. A clean boy, a clean day, clean clothes, clean shoes. God help him to make a clean record! And that little ministry from the earliest childhood throws a sanctity about the day

and connects personal cleanliness with that higher influence of his life, and the Sabbath day becomes the cleanest and the brightest day of all the week. There is nothing very rigid about that. That is the way I was trained up."

Does the reader say, "These are trifles?" So said a thoughtless critic of the minute touches here and there on a great statue with which Michael Angelo had occupied the month since the critic's previous visit. "Yes," said the master artist, "but trifles make perfection, and perfection is no trifle."

An incident of a father and his son is full of suggestiveness in this connection. "He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He became interested, too, in his Sunday paper; so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie: 'When you grow up, shall you go to church as mother does, or stay at home like father?' 'I shall do neither,' said the older one, decidedly. 'When I'm a man, I shall have my horses and be on the road Sundays and enjoy myself.' The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men and drifting into a godless, reckless life; and of himself looking on, in his old age, at the fruit of his self-indulgence. Five minutes after he was rapidly walking toward the church. When the service was over his wife, coming down the aisle, saw him waiting at the

door. There was a questioning, glad surprise in her eyes ; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood's days in his father's home. And who will say that he was the less fitted for another week of business life by this share in the services of God's house, instead of 'staying at home all Sunday to rest'?" For the sake of your children, if not for your own sake, "Remember the Sabbath day to keep it holy."

Our strongest hope for an improved Sabbath lies in creating a greater reverence for it in the next generation, while it lies plastic in our hands in the childhood of to-day. As in beleaguered Lucknow, with ferocious Sepoys all about it,—and beneath it too, preparing to blow it up—the Scotch lassie heard the music of Havelock's approaching army before all others and cried out, "Dinna ye hear it? the pipes of the MacGregors the grandest of them all?" so the friends of the beleaguered Sabbath hear afar off in the music of the world's Sabbath-school army of fourteen millions the promise of relief and rescue.

The coming man will keep the Sabbath if the "little men" of our homes and schools are taught to love it as a gift from God and "for man."

(7) The last and most radical remedy that I have to mention for Sabbath desecration is suggested by the last and profoundest Bible reference to the institution : "I was in the spirit on the Lord's-day and saw—" What? My political daily? My friends in the next town? Money? Pleasure? No. Jesus and Heaven.

As the Sabbath is a monument not only of God as Creator, Deliverer, Law-giver, Risen Redeemer, but also as the Pentecostal Spirit, so the Sabbath should be a day not only of rest and obedience and sacred memories, but especially a day of Pentecost. Only those who are "in the Spirit on the Lord's-day" can in the highest sense "keep it *holy*." Uncle Sam—a Down-East farmer known far and wide by this patriotic title—had a neighbor who was in the habit of working on Sundays; but after a while this Sabbath-breaker joined the church. One day Uncle Sam met the minister to whose church he belonged. "Well, Uncle Sam," said he, "do you see any difference in Mr. P—— since he joined the church?" "Oh, yes," said Uncle Sam, "a great difference. Before, when he went out to mend his fences on Sunday, he carried his axe on his shoulder, but *now he carries it under his coat.*" If you keep the Sabbath only by abstaining from physical acts of work and business, while business thoughts and plans are cherished "under your coat," in your thinking or reading or conversation, God discerns no essential difference between you and those whose Sabbath-breaking is more public. The Sabbath commandments of the Bible are discerners of the thoughts and intents of the heart, requiring of us not only outward abstinence from worldly occupations but also right "thoughts" and a "delight in the Lord."[241] No outward compulsion can secure this profoundest and grandest part of Sabbath observance. It comes by inward impulsion to those who being "in the spirit on the Lord's-day" do not even "think their own thoughts" or "speak their own words." Such persons are "free from the law" in the only way

that the New Testament frees any one from it, by receiving God's Spirit and so obeying the Fourth Commandment and every other, not by constraint, but, as God does, from innermost preference. Delight and devotion are thus found to be friends, not foes. The day thus brings rest to the soul as well as the body.

"Experience tells us, after a trial," says F. W. Robertson, "that those Sundays are the happiest, the purest, the most rich in blessing, in which the spiritual part has been most attended to, those in which the business letter was put aside . . . and the profane literature not opened, and the ordinary occupations entirely suspended; those in which, as in the temple of Solomon, the sound of the earthly hammer has not been heard in the temple of the soul."

> "Sweet day, thine hours too soon will cease;
> But, while they gently roll,
> Breathe, Heavenly Spirit, source of peace,
> A Sabbath to my soul."

Such a Sabbath one may have, even when he can not be in church, if he is "in the Spirit," for instance, on the sea, where some Christian ship-companies 'remember the day to keep it holy,' looking from the ocean's picture of man's immortal soul upward to the overarching symbol of God's eternal watch-care, and sending up beneath that cathedral dome their heartfelt prayers and praises. The range of this spiritual Sabbath is as wide as the earth and as long as time,—indeed, like charity, it "never faileth," even in eternity.

On one side of the monumental Sabbath, Memory writes the great events of its past:

God created the world; delivered His chosen people from bondage that they might deliver the world; proclaimed to mankind His law; redeemed it by the death and resurrection of His Son; blessed it with the Pentecostal Spirit.

On the other side Hope writes of the Sabbath's future:

There remaineth through the Christian dispensation, into the Millennium, into Heaven, a Sabbath rest to the people of God.

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above;
O, that we might that rest attain,
From sin, from sorrow, and from pain!

"In Thy blest kingdom we shall be
From every mortal trouble free;
No sighs shall mingle with the songs
Resounding from immortal tongues.

"No rude alarms of raging foes,
No cares to break the long repose,
No midnight shade, no clouded sun,
But sacred, high, eternal noon.

"O long-expected Day, begin!
Dawn on this world of woe and sin:
Fain would we leave this weary road,
To sleep in death, and rest in God."

—DODDRIDGE.

VII. APPENDIX.

SPECIAL NOTES ON PARTS I TO VI, INCLUSIVE.

[**Full-face** figures correspond with the small reference figures in the text. These are followed, in this first section of the appendix, after a dash, with the number of the page with which the note is connected. If the reference figures in the text are near the top of the page, the first figure in the appendix reference is made half size, thus : p. $_{27}$, or p. $_{2}72$; if the reference figures are near the bottom of the page, the last figure is made half size, thus : p. 2_{7}, or p. 27_{2} ; if reference figures are near the middle of the page, thus : p. $_{27}$; for instance, **10**—p. $_{27}$ means that note 10 is connected with a paragraph near the top of page 27. The same principle is followed in all references to pages in the appendix, that is, $_{27}$ anywhere would mean "near the top of page 27 ;" $_{27}$, "near the middle of page 27 ;" 2_{7}, "near the bottom of page 27." When appendix figures are put in a parenthesis they indicate the note of that number, for instance, (27) would mean, "See note 27 of the Appendix."]

1—p. $_{30}$. Dr. Gibson answers the question whether Chinese converts in California are as lax in Sabbath observance as the average Christians of that region, thus: "About the same—can not expect them to greatly excel their white brethren." Rev. W. C. Pond, of the same city, says : "Our Chinese Christians differ in their observance of the Sabbath. Some are very conscientious—some are drawn into business conversation, and, possibly, into business transactions now and then. Most of them being servants in non-Sabbath-keeping families, have specially hard work to do on that day." **2**—p. $_{30}$. Rev. F. H. Marling, Presbyterian pastor in New York City, thus describes the fidelity of his Chinese members to the Sabbath (and his testimony might be duplicated from many other Eastern pastors who have Chinese members) : "1. When examined by the Session, they gave clear and correct answers as to the duty of keeping the day holy, and not working upon it. 2. The very day they were received was the beginning of the Chinese New Year (Jan. 27, 1884), and a general feast was being held by their countrymen in Brooklyn, but our boys did not go till Monday, being at our church and school morning and afternoon. 'This they did, not as we hoped, but of their own ready mind.' 3. They are regularly at church Sabbath morning, and at two schools in the afternoon." **3**—p. $_{43}$. The following extract from the report of an address by Dr. Begg (Edinburgh (797), 1881), represents all too faithfully the injury that is being done to Christianity in heathen lands by the commerce of so-called Christian lands, in its frequent disregard of the Sabbath : "In Egypt, he was struck to find that the Mohammedan Sabbath was strictly observed, and that they could not find admission into the museum on that day ; whereas, on the other hand,

he was equally mortified to see that the merchants of this country were loading their ships on the Sabbath day in the harbor of Alexandria. The truth was, that they, by their inconsistency, did very much in foreign countries to infringe upon the day of rest, and to prejudice even the heathen against that day." **4**—p. 47. Missionaries and converts from heathenism are not always more heroic and self-sacrificing than average Christians of civilized lands, as the following extract from a missionary's letter will show: "I remember a young preacher came to me one Sunday saying that a boat-load of heathen who lived in his vicinity were to start that evening for his village, which was three days' journey away, and asking if it would be wrong for him to go with them. I told him to go along and tell them all he could about the Christian religion on the way. Had he not gone with them, it would have been necessary for him to hire a boat the next day at great expense, or else take a hard two days' march overland." *That* sounds very much like the home-made excuses for Sabbath-breaking. For instances of self-sacrifice in Christian lands, see pp. 307, 427. **5**—p. 50. For further facts about Sabbath observance in missionary lands, see Gilfillan (703), p. 593, etc. **6**—p. 53. Col. Emile Frey, the Swiss Minister at Washington, in replying to my questions, April 24, 1884, thus pictures the Continental leanings of the Swiss Sunday: "In Switzerland people go generally to church in the forenoon on Sunday, and enjoy themselves in the afternoon, every one in his own way, according to his nature and culture. The cities are quiet on Sundays because a great many inhabitants of cities are used to going on Sunday afternoons to the country and enjoying themselves there. On Sunday more trains are run than during the week for the sake of those people who have to work during the week." Pastor E. Deluz (796), of Geneva contributes (with favorable facts elsewhere mentioned) the following evidence that Swiss Sabbaths have abundant room for improvement. The Canton of Geneva has had no Sunday law for fifteen years. In certain quarters of Geneva shops are open, though voluntarily closed in the principal streets. Fishing and hunting are common in this Canton. Lucerne, with a Sunday law, has far more desecration than Geneva without, because more British and American travelers and other Sabbath-breaking tourists are there to trample on its laws. The law against work in manufactories allows exceptions at the discretion of certain "inspectors," and the law requiring railroads and other public carriers to give each of their employees one Sunday in three for rest is obeyed by only one or two companies, the others giving two week-day holidays per month instead. Letter carriers and telegraph operators work half of two Sundays out of three, having the third for rest (which is more than is given in some American post-offices). Excursions, tippling, theatres, processions are allowed, and horse races sometimes occur. In short, while the Sabbath is less profaned in Switzerland than in France and North Germany, it is far inferior to the British-American type of Sabbath observance. **7**—p. 53. "Loi du 1re Juillet 1880: Art. 1re. La loi du 18 Novembre 1814, sur le repos du dimanche et des fêtes religieuses, est abrogée. 2. Sont egalment abrogée toutes les lois et ordonnances rendues anterieurment sur la meme matiere. Il n'est, toutefois, porté anceine atteinte a l'article 57 de la loi organique du 18 Germinal, An. X. Il n'est rien innovè par la presente loi aux dispositions des lois civiles ou criminelles qui

reglent les vacances des diverses administrations, les delais de l'accomplissement des formalites judiciaires, l'execution des decisions de Justice, non plus qui à la loi du 17 Mai 1874, sur le travail des enfants et des filles mineures employees dans l'industrie." Cf. (307), (310). **8**—p. 61. A general convention of the Roman Catholics of Germany, in Sept. 1883, said in a resolution: "The General Convention of Catholics of Germany endorses the demand for Sunday rest and consecration recently made and passed by a large majority in the German Parliament in behalf of a large number of officials. We appeal to the Catholics of Germany not to be remiss in their efforts to attain Sunday rest and the possibility of Sunday observance for all everywhere. We recommend especially an example leading toward such a result."—*From a letter of Prof. H. M. Scott.* See also (417). **9**—p. 78. Harvey's Reminiscences, p. 393. **10**—p. 72. "L'industrie est faite pour l'homme et non l'homme pour l'industrie." **11**—p. 80. A few scholarly and devout men can be quoted as denying that we are under obligation to keep the Sabbath because the Fourth Commandment orders it, but these men generally hold that as the other parts of the Decalogue are in force as natural laws, if not as commandments, so the Sabbath is binding as a law of health and a necessity of religion, that is, has the authority of science and religion, if not of the Old Testament. See (400), (700). **12**—p. 82. "In New Jersey and in Maryland attempts to repeal important provisions of the Sabbath laws have been successfully resisted."—*Report of N. Y. Sab. Com.* 1880. Such attempts were partially thwarted in New York in 1883. In most of the States and Territories Sabbath laws have been reaffirmed or strengthened since 1870, either by the revision of the criminal code or otherwise. **13**—p. 82. The Territories of Idaho and Arizona seem to have no Sabbath laws whatever. Wyoming Territory (402) seems to have no Sunday law except that in the charter of one of its cities it gives the city government power to regulate business and labor on the Sabbath, after the fashion of Louisiana. Texas (389), though it has a Sabbath law, gives its towns and cities power to permit or prohibit Sunday liquor-selling. An unsuccessful attempt was made in the N. Y. Legislature, in 1883, to change the Sabbath law by the Louisiana pattern. *The Albany Law Journal* of Jan. 27th says that "the Senate Judiciary Committee recommended that the Penal Code should be amended to allow the local authorities of towns, villages and cities to judge as to what kind of business should be permitted on Sunday." which the Journal condemns as unwise, unconstitutional, and demoralizing. **14**—p. 84. One and one quarter per cent of the population. **15**—p. 86. Jews, one third of a million. Seventh-day Christians, see (318), (319). **16**—p. 88. A German Methodist Conference in Chicago, in 1884, says *The Advance*, endorsed total abstinence and prohibition. **17**—p. 97. "It is a significant fact that the association formed in Newark to resist the Sunday laws was largely sustained by the contributions of brewers in New York."—*Report of N. Y. Sab. Com.* (803). An effort to enforce Sunday laws against theatres (not saloons) in Milwaukee, in 1884, led the brewers of that city to "boycott," by vote, all merchants who petitioned for the enforcement of the law. In 1884 also a "National Protective League" was organized in Washington, D. C., with the following platform of principles: "We hold that the Constitution of the United States, based on the Declaration

of Independence, guarantees the enjoyment of personal, civil, and religious liberty and the pursuit of happiness, and warrants the enactment of no laws which seek to abridge or restrict the same. That all existing prohibitory laws or contemplated legislation which tend to abridge personal rights are tyrannical infringements on constitutional guarantees, and should be respectively appealed and opposed. That all Sunday laws which abridge religious liberty and prevent the working classes from enjoying the public libraries, museums, art galleries, and public parks are tyrannical and unjust, and should be repealed, for Sunday was made for man, and not man for Sunday."—*Report of Nat. Temp. Soc. of N. Y.*, 1884. Who are these liquor-dealers who assume to instruct the American people in regard to liberty? *The Voice* answers with a statistical table, showing "that, while the native-born population of the country is over six and one half times as large as the foreign-born, yet there are nearly twenty-three per cent more saloon-keepers of foreign than of native birth. And many, probably most, of the native-born saloon-keepers are of foreign parentage. In other words, the proportion of foreigners who are saloon-keepers is *nearly ten times as large* as that of native-born citizens. We have lately heard a great ado about the invasion of foreign paupers. What is one foreign pauper, though every shred he wears and every morsel he swallows be at the public expense, compared with one saloon-keeper and his open bar?" In recognition of the close relations of temperance and Sabbath observance, the Woman's Christian Temperance Union at its National Convention in 1884, adopted unanimously, by a rising vote, the following resolution: "3. Since the sanctity of the Sabbath lies at the foundation of the commonwealth, the influence of our organization shall be earnestly, consistently, and everywhere given in behalf of its right observance, and of the enforcement of all laws designed to guard it from desecration." See (809), (817). **18**—p. 105. A better Legislature in 1884 made it illegal to sell tobacco to children on any day. **19**—p. 105. As to newspapers, 24 N. Y. 353 (compare case in Ind. Sup. Court, 15 Reporter 688. Abbott's New Cases, p. 447); as to tobacco, see Arnoux in context; as to confections, I secured a conviction for it before the amendment of 1883. See (355). **20**—p. 105. *The Albany Law Journal* of Mar. 31, 1883, declares the amendments allowing the sale of cigars, tobacco and ice cream on the Sabbath "humiliating," because they extend to dealers in these articles privileges denied to dealers in more important articles. It advises "the slaves of tobacco to lay in their stock on Saturday and give shop-keepers a chance to rest." The same journal, on Feb. 10, 1883, reported the hearing of the Judiciary Committee of the Assembly on these amendments, against which very able arguments were presented in vain by David Dudley Field and Judge Arnoux. The former advocated the protection of the Sabbath as a day of rest for all classes, and especially for workingmen, declaring that the former law sufficiently protected the rights of the community by excepting from its prohibitions "works of necessity and charity." Judge Arnoux showed (in rebuttal of the frequent charge that Sabbath laws are "Puritanical") that the first Sabbath law in America was made by Cavaliers in Virginia in 1617, and that the South has to-day the strictest Sabbath laws, while the law of New York [before the amendments] was the most liberal of any, requiring no one to attend church, but only protecting

the rights of those who do. He showed that civilized nations have almost universally recognized religion as a conservator of public virtue, and therefore they have aided and fostered religious sentiment; and that they also recognize the natural law of periodic rest, whose protection even the infidel socialists demand. **21**—p. 107. 4 C. P. 168. **22**—p. 108. *The Albany Law Journal*, June 2, 1883, says editorially of the renting of swings and boats in public parks on the Sabbath (and the same principle applies to Sunday concerts in public parks, such as were provided at the cost of New York's taxpayers in Central Park, one year later), that "park authorities have no right to keep open a public place of amusement on the Sabbath at the expense of the taxpayers, since many of them are conscientiously opposed to Sunday amusements, while residents about the park are also wronged by the offensive noise thus produced." Every such infringement of the rights of conscience should be contested in the courts. **23**—p. 109. Conn. Rep. 2 : 557 ; 21 : 40. Whether the recent repeal of the law against traveling on the Sabbath, in which the boundaries of sunrise and sunset are specifically mentioned, changes the boundaries to those of other days, midnight to midnight, has not, I think, been decided by the courts. **24**—p. 113. A Nevada correspondent says that juries there nearly always acquit persons accused of violating the Sabbath laws. **25**—p. 114. Jer. 17 : 27. **26**—p. 114. Some judges show their hostility to Sabbath laws by their conduct if not by their decisions. In 1884 the Chief Justices of Great Britain and the United States, with other public officers of these two countries, participated in an illegal Sunday excursion from New York to Manhattan Beach. See also p. 284. **27**—p. 116. A few months after these decisions, "the matter of the Sunday opening of the Art Loan Exhibition was brought before Justice Duffy. Captain Williams of the police vigorously asserted that there had been no violation of the law in the Sunday exhibition, that he had been consulted before the Sunday opening had been determined, and had then declared that it would not be illegal. The justice used such language as this to the complainant: 'Well, money is taken in a great many places on Sunday—the Metropolitan Opera House and the Casino, for instance. Then, I believe that collections are made in the churches on Sunday, which is the same as charges for admission. Can you show that there is anything wrong in a charge for admission?' And Justice Duffy dismissed the case."—*From editorial of The Christian Intelligencer.* **28**—p. 117. A similar decision was rendered by a police justice in Nashville in Sept., 1884. Superintendent Walling of the New York Police Department made the following statement to a *Tribune* reporter in the Summer of 1884: "I wish the citizens could be informed through the newspapers that the police are not sustained in the effort to break up Sunday ball-playing. Last Sunday eleven boys were arrested in the Thirtieth Precinct, and they were discharged promptly by Police Justice Power. The Penal Code provides that such offenders may be punished by a fine not exceeding $10 or by imprisonment for five days." When I asked Justice Power in regard to this charge, he defended Sunday ball-playing by boys on the theory that they must get out of their tenements for air and exercise, saying that "it was not very bad if they knocked around a ball a little," as if they were not knocking around the law at the same time—the law which judges are appointed to enforce, not to

nullify. Of a piece with this, though from a higher bench, was the remark of a New York recorder (about 1860), in his charge to a grand jury, that "he didn't think much of Sunday laws, which were well enough as abstract morality, but altogether too slow for the age."—*Quoted in "The Christian Sabbath, A Series of Discourses"* (Carters), p. 15. These cases are not to be considered as representing judges at large, who are for the most part noble men, but only a minority, against whose hostility friends of the Sabbath need to be forewarned and forearmed. **29**—p. 121. In a long list of Sunday games of base-ball in various parts of the country, in the early Summer of 1884, only two clubs are named as refusing to play on Sunday, this being so unexpected by the Sabbath-breaking clubs that their refusal necessitated about forty changes in the schedule of games. Good citizens have made some decided effort at enforcing some of the Sabbath laws since 1878, in Portland, Marblehead, Boston, Middletown, Ct., New Haven, Woodside, L. I., New York City, Fort Hamilton, White Plains, N. Y., Hoboken, Newark, Elizabeth, Philadelphia, Cincinnati, Chicago, Madison, Milwaukee, St. Louis. See (976). **30**—p. 12_3. Neh. 13 : 21. **31**—p. 141. Reports of N. Y. Sab. Com. (803). **32**—p. 141. *The Christian at Work.* **33**—p. 143. Sabbath Association Reporter (804). **34**—p. 144. Gilfillan's estimate. L. E. Jackson, Superintendent of New York City Missions, to put his estimate beyond controversy, reckons one half of the population of large cities as capable of church attendance. **35**—p. 14_6. These facts are mostly from Prof. S. H. Kellogg's recent book on the Jews. The Jews form but five per cent of the population of Berlin, but furnish thirty per cent of the students in Berlin University, and one half of the students in the Berlin High School. A lady, railing against the Jews, said: "I can't bear those Jews; they cheat as soon as they begin to go to school." "How so, pray, madam?" "It is quite simple; they pay school fees for one, and *learn enough for two!*" Out of twenty-three liberal and progressive papers in Berlin there are but two which are not directly or indirectly under Jewish control. In Dresden twenty-nine out of forty-five editors are Jews. In Austria, out of 370 authors 225 are Jews. In lower Austria, out of 2140 advocates of law, 1024 returned themselves as Jews. *The Spectator* lately gave the following statistics relative to Jewish ascendency in France: "Two Jews sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Public Education. One Cabinet minister, M. David Raynal, is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Three Prefects are Jews, seven Sub-Prefects, and four Inspectors-General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, and nine Lieutenant-Colonels, one Judge of the Court of Cassation (the president), and ten Provincial Judges." **36**—p. 150. *The Congregationalist.* **37**—p. 159. The Report of the United States Bureau of Education shows that in 1884 11,978,168 of Spain's population of 16,333,270 were unable to read or write. **38**—p. 16_2. The following letter of Rev. Milton E. Caldwell, missionary at Bogota, Colombia, received since the pages on South America were printed (dated Oct. 20, 1884), gives further facts in regard to several of the South American nations: "What I have to say about Sabbath observance in Colombia I

am almost sure stands true not only for Colombia, but also for Venezuela, Guiana, Ecuador, Peru and Bolivia. I have met various persons who have traveled extensively in the South American republics, and from what they have stated, and for other reasons, I think what applies to Colombia will equally as well apply to the other countries mentioned. In Colombia they have a great many 'feast days,' and the rest day of the week is one of these. The character of these feast days may be better understood by calling them holidays. The Sabbath is the day for sports, big dinners, balls and visiting. The Sabbath being the regular day for visiting and all sorts of amusements, has but little left that would remind us of the Christian Sabbath. All the elections are held on the Sabbath. A little more than a month ago a fight occurred on the Sabbath evening of the elections. Several persons were killed and others badly wounded near the Mission, and some of our good people, who were on their way to church, narrowly escaped. It is frequently very dangerous to be out on the streets or to try to hold services on the Sabbath of the elections. In a word, Colombia knows no Sabbath. People buy and sell or travel the same on that day as on any other. However, as it is a day for amusements and for visiting, as a general thing there is not much work or business carried on. But the people have no scruples in doing on the Sabbath anything that they would do any other day of the week. It is exceedingly difficult to teach our members to observe the Sabbath. The whole tide of opinion and practice is against them. We are, however, little by little, creating the impression that the observance of the Sabbath is a necessity and a moral obligation on the part of all. We can testify that the Colombian practice of doing away with the Christian Sabbath bears terrible fruits in crime and misery. It is but just to say that among the Catholic priests of Colombia there are a few exceptions to the general rule of Sabbath desecration. Lately one of these exceptional priests, in a town near by, tried to change the market day from the Sabbath to one of the other days of the week. The result was that a mob was excited in the interest of the Sabbath-breakers, and considerable damage was done by the burning of houses and other offences. I do not know which party succeeded in the end. As a rule, the priests have no more regard for the Sabbath than their people. Many foreigners who come out here fall into the habits of the natives. In fact, very few foreigners who come to Colombia have the moral courage to carry out their convictions. They generally plead that when they are in Rome they must do as the Romans do. In fact, they not infrequently become more degraded than the natives. When they begin 'to go down-hill' they go more rapidly and seem to be held by less restraints than the natives of the country." **39**—p. 178. Tyndale said, "We be lords of the Sabbath, and may yet change it into the Monday." **40**—p. 178. Seven societies exist in Great Britain for the avowed purpose of bringing in the so called "Free Sunday"—another name for the Continental Sunday. One such society exists in New York, "The People's Concert Society," with Felix Adler and Heber Newton as prime movers, and "free educational concerts on Sunday" as the avowed object. **41**—p. 180. Those of Chicago, Boston, Worcester—probably a few others. The Boston Museum of Fine Arts, in 1884, reported the attendance on the Sundays as averaging 1255, as compared with 799 on Saturdays—figures which mean

next to nothing, as there is no indication as to the classes reached by Sunday opening or the effect of it. **42**—p. 181. Nevertheless, Cooper Union reading-room was again opened, in 1884, for Sabbath afternoons and evenings. **43**—p. 184. Similar testimony as to "art and morals" in modern Europe is given by J. M. Buckley, D.D., in *The Independent*, Nov. 6, 1884: "The number of licensed lewd women in the cities most noted as centres of art is enormous; births out of wedlock are regarded as accidents, and the parents held much more unfortunate than guilty. The foundling hospitals are crowded; the hospitals for the treatment of the victims of unbridled sensuality are full to overflowing. . . . I do not charge art with being the chief cause of the prevalent unchastity; but that it exerts little or no influence in preventing or diminishing it, is apparent." **44**—p. 185. When the Sunday opening of libraries was proposed in New York, the arguments against it were, that it is forbidden by the Decalogue (Dr. Hall); that it contradicts Christ's example (Dr. Sabine); that it would tempt people from church (Father Preston); that it is a step to the secularizing of Sunday (J. W. Shackelford, Dr. Chambers, Dr. Morgan, Cornelius B. Smith); and that it would interfere with the Sabbath rest of employees (Dr. John Hall, Dr. Wm. M. Taylor, Arthur Brooks, Dr. Chambers, Dr. Crosby). See (977). **45**—p. 193. Rev. E. S. Atwood, in Sabbath Essays. **46**—p. 193. Such abuses were anticipated as early as when New York, in adopting its original Constitution, 1777, said (Art. 7, sec. 3): "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall be forever allowed in this State to all mankind; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State." **47**—p. 195. "First Impressions of England and Its People," pp. 67-71. **48**—p. 195. Wm. Cullen Bryant. **49**—p. 196. Hessey, p. 211. **50**—p. 196. Carlyle calls the French Revolution "the shabbiest page of human annals." France of to-day is adding to her record other pages almost as "shabby," by her unjust wars with China and Madagascar. When France had kings over whose pictures was the blazon, "Dieu et le Roi,"—God and the King,—it would sometimes have been truer to write, "The Devil and the King," as the sign of head firm of the nation. But her republican (?) régimes of "The Devil and the Mob" have outheroded her Herods. **51**—p. 198. It is claimed that Sabbath rest brings some benefits even to the vegetable and mineral kingdoms. Bishop Mallalieu says (Sabbath Essays, p. 339) that there is "good evidence that such material as wood, and especially iron and steel, will last longer when used only six days out of seven, than when used continuously. See (214.) **52**—p. 199. From leaflet entitled, "How to Get On" (801). **53**—p. 204. Letters, etc. London, 1849. I, 270. **54**—207. Sabbath Essays (714), p. 310. **55**—p. 213. Many ministers are blameworthy in that they do not practice their own preaching in regard to giving one whole day in every week to physical and mental rest by a radical change of occupation. As they can not rest on the Sabbath, they should do so on some other day with conscientious regularity. Saturday is better than Monday in one respect at least, that it does not make Sunday the fag-end of the toiling days, but the fresh opening of a new week after rest. **56**—p. 213. New York State Laws of 1884, chapter 129, protect

such places. See p. 315. **57**—p. 216. *The New York Times* gives some interesting facts tending to elucidate a truth of which overworked Americans would do well to take note; namely, that too many hours of labor as surely impair productive industry as too few. Massachusetts is the only ten-hour State in the eastern cluster of textile districts, but the production there, per loom, per spindle, or per man is not less than in other States, nor are wages less. A number of mills have actually reduced to ten, and yet, paying the same wages as in the neighboring eleven-hour mills, have found their product and their profit satisfactory and not reduced by the change. A manager whose cotton mill was running thirteen hours a day, and producing 90,000 yards of cloth a week, persuaded the directors to allow a reduction to eleven hours, and the weekly product rose to 120,000 yards. **58**—p. 218. Mr. A. H. MacLean, speaking at the anniversary of the Glasgow Workingmen's Sabbath Protection Association (798), 1883 (p. 27 of Report), said: "A friend of mine, a Scotchman, who is a very large employer of labor—I think he has from fifteen hundred to two thousand hands—is intimate with a Frenchman who has a similar establishment in the neighborhood of Paris. He had his French friend staying with him, and the Frenchman was surprised to see the works closed on Saturday afternoon at two o'clock and not open again till Monday morning at six o'clock. He remarked: 'In Paris, I am sorry to say, our works are open all Sunday, and we never think of closing.' Upon comparing notes they came to the conclusion that in Scotland, with Sunday closing, a larger amount was turned out than in the Paris establishment where the Sabbath is not observed. As a matter of economy the French manufacturer now closes his works at two o'clock on Saturday, and does not open them till Monday morning." **59**—p. 217. Often quoted in the documents of the New York Sabbath Committee (803). **60**—p. 217. Paley's views of the Sabbath may be found in his Philosophy, Bk. V., chaps. 6 and 7. **61**—p. 217. W. F. Hook, quoted in Report of N. Y. Sab. Com. (803), 1882–83, p. 25. **62**—p. 218. Rev. F. E. Clark, now of Boston, when a pastor in Portland, Maine, collected the opinions of the leading business men of that city as to the laws of success to use in a sermon to young men, in which he said: "You may think, young man, that it is nobody's business but your own how you spend your Sundays, whether in riding and boating and sleeping, or in church-going. Perhaps this *is* so, but one of our rich men writes me, 'The religious observance of the Sabbath I consider a very important element in the success of young men, not only morally, but intellectually, physically and financially. The use of the Sabbath by young men as a day of amusement and recreation does not command the respect or confidence of those who hold the purse strings, and whose good opinions are valuable to give credit and a good reputation.' And still another writes: 'Shrewd business men are wont to regard those who honor the Lord's-day with favor, and upon those who dishonor it they look with distrust and suspicion.'" **63**—p. 218. W. M. Cornell, D.D., LL.D., in a little book on The Sabbath, p. 61, gives the following testimony on this point: "Said an infidel in the presence of the writer, '*I* have no belief in Christianity. I discard it altogether. But still, there is something attending it, which, to me, is unaccountable. I own two farms. They are nearly the same as to

the quality of the soil. One of them is in a town where the gospel is preached; the other where it is not. The one where the gospel is preached will sell for twice as much, acre by acre, as the other. And though I believe the whole system called Christianity to have originated in priestcraft, yet, if I owned property in a town where the gospel was not preached, I should be willing to pay an annual tax toward its support, setting all considerations aside, save pecuniary interests.'" **64**—p. 219. From "The American Sabbath," by C. H. Payne, D.D., pp. 11, 12. **65**—p. 221. Yet Seneca (with Cicero and Plato) applauds the heathen festivals because they afford needed rest. **66**—p. 223. Speeches of Lord Macaulay, Tauchnitz ed., II, 208, 209. Lord Macaulay, it seems, failed to practice his own theory. In his journal at one point, according to Trevelyan, he records how, "it being Sunday, he had read so many verses of the Greek Testament and then devoted his customary daily six hours to his history, which work, it thus appears, he prosecuted without remission on the day of sacred rest. It is an impressive commentary on this fact that this eminent man died of an exhausted heart at the age of fifty-nine. Surely nothing needs to be added to point the moral." **67**—p. 223. "Sermons by Newman Hall, D.D." (Sheldon, publisher), p. 232. **68**—p. 224. The Independent Almanac, 1884, gives 108,605 as the number (from latest obtainable statistics,—those of Oct., 1883), exclusive of 761 churches that open on Saturday. The regular rate of increase would make more than 110,000 for one year later. Roman Catholics are reported as having 6241 churches. **69**—p. 224. Timothy Titcomb (Dr. J. G. Holland) said in his Letters to a Mechanic: "There is something in the pursuits of men who follow handicraft, rendering some intellectual feeding on Sunday peculiarly necessary." **70**—p. 225. *North American Review*, June, 1884. **71**—p. 227. On Liberty, chaps. 4, 5. **72**—p. 227. President Robinson, of Brown University, in Sabbath Essays (714), p. 303. **73**—p. 231. Sabbath Essays (714), p. 436. **74**—p. 232. Exod. 23 : 12; Deut. 5 : 14. **75**—p. 232. "Gesta Christi," p. 85. **76**—p. 232. Oliver Wendell Holmes. **77**—p. 234. Gilfillan (703), p. 562. **78**—p. 235. Sabbath Manual. **79**—p. 236. L. H. Boutell, attorney, in *The Advance*. **80**—p. 237. Said Daniel Webster: "I once defended a man charged with the awful crime of murder. At the conclusion of the trial, I asked him what could induce him to stain his hands with the blood of a fellow-being. Turning his bloodshot eyes full upon me, he replied, in a voice of despair, 'Mr. Webster, in my youth I spent the holy Sabbath in evil amusements, instead of frequenting the house of prayer and praise.'"—*Quoted by Prof. W. M. Blackburn in tract book on "The Lord's-day,"* p. 20. **81**—p. 237. J. O. Peck, D.D. **82**—p. 238. In the same document reference is made to England and America as "the nations the most active, prosperous and free, whose success we have most cause to envy, and whose competition we have most reason to dread," yet whose laws and customs have established the Sabbath with the greatest strictness. **83**—p. 239. Rothert, Die innere Mission in Hanover, Hamburg, 1878, pp. 35–43. Die innere Mission in Wurtemberg, Hamburg, 1879, p. 13. Cf. Beck, Die innere Mission in Bayern, Hamburg, 1880, pp. 93–95; Idem, Die innere Mission in Bremen, Hamburg, 1881, p. 52. **84**—p. 239. Reuen Thomas, D.D., in Sabbath Essays (714), p. 326. **85**—p. 239. Out of much testimony about the

various Sabbath-breaking trade, see (792), I select what was said of those employed on the canals as representative. Mr. James Panther, a clerk in the house of John Whitehouse & Sons, canal carriers, testified : "The men employed have been in the habit of working on Sundays from their youth. They say, 'What is the use of leaving off sin? We are obliged to break one Commandment, and if we break one, we will break the whole.'" The New York *Journal of Commerce*, in 1842, gave similar testimony in regard to the Sabbathless workers on the Erie Canal : "Thousands of men and boys have become vicious and debased beyond almost any other portion of our population, and they have imparted their own characters to the contamination and ruin of other thousands. They commit great depredations on the goods they carry. They furnish one half of the prisoners at Auburn. This would never have been the case if the Sabbath had been observed on the canals." The Philadelphia Sabbath Association (806), the oldest Sabbath Association in the United States, was established (in 1840) more particularly to correct a similar injustice to the bodies and souls of those employed on the canals of Pennsylvania and New Jersey. As a result special laws were long since secured to protect these workingmen in their right to Sabbath rest, and the Association supports several traveling preachers that their souls also may have the benefits which the Sabbath is designed to bring to all. As a result of law and gospel the workers on these canals are now declared to be as orderly and moral as any other class of laborers, and hundreds of them have become Christians. **86**—p. 239. "In England, out of every 10,000 deaths about seven are the result of violence ; in Ireland and France the ratio is a little more than eight out of 10,000 ; while just now in the United States the figures are increased to 21—a proportion more terrible than that of any civilized country with the exception of Italy and Spain. In the State of New Jersey within the last two years the number of criminals increased 300 per cent."—*Editorial of New York Christian Advocate.* ["Jersey justice," it seems, is more than counterbalanced by Jersey Sabbath-breaking.] **87**—p. 240. Chitty's Blackstone, chap. iv. (ix). See (345). **88**—p. 240. James Richards, D.D. **89**—p. 241. For numerous other testimonies to the fact that Sabbath-breaking is the first mile-stone on the way to jail, see "The Sabbath Manual," by Rev. Justin Edwards, D.D. (American Tract Society). **90**—p. 244. Sabbath Essays, p. 326. **91**—p. 245. Prof. S. I. Curtiss, in *Bib. Sac.*, April, 1884, p. 364. **92**—p. 247. Theodore D. Woolsey, D.D., LL.D., in Sabbath Essays, p. 289. **93**—p. 248. L. H. Boutell, attorney, in *The Advance.* **94**—p. 249. L. H. Boutell, attorney, says in *The Advance :* "We are apt to associate Sunday laws with the spirit of Puritanism. Doubtless the more than Judaic strictness of the earlier colonial laws of New England in reference to Sunday was the fruit of Puritanism. But Puritanism will not account for the fact that in [nearly] every State of this Union there are to-day laws more or less restrictive in reference to labor and amusement on Sunday ; nor for the fact that the Sunday laws of England are to-day substantially what they have been for the past two hundred years. This age is certainly far enough removed from Puritanism ; yet to-day wherever English-speaking people are found, there you will find a recognition of Sunday as a day of rest and worship, and laws of some sort to protect that rest and worship

from needless disturbance. The fact is, this sentiment, out of which Sunday laws have grown, antedates Puritanism, and has outlived Puritanism. It will, I doubt not, outlive all the changing modes of thought and feeling of the centuries to come. It is a part of the religious instinct of the English race. There has, however, been a fundamental change in public sentiment in reference to Sunday legislation. In earlier times the State undertook to regulate private conduct, to prescribe what acts should and what acts should not be performed on Sunday. At the present time it is felt that legislation should aim not so much to regulate private conduct as to preserve public order. . . . Among the earliest statute laws were those of Elizabeth and James I., by which attendance on church was made compulsory. . . . We look upon them as among the harshest and most crabbed features of Puritanism. And yet these laws in England were not an outgrowth of Puritanism at all. At the time of their passage, labor and amusement on Sunday were not only not forbidden, but encouraged. Queen Elizabeth was entirely opposed to the idea of labor on Sunday being prohibited or discouraged; and King James wrote a book to show what sports were proper on Sunday. It was not till the 29th of Charles II. that certain kinds of labor were forbidden on Sunday; and from this law the Sunday laws of this country, with reference to labor, have been generally derived. It seems singular that this law should have been passed in the reign of the most dissolute of English monarchs, and when Puritanism was under an especial ban." A "Member of the New York Bar," writing in *The Christian Union*, says: "Sunday laws have had to bear some criticism and objection which they do not deserve, founded on the idea that they are designed to compel people to be religious. This is an error. There is, indeed, some traditional ground for it. Some person who seems to have examined the law books extensively says that every State in the Union except Louisiana has a Sunday law. [California should also be excepted and Territories of Idaho and Arizona.] The original and model of most of them is an English statute passed in 1676, while Charles II. was king. The language of that old law and the histories of its time indicate an idea that government might superintend the religious duties of individuals; that persons might be ordered by law to attend worship and maintain exercises and studies of piety at home. The title of the law was 'an act for the better observance of the Lord's-day;' and it commanded in so many words the people's 'repairing to church' and 'exercising themselves in the duties of piety and true religion, publickly and privately.' And it is probably true that when the Colonies and the early States came to re-enact this law or to pass others like it, they did so in the view that the government might compel people to be Christians, or at least behave as such. That view harmonized well with what has been called the paternal theory of government. But it does not harmonize with the doctrine of popular government as developed in late years in this country; and (so far as Sunday laws are concerned) it is abandoned, unequivocally and completely." *The Congregationalist*, in 1884, in reply to a question of mine to Dr. H. M. Dexter, the Editor-in-Chief, and chief American authority on Puritanism, said: "Our fathers were Englishmen, and brought with them their home statutes and home reverence for them. They had been trying to live under Sunday laws which

fined all persons above the age of sixteen, who did not go to church on Sundays and saints' days, £20 a month ; which imprisoned those who went to meeting elsewhere than in the parish churches ; and, if they proved incorrigible, banished them from England. They did not reproduce these laws, but it never occurred to them that such statutes were wrong in principle as well as unwise in every sense. They demurred only at their excess of application, and so the early ordinances of Massachusetts, Connecticut, Georgia, South Carolina and Virginia began by requiring church attendance. [See p. 247.] The fine in Connecticut was five shillings, in Massachusetts 'not to exceed five shillings.' New Haven Colony required that offenders against the sanctity of the Sabbath be 'duly punished by fine, imprisonment, or corporally, according to the nature and measure of the sinn and offence.' If clearly done 'proudly, presumptuously and with a high hand against the known command and authority of the blessed God,' the offence might become capital." In a subsequent editorial (Nov. 20, 1884), on "Some Good Old Days," the subject is thus continued : "It was an acute remark of the late Dr. Leonard Bacon that, 'in determining what kind of men our fathers were, we are to compare their laws not with ours, but with the laws which they renounced.' The same principle applies to their general spirit. It is as unreasonable to think ill of them for not being abreast of the nineteenth century in their philosophy and philanthropy and general public sentiment, as it would be to blame them for neglecting to photograph the Mayflower for the benefit of the curiosity of the future, or complain that they did not build the first meeting-house of Boston of hammered Quincy granite. Let us look back a little, then, and in a perfectly fair and candid spirit, which on the one hand shall magnify nothing for the sake of an argument, and, on the other, minify nothing to make a better showing for our fathers, let us see what sort of public sentiment as to penal legislation they inhaled with their native air. When the Mayflower and first Massachusetts colonists were born in England, one-and-thirty offences were there punishable by death. By the time that colonization had been effected, the black list had enlarged itself to the amazing number of 223, of which 176 were without benefit of clergy, that is, admitted no exception in their legal processes in favor of persons who could read. In this respect it will be found that the fathers of New England made amazing advance over the co-existent code which they left at home, *since no New England colony code had more than fifteen capital crimes*. . . . Two years before Boston was settled, a Scotch divine of eminence, named Alexander Leighton, Professor of Moral Philosophy in the University of Edinburgh, published a book called an 'Appeal to the Parliament,' in which he used strong enough language to call the prelates 'men of blood,' the bishops 'ravens and magpies,' the canons of 1603 'nonsense canons,' and so on. We have two editions of the book, and while there are several such earnest expressions which the best taste must condemn, we find nothing in either which in our day would subject an author to any further penalty than the criticism that his blows would have hurt more, if he had not struck quite so hard. Leighton was put on trial before the Star Chamber, and confessed the writing, but pleaded good intent. The court made short work with him, declaring that he had committed 'a most odious and heinous offence, deserving the severest

punishment the court could inflict, for framing and publishing a Book so full of most pestilent, devilish and dangerous Assertions, to the scandal of the King, Queen and Peers, *especially the Bishops.*' It was accordingly unanimously ordered: (1) that he be degraded from his ministry into a lay condition, in which he could be legally whipped; (2) that he be whipped and set in the pillory at Westminster; (3) that one of his ears be cut off, one side of his nose be slit, and he be branded on one cheek by a red-hot iron, with the letters S. S. [stirrer of sedition]; (4) that, fourteen days thereafter, he be whipped again at Cheapside, the other ear cut off, the other side of his nose slit, and the other cheek branded as the first; (5) that he pay the (then) enormous fine of £10,000; (6) that he be imprisoned for life. In 1633 William Prynne, one of the most learned and industrious barristers of his time, having written a book called 'Histriomastix' whereby—as also aforetime in other ways—he had especially angered Archbishop Laud, was put through the same sort of discipline which poor Leighton had suffered. Three years later he in some way found means to publish a few more plain words distasteful to the archbishop, when he was hauled out of prison, the stumps of his ears cut down clean, £5000 added to his fine, and his cheeks branded S. L. [seditious libeler], all of which was, with full barbarity, executed. Please to bear in mind, for purposes of comparison, that this was going on in England *in the very same year* in which the Massachusetts freemen were simply *sending out* of the colony, which they had bought and paid for with their own money for their own uses, Roger Williams, among other things for trying to knock the bottom out of all their civil and social fabric, by publicly teaching that the colony had no valid title to its land; that official oaths bound only a portion of the citizens, and so forth. Fancy how poor Roger would have been fined, and pilloried, and imprisoned, and cropped, and branded, and flayed alive, for his misdeeds and miswords, had he been left to the judicial treatment then in vogue in the mother country, instead of falling into the tenderer hands of Winthrop and his company on this side of the sea. Let us cite a few more facts in illustration of the inhumanity and cruelty which in those days fully possessed the public mind of Europe. The English law down to 1772 condemned the prisoner who refused to plead to his offence, to be pressed to death [*peine fort et dure*], and so late as 1741 this horrible punishment was inflicted there. Until 1790 (and that lacks yet six years of being a century) any woman convicted of counterfeiting English gold or silver coin was burned to death; although after 1700 it became humanely usual to strangle the victim quietly before kindling the fire. Twenty thousand people collected in 1773 to see Elizabeth Herring burned, and as late as 1786 a woman was burned in England for having made counterfeit shillings. Plymouth Colony must have been fifty years old before the burning of heretics became unlawful in England. In the good old days of Henry VIII., it was legal to *boil* to death prisoners, and it was several times done. Long after that form of death was repealed in England it remained in force on the Continent for coiners and counterfeiters; and, by a refinement of cruelty, the boiling was made gradual, the victim being suspended by a rope over the bubbling oil, and lowered by degrees into it. John Taylor gives account of such an execution which he witnessed at Hamburg in 1616. James Howel, in 1610, describes

in Paris the execution of Ravillac, the Jesuit who had murdered the king : ' His body was pull'd between four horses, that one might hear his bones crack, and after the dislocation they were set again, and so he was carried in a Cart, standing half-naked, with a Torch in that hand which had committed the murther ; and in the place where the act was done it was cut off, and a Gauntlet of hot Oyl was clap'd upon the stump, to stanch the blood, whereat he gave a doleful shrike, then was he brought upon a stage, wher a new pair of boots was provided for him, half fill'd with boyling Oyl, then his body was pincer'd, and hot Oyl powr'd into the holes ; in all the extremity of this torture, he scarce shew'd any sense of pain, but only when the Gauntlet was clap'd upon his Arms to stanch the Flux of reaking blood, at which time he gave a shrike onely ; He boar up against all these torments about three hours before he died.' . . . Now the men who were responsible for these dreadful and disgusting inhumanities, were—we regret to say—refined and cultivated Europeans. They were mostly Englishmen—graduates of Cambridge and Oxford. They were good and regular ' Churchmen ' all. Under these circumstances, it may deferentially be submitted to the common sense of mankind whether, before they undertake further to instruct the times in which they live, a few months of study in the department of mediæval and modern history of some good common school ought not to be insisted upon in the case of those noisy talkers and vapid writers, who mainly occupy themselves in the reassertion of the one central idea that Puritanism, with that general narrow-mindedness of which it was a part, had soured the milk of human kindness in the breasts of the founders of New England, until it had made them sinners above all who went before or came after them, in the sternness of their legal code and the merciless rigor of its execution." [It should be noted also that the Sabbath law *proposed* by Cotton Mather, which is often quoted as if it became a law, was never enacted, but instead a milder one, through the influence of Gov. Winthrop. Almost the only Puritan law which was stricter than the English statutes on the same subject was the Mass. law forbidding "unnecessary and unreasonable walking in the streets and fields" on the Sabbath.] J. B. Clark, D.D., Sec. of American Home Miss. Soc., a descendant of that mate of the Mayflower for whom Clark's Island is named, shows (Cong. Quarterly, 1859, quoted in Sabbath Essays, p. 177) that our pity for the Pilgrims and Puritans, on the supposition that their Sabbaths were joyless because quiet, is misplaced : "We do the Puritans great injustice to suppose that in their strict, punctilious life on the Lord's-day, they were acting under any other restraint than that of the love they bore to the Lord of the Sabbath ; which did, indeed, constrain them to keep their hearts and hands disencumbered, as far as possible, from the world, that they might the more readily ' be filled with all the fulness of God,' and which, by imposing a truce on their social intercourse, left them more free to commune with Christ. When, in accordance with prevailing usage in New England, they suspended all secular toil at the going down of the sun on Saturday, and began their Sabbath service with an evening prayer, a psalm, and a season of solitary self-examination, it was with more gladness of heart than that which Burns ascribes to the ' Cotter's ' children on coming home, after the week's drudgery is over, to exchange salutations around the old

hearthstone, and receive anew the paternal benediction. . . . In like manner, with a keen spiritual relish for holy time, holy acts, holy pleasures, they arose the next morning earlier than on other days, revolving in their hearts the words of David : ' Awake up, my glory : awake, psaltery and harp : I myself will awake early.' And so through the day, ' private meditation, family devotion, and public worship engaged their delighted and unflagging souls till the sun went down.' " As to that December Sabbath spent on Clark's Island, with only such hasty shelter as could be prepared on Saturday afternoon, the records show that the Pilgrims spent it in grateful praise that their perils were now mostly passed, and the end of their journeyings was so near, not in regretting that the Sabbath detained them for a day from their contemplated settlement. "*It seems to me*," says Dr. A. McKenzie, "*that the staying on Clark's Island is a greater event than the landing on Plymouth Rock.*" See also (100), (294), (303), (304), (307), (312), (314), (321), (582). **95**—p. 250. He adds : " How is it possible that society should escape destruction, if the moral tie is relaxed ? and what can be done with a people who are their own masters if they be not submissive to the Deity ? "—*Democracy in America, Cambridge*, 1863. 1 : 393. **96**—p. 256. President Robinson, in Sabbath Essays. **97**—p. 253. From his Farewell Address. The whole paragraph is as follows : " Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable. In vain would that man claim the tribute of patriotism who would labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of Justice ? And let us with caution indulge in the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. . . . 'Tis substantially true that virtue or morality is a necessary spring of popular government." **98**—p. 253. Quoted in *Sabbath Association Reporter* (804). **99**—p. 254. Art. 1 of Amendments. **100**—p. 255. E. K. Alden, D.D., Sec. of A. B. F.M., a descendant of John Alden of the Mayflower, says in Sabbath Essays, p. 176 : " This is the first of the five reasons which induced them to emigrate, as given by Secretary Morton : ' Inasmuch, that, in ten years' time, while their church sojourned among them, they could not bring them to reform the neglect of the observance of the Lord's-day as a Sabbath, nor keep their own families from the surrounding infection.' " See also Hessey (704), p. 211. **101**—p. 256. This list is, in large part, from *The Sabbath Association Reporter* (804). **102**—p. 256. 18 Cal. 678 (1861). See (358). **103**—p. 259. The highest courts of California (358) and Louisiana (369) some years ago decided that Sabbath laws were unconstitutional, in the former State because they *did not* and in the latter case because they *did* make exception for those who kept Saturday ; but these courts are not esteemed in other States as of high authority, and

the decision in California has since been followed by an opposite one. All other States (372), (381), (383), where seventh-day worshippers have contested the Sabbath laws have sustained the laws on the ground that a Sunday law requires no worship and so is *not a religious law*, but only a protection of two popular customs—worship and rest. **104**—p. 261. "A considerable number of Hebrew dealers in clothing and gentlemen's furnishing goods were arrested for having their places of business open and exposing goods for sale. Some of them have been in the habit of closing their stores on Saturday, the Jewish Sabbath, but a good many in Chatham and Division streets, The Bowery, Third and Eighth avenues have kept open every day in the year. All pleaded in extenuation of their offence that they observed the Jewish Sabbath. They were told that they must hereafter close on Sunday, and were discharged."—*New York Tribune, Dec.*, 1882. That American Jews very generally keep open their shops on both the seventh and first days of each week, whenever not prevented by law, is the testimony of many business men. Americans would hardly call the Jews "*Sabbatarii*," as the Romans did. A dressmaker, employed in numerous Jewish families in New York, says that Jewish ladies observe Saturday only by putting away their sewing, writing, and cutting, and sometimes by going, for a short time, to the synagogue, but they do their marketing as usual in the morning, and spend the afternoon shopping or sightseeing. This is in striking contrast with the noble self-denial which the Jews have shown in former centuries in Europe in closing their shops on Saturday even in lands where it was the "Market day." This modern Sabbath-breaking of the Jews is to their own best men as it is to us, an alarming symptom. **105**—p. 261. The *Jewish Progress*, a radical Jewish paper, says: "The requirements of modern society make the abolition of the present (Jewish) Sabbath an absolute necessity."—*Quoted in New York Truth, Oct.* 5, 1884. **106**—p. 263. One of the Seventh-day Baptist editors, a year or two since, issued a paper as an undenominational "family, literary and religious paper, devoted to general reform, Christian culture, and a better observance of the Sabbath," and sent it free to 25,000 evangelical pastors, and as many other persons, secreting for some months his hostile flag so completely that the paper was distributed in quantities at conventions held in the interests of the Lord's-day, and was taken for its friend by correspondents whose letters the editor published without correcting their misapprehension, or avowing his denominational relations. At last, having won an entrance into Christian homes, and the confidence of their inmates by publishing numerous extracts from the addresses of eminent defenders of the Lord's-day, he cautiously began his work of seducing these readers from their loyalty to it, gradually developing an opposition to Sunday laws as positive as Ingersoll's, but less manfully advocated. Strange to say, he was able to deceive the very elect, and so has been invited to speak at numerous Sabbath-school conventions of evangelical Christians with no intimation that he was an enemy of Lord's-day observance, so that his attacks on Sabbath laws, as then delivered and subsequently published, have seemed to have the endorsement of the influential Christians who introduced him—the very name of "The American Sabbath Tract Society" by which these addresses were published being a part of the disguise by which they

were favorably introduced into Christian homes. As to the Seventh-day Adventists, the superior spiritual discernment and charity which keeping the seventh day instead of the first produces, may be seen in a characteristic statement of one of their standards ("Andrews' History of the Sabbath," (901) preface, iv.), which counts all Christians, except the twenty-five thousand who keep Saturday, as partakers in 'the great apostasy, foretold by the prophets, of the little horn or man of sin, who was to *change times* and laws.' Altogether this Seventh-day Christianity is a modern specimen of the Phariseeism that "tithes mint, anise, and cummin, but neglects the weightier matters of the law, judgment, mercy and truth." If keeping the seventh day rather than the first produces no better fruits in the future, it will be likely to remain as weak as it has during the eighteen hundred years of its futile and feeble life. **107**—p. 263. Eccl. 8 : 2 ; Rom. 13 : 1–5 ; Titus 3 : 1 ; 1 Pet. 2 : 13–15. **108**—p. 272. The articles of the Constitution referred to in the sentences preceding and following the reference figures are the following amendments : "Art. X. The powers not delegated to the United States by the Constitution nor prohibited by it to the States, are reserved to the States respectively or to the people." "Art. XIV. No State shall deny to any person within its jurisdiction the equal protection of the laws." I may here add a significant arithmetical progression, noted too late for insertion on p. 282 : Sunday opening of post-office in United States, one hour ; Great Britain, two hours ; Switzerland, four hours ; France, all day. **109**—p. 283. The *Union Signal* of Chicago, June 26, 1884, published the following item, which we have reason to fear is representative rather than exceptional : "The Governor of Illinois reviewed the First Regiment last Sunday instead of going to church. I cannot help thinking that the several hundred young men who compose this regiment will not get any uplift in morals or religion from such a performance of such a governor." **110**—p. 283. Leaflet on "Sunday Fighting" (801). **111**—p. 283. The Prince of Wales, it seems, not only votes for the Sunday opening of Museums but also frequently travels by rail on the Sabbath, thus calling forth the remonstrances of British Sabbath associations. See Sabbath Alliance of Scotland Report (797), 1882, p. 11. Even the Christian Queen, Victoria, in most things so exemplary, seems to have fallen into the laxity about Sabbath observance which is common among British and American Christians, and which we could wish her example might rebuke rather than encourage. *The Congregationalist* states that "when Queen Victoria and the Princess Beatrice were recently in Scotland, they desired to visit Maree Island, in Loch Maree on the Sabbath, but the Scotch innkeeper declined to let them have a boat, and the boatmen, who were residents, refused to row her over the ferry." **112**—p. 283. Kingsbury (851), pp. 132, 136, 137. **113**—p. 286. This statement, quoted from a leaflet on "Sunday Mails" (857), needs a few words of explanation, for there is room for improvement and a tendency to increase Sunday work even in the London post-office, as Dr. John Gritton showed in March, 1884 (852), when he made the following statements in regard to it : "A strong body of officials of different grades is employed there every Sunday, and letters posted in certain pillar letter-boxes in London on Sunday are, on that day, forwarded to their respective destinations. In the British Postal Guide, published quarterly, by authority, on

page 109, there is a foot-note saying that the Continental Night Mail despatched from the General Post-Office leaves Cannon Street Station on *Sundays* at 8.10 P.M., and that letters for it, bearing a late fee and posted in the letter-box placed at the barrier of the platform, up to the latest possible moment before the departure of the train, are forwarded by that mail, the officers of the Traveling Post-Office doing all the necessary manipulation. I find also that *Inland* night mails despatched from the General Post-Office on *Sundays* leave that station (Cannon Street) at 9 P.M., and that letters for them posted in the late letter-box on the platform, and bearing the late fee of ½*d.*, are forwarded in the same manner. At the Liverpool Street station letters can be posted in the boxes affixed to the Traveling Post-Office carriages on the Ipswich and Cambridge lines respectively, from 8.15 to 8.30 P.M on the *Ipswich* line, and from 8.30 to 9 P.M. on the *Cambridge* line, *every Sunday* for the night mails despatched from the General Post-Office for these lines. This is the thin edge of the wedge already inserted ; it only needs a few energetic knocks to drive it well home so as to wrench open the oaken doors of the General Post-Office." Though thus open to criticism, the London Post-Office differs from those of all other great cities in Christendom in that mail is not on Sunday collected from the boxes through the city, nor is there any city delivery, proving that neither of these is necessary even in the largest commercial centres. Would that London, in turn, might learn from Toronto the wisdom of an absolute suspension of all post-office work on the Lord's-day. See p. 404. **114**—p. 286. J. B. Waterbury, in "A Book for the Sabbath," 1840, p. 108, says : "One of the most formidable obstacles to the influence of the pulpit over impenitent men lies, in my view, in this : the post-office supplies them with the recent news. From the very doors of the sanctuary they go to receive it. The moment they arrive at home—and even before—they are searching for it. How timely this, says Satan, to erase any serious impressions which may have been left on the conscience." **115**—p. 300. Dr. Rufus W. Clark, of Albany, made extensive inquiry, in 1882, by correspondence with railway officials, in regard to Sunday trains (which he considers "a power for evil only second to the legalized traffic in strong drink"), and in reporting the results of his investigations in *The Intelligencer*, he estimates that of the million men then employed on railways about four hundred thousand were deprived of their Sabbath rights and privileges, besides "the large number who travel for business or pleasure on Sunday, and those engaged in transporting, assorting and distributing the Sunday mails." **116**—p. 302. Sunday trains, in most cases, are violations of civil, as well as natural and Scriptural laws. Such trains were decided to be violations of New York State laws in 1848. 5 Barb. 79. In 1879 S.C. forbade railroad companies "to load or run any train on Sunday except such as carry the mail." Ga. permits only all passenger trains. Mass. permits only "through trains" (that is, to or from the far West), and these only when authorized by R. R. Commissioners, as few are. See (978). Md., by decision of the courts, permits cattle trains to move as a work of necessity. New Jersey permits each R. R. to run *one* passenger train, but prohibits all freight trains except for the carriage of milk. Va. and N C. permit only mail and passenger trains, prohibiting all freight trains.

Penn. prohibits all trains. W. Va. permits only passenger trains. Ala., Ill., Ind., Kan., Texas, N. M., permit the running of trains. Neb. permits "necessary trains." Dak. prohibits only "undue travel." Kentucky courts permit trains as "works of necessity." These facts from the "Traveling" column of (353), show two things: 1st, that the powerful R. R. corporations, by the indirect bribery of free passes and otherwise, have influenced many State legislatures to make inequitable distinctions in their favor, allowing them to carry on servile labor for gain while refusing the same privilege to proprietors of factories, etc.; 2d, that *most of the Sunday railroading is in criminal violation of the laws.* When the Sabbath-loving Scotchmen of Strome Ferry quietly but firmly attempted to stop such a violation of the law by the Highland Railroad Co. in 1883, they were punished as rioters with 60 and 90 days' imprisonment, but the habitual violation of the laws by the Railroad Co. received no punishment. On evasions of the law by Swiss R.R. see (6). **117**—p. 303. Among the testimonies received by Dr. Rufus W. Clark was the following from Horace Fairbanks: "The railroad with which I am connected does not run any trains on Sunday, and no work is done on that day, except to save life and property; not even repairs, or the clearing away of a wreck in case of an accident. Continuous labor seven days in the week we are certain would have injurious effect upon the health and efficiency of our men, and, therefore, no Sunday work is allowed on our road. I believe the business interests of the country, as well as the best interests of the railroad corporations, would be subserved by suspending the running of railroad trains on the Lord's-day." [On Sunday trains running at a loss, see Phelps (792), p. 239.] The *International Sabbath Association Reporter* (804) published the following letter from A. V. H. Carpenter, Gen. Ticket and Passenger Agent, C., M. and St. Paul Railway: "*It seems to me the whole matter of Sunday secular work in this country is referable to the high pressure and inordinate push of the business community.* There is no industry on earth more requiring physical and mental rest, either for the personal health and longevity of the operators or the *profit of their employers*, when rightly considered, no industry where experienced and steady men are of so vital importance to the safety of the public and the welfare of the property owners. I think statistics on the matter of the ordinary term of service of railway men would present a startling picture to all concerned." In 1869, the Evangelical Press Association (as agent of the Philadelphia Sabbath Association), procured the issue and distribution of over 50,000,000 copies of the following testimonies of railroad managers by expending $1000 in inserting them in daily papers, besides sending them in leaflet form to thousands of pastors and others, with the request that they would quote them to their people in preaching, and get them published in local papers—a most admirable plan. S. Ruth, Supt. of the Richmond, Fredericksburg and Potomac R. R.: "I have long been of the opinion that it is to the interest of the railroad and steamboat companies to suspend operations on the Sabbath, as it demoralizes the men and makes them reckless, and so is the cause of many accidents. I believe railroad companies would be much more prosperous if Sunday running was entirely suspended." Col. Geo. A. Morrill, Supt. of the Rutland and Burlington R. R.: "Many years'

experience and observation more and more convince me as a railroad man, that even in an economic point of view there is no more profitable rule for us to follow than 'Remember the Sabbath day to keep it holy.'" J. P. Farley, Supt. of the Dubuque and Sioux City R. R.: "From experience I know that laborers, mechanics, managers, etc., will do more work, and do it better, in six days than in seven. Further, if we habitually ask our men to break God's law, by a desecration of the Sabbath, it will not be long before they will break His law in other respects, by defrauding, etc." E. G. Barney, Supt. Selma, Rome and Dalton R. R.: "In nearly thirty years' experience on Western and Southern railroads, I have never found it necessary to run Sunday trains, except where connecting or competing lines compelled it. I think men perform more work in six days, resting every seventh, than when they work every day. I also think men are more reliable and trustworthy on roads where the Sabbath is observed, than where the day of rest is ignored." Hon. Abram Murdock, Pres. of the Mobile and Ohio R. R.: "I do not believe the running of Sunday trains is profitable to the company; and that it is a positive violation of Divine law, none can doubt." E. B. Phillips, Pres. of the Michigan Southern and Northern Indiana R. R.: "It is for the interest of the company to allow our employees the rest of the Sabbath." J. Durand, General Supt. of the Little Miami, Columbus and Zenia R. R.: "The want of cessation from labor on the canals, railroad and steamboat lines of the country on the Sabbath has a tendency to degrade the tone of morals in the community; yet less censure can attach to those men who are compelled to labor for their daily bread, than to owners and employers who require the service to be performed." The New York Sabbath Committee's Report for 1882–83 (803) gives the following admirable specimens of railroad literature on the question of Sunday excursions, etc.: The Supt. of the Vermont Central R. R., J. W. Hobart, Esq., replied as follows to an application for a special Sunday excursion train: "It is entirely useless to apply for Sunday trains, because our rules regarding such trains are positive, and we can not under any circumstances vary them unless in case of distress, like death or destruction of property. I know you will, upon reflection, see the propriety of our taking this stand, as we should otherwise run into an encouragement of all sorts of public Sunday gatherings, which inevitably cover a great amount of drunkenness, swearing and carousing. The public so far fully sustains us in our position, and even those interested in camp-meetings and other religious gatherings especially desire that we should not vary the rule. You can readily see that unless we have such a rule we can not easily discriminate between religious meetings without getting into trouble at once." The N. Y. P. and O. R. R., operating 557 miles, issued the following order: "After this date there will be no special excursion trains run over this railroad or its branches on Sundays. Only such regular passenger trains as are required to comply with the demands of the public for mail service and traffic from connecting lines will be permitted to be run on Sundays. No freight trains will be run on Sundays, except such as have been started from the terminal stations before Sunday morning, except such as are required to provide for the forwarding of live stock and other perishable property, for the detention of which the Company might be held legally

liable." P. D. COOPER, *General Superintendent.* **118**—p. 311. Besides facts given on p. 291, etc., the following testimonies corroborate Mr. Dodge's statement: "The Mo. Pacific R. R.," says a correspondent in the Indian Territory, "has done much toward destroying our Sabbath." A New England correspondent says: "In the rural districts there has been little change in Sunday observance for several years, *except in places accessible by train or boat from large cities.*" To the question, "In your State is there a perceptible increase in the proportion of the population who are being required to work Sunday as clerks, laborers, or otherwise?" a Dakota correspondent answers: "I think not, but rather the other way—*except it may be in connection with the railroads.*" In 1883, workmen of the Philadelphia and Reading R. R. were arrested by the Mayor of Philadelphia for illegal Sunday work, but the Company sent them to work again the next Sabbath, and when again arrested got an absurd and inhuman decision from some local magistrate that such work was allowable as a "necessity." Even in pagan India the "Christian" (?) railroads are proving battering-rams to break down the Sabbath. **119**—p. 312. It is worthy of mention in this connection that the Sunday opening of the Crystal Palace of London was prevented by a vote of the shareholders, who voted 28,423 to 5,217, against it. **120**—p. 316. Rev. R. B. Howard, in *The Advance.* Tract 142 of American Tract Society gives another moral victory for the Sabbath as follows: "On one of the great thoroughfares of the United States, the directors of a certain railroad ran their cars on the Sabbath. The good people in the towns and villages through which they passed, were greatly opposed to this: 1. Because the running of the cars on the Sabbath day was a gross violation of the laws of both God and man. 2. Because it deprived the men who were employed on the road of the rest and privileges of the Sabbath. 3. Because it was a gross violation of the rights of the people to the stillness and quiet of the Sabbath. 4. Because it often, in violation of the statutes of the state, was a great disturbance of public worship. 5. Because it was demoralizing in its influence, and tended to undermine and destroy all the blessings of social, civil, and religious institutions. Many, therefore, in various ways tried to persuade the directors not to run their cars on the Sabbath. But they continued to run, till their passengers on the Sabbath were diminished, and diminished, so that they did not amount to one fifth part as many as they did on other days. Still, they continued to run; and their passengers continued to decrease. At last they stopped the running of their cars on the Sabbath, and confined this part, as men ought to confine *all parts* of their secular business, to the six days, which alone were made and given to men for worldly employments, and are the only days which they have any right to take for such purposes. Many rejoiced at the change; and a friend of the Sabbath soon after happening to meet the conductor of the cars, expressed his satisfaction, and asked, 'How many men did you carry through the last Sabbath?' The conductor said, We had two: one of them, however, got out by the way; the other was so drunk that he could not get out, and *we carried him through.*'" **121**—p. 320. Article by Mrs. Elizabeth M. Rowland, Lee, Mass. For further illustrations of popular revolt at Sunday trains, etc., see p. 404, (978). **122**—p. 322. The historic facts given are in part from a carefully prepared paper by Mr. A. P. White, of Danvers,

Mass., published in *The Congregationalist* in 1883 ; in part from another article in the same paper by Mr. J. T. Perry of *The Cincinnati Gazette ;* and in part from an address by Mr. Perry at The Pittsburgh Sabbath Convention (853). **123**—p. 323. The number in other states is as follows : Ala. 9, Ark. 3, Col. 10, Ct. 4, Del. 1, D. C. 6, Fla. 2, Ia. 13, Kan. 8, Ken. 8, La. 9, Me. 1, Md. 5, Mass. 5, Mich. 11, Minn. 7, Miss. 3, Mo. 16, Neb. 4, Nev. 6, N. J. 4, N. C. 5, Or. 6, R. I. 5, S. C. 4, Tenn. 9, Tex. 18, Va. 11, W. Va. 3, Wis. 13, Ariz. 6, Dak. 9, Mon. 3, N. M. 3, Utah 2, W. T. 2, Wy. T. 2. Rowell's list includes *all* Sunday papers, weeklies as well as dailies, and of the latter, six-day papers, which omit Monday, as well as seven-day papers. **124**—p. 324. *The Tribune* has made special efforts to persuade those who do not believe in Sunday papers to buy its Sunday issue, not only by regularly publishing its table of contents on Monday ; not only by withholding one seventh of the news from those who do not take it ; not only by inviting those whose consciences are against Sunday papers to have it sent to their homes on Sunday to read on Monday ; not only by repeatedly sending announcements of special features in the Sunday issues to the clergy of New York and vicinity ; but also, what is far more objectionable, it published in a Sunday issue articles on Sabbath observance from leading clergymen of New York, two of whom have assured me and another the public through another paper, that no intimation was given that these contributions were to be detained for use in a Sunday edition, and that they would not have written them if they had known they were to be so used. These clergymen were thus made to seem contributors and endorsers of a form of Sabbath desecration to which they were most heartily opposed, and were used to allure other clergymen into beginning the custom of reading a Sunday paper. To make the most of such rare bait, special expresses carried this Sunday issue to Saratoga, where the Presbyterian General Assembly was in session, and offered its members the tempting paper in which the " Religious Reading" for once was excellent both in quantity and quality. And if these things be done by one of the best of Sunday papers, what may not be expected from the rest? **125**—p. 332. The first American Sunday paper ever published was issued in New York in 1825, just a century after the publication of the first American newspaper in the same city. It was short-lived, and followed by several others which had a like fate. The *Boston Saturday Evening Gazette and Budget* claims to be the oldest Sunday paper now living. These Sunday papers were all *weeklies*, printed before the Sabbath, like most of the Sunday papers of London. A prominent Anglo-American told me of a London newsboy who was crying on Saturday afternoon, " Here's yer to-day's *Times*," when a " smart" American tourist said to him, chaffingly, " Nonsense ! What do I care for *to-day's Times?* If you've *to-morrow's Times* I'll take one." " All right," said the newsboy, taking out a *Times* bearing the morrow's date, but already printed, " here's yer to-morrow's Sunday *Times*." **126**—p. 332. *The Congregationalist*, in 1884, in a timely editorial on " The Extinction of News," said : " Unless one's attention has been unusually called to the subject, he might find it hard to realize to what extent *many of our journals of widest circulation make themselves the daily scavengers of the nation.* Murders, executions, starvations, drownings, burnings, suicides, felonious assaults, all kinds of

horrible accidents, burglaries, bank robberies, great and little stealings, gambling tournaments, horse racings, pugilistic contests, walking matches, cock fights, drunken sprees, are chronicled often in all attainable minuteness of disgusting detail. Just now elopements are particularly in order, and usually all assaults upon chastity are thought to be above measure interesting. In short, whatever is foolish, vicious, scandalous, profane, infernal, which anywhere bubbles to the surface of the world-wide caldron of human depravity, seems often to be held legitimate matter to be ladled out in record, if not in comment, on the pages of newspapers which all householders are expected to take in for domestic perusal. . . . A most intelligent Christian gentleman last week told us that he had discontinued his long subscription to a leading Massachusetts daily, for no other reason than that he could not but feel that its unedited news columns were neither decent nor safe for the reading of his family. That there is a remedy is plain enough, and what it is becomes manifest from the course taken by a few—we wish it were not so very few—journals in regard to it. It is to suppress large portions of that mass of rumor and gabble which floats hither and thither upon the telegraph, by applying to its news columns those close and severe rules of good taste which a high-toned journal applies to its own utterances, and to every other department of its regular issues. Because a thing has happened is no good reason why everybody should be told about it—surely no good reason why, if it be a painful and repulsive thing, it should be hawked all over the land in all its shocking details. Possibly there may be good reasons, having reference to social statistics, or something, why a murder or a suicide should be set down as having made a part of a day's doings in some place. But that the former was done with an axe or a cleaver, and the latter with a razor—with all the ensanguined circumstances—is not important; or rather it is exceedingly important that the facts should *not* be circulated, lest with horrible fascination they tempt others to go and do likewise." R. A. Oakes, in an article of similar tenor in a recent *Independent*, says: "More than half the crimes committed are epidemic, and would never have tarnished our civilization but for the widespread notoriety given the initial and subsequent crimes. One can find abundant data to prove this all along the lines of history. The assassination of William of Orange was followed by that of the Duke of Guise, of Henry III. of Valois, of Henry IV. of the Bourbon dynasty, of the Duke of Buckingham, of Gustavus Adolphus and of Wallenstein. Booth's shot killed two Presidents. The publications of the Sorrows of Werther filled Germany with youthful suicides, as the publication of Schiller's 'Robbers' filled it with youthful banditti. The murder of Mary Stannard was but the initiative of a series of similar mysterious slaughters. . . . Man is but an imitative animal, and follows his bell-wether even to destruction. 'The individual error or crime acts upon the mass by suggestion,' Dr. Elam, in 'A Physician's Problem,' tells us, 'and the mass reacts upon the individual by intensifying every development of emotion.'" **127**—p. 334. 19 Barb. 581; 24 N. Y. 353. Quoted in Humorous Phases of the Law (846), p. 45. **128**—p. 334. *The Christian Union*. **129**—p. 336. See p. 317, etc. **130**—p. 353. For detailed comments on the Scripture passages quoted in this chapter and others bearing on the Sabbath, see "Sabbath

Commentary" in Appendix (200). **131**—p. 353. In the words of Bishop Butler, the distinction between *positive* and *moral* is this: "Moral precepts are precepts the reasons of which we see; positive precepts are precepts the reasons of which we do not see. Moral duties arise out of the nature of the case itself, prior to external command. Positive duties do not arise out of the nature of the case, but from external command; nor would they be duties at all, were it not for such command received from Him whose creatures and subjects we are."—*Analogy*, *Part I*, *Chap.* I. **132**—p. 354. The *Sunday-school Chronicle* tells of a man who, on dismissing a workman from his employment, told him that the reason of his discharge was that he was an habitual violator of the Fourth Commandment. The employee denied the accusation in vehement astonishment, saying that he always rested on the Sabbath. "Repeat the Commandment," said the master. John began, "'Remember the Sabbath day to keep it holy,'" and there stopped. "Go on, sir! Go on," cried the master, but the man was dumb. "Then I must repeat the next words for you," continued the master. "'Six days shalt thou labor and do all thy work.' That's the part I complain of. You abstain from work rigidly enough on the seventh day, but you don't work faithfully during the other six." **133**—p. 357. Speech in the House of Lords, Feb. 23, 1881. **134**—p. 357. Hessey (704), pp. 17, 18, though denying that the Fourth Commandment is binding "in its very letter," nevertheless admits that "the occurrence of a Commandment to keep the Sabbath, in a table generally moral, implies that there is a moral element in that Commandment (not a moral tendency merely, for this would embrace every type and ceremony, but a moral element), viz., an obligation, cognizable by the moral sense, to devote some time, perhaps even a periodically recurring time, to God's service, and inferentially, to rest from worldly occupations as a necessary condition to the performance of such obligation. . . . The political and ceremonial elements may be abolished, the moral element remaining and being developed in a different way by Christianity."

136—p. 357. It was well said at a meeting in Washington : "We hear a great deal in modern times about the mistakes of Moses. The ten grand mistakes of Moses are the Ten Commandments, the laws of modern civilization. Let him who points out the mistakes of Moses amend those Ten Commandments and improve the Decalogue if he can."—*Hon. J. Randolph Tucker, M.C.* **137**—p. 361. Paley's Works, vol. iii, p. 392, etc., give his views of the Sabbath. **138**—p. 362. "Nothing is said about sacrifices from the time of Cain and Abel till the deluge, a period of fifteen hundred years. But does this prove that no sacrifices were offered during that period? Certainly not. Nothing is said about circumcision from the death of Moses till the days of Jeremiah. But does this prove that circumcision was not performed during that period?"—*W. M. Cornell, D.D., LL.D.* Bossuet does not once mention the Sabbath in his Universal History. The argument from silence is an argument of nonsense. **139**—p. 364. "The Sabbath of the Lord" (797). **140**—p. 368. See "Land and Book," topical index, "Sabbath." Rabbi Wintner, of Brooklyn, in a lecture on the Sabbath, of which he sent me an abstract, says, in behalf of the "Reformed Jews :" "In modern times the numerous Rabbinical laws upon the Sabbath have no significance for us, modern Jews, and we do not consider them as binding any more." This remark, however, applies only to *modernized* Jews, not to the more conservative sects. According to Dr. Edersheim, an ex-Rabbi (in *The Leisure Hour*, Sketches of Modern Jewish Customs), a large number of London Jews carefully carry out the Mishna. Gentiles have been paid by Jewish families in Whitechapel to tend lamps and fires from Friday eve to Saturday eve. **141**—p. 369. Edersheim's Life and Times of Jesus the Messiah, 2 : 774-784. **142**—p. 369. In *The Christian Union.* **143**—p. 370. Wm. Lloyd Garrison at Anti-Sabbath Convention in 1840 (792). **144**—p. 375. "Six days of labor are to be followed by a day of sacred rest. *That* is the Commandment, as we understand it from the Bible-text itself ; not from the commentators, or from any denomination of Christians."—*Henry Clay Trumbull, D.D.* "It is evident that the particular day set apart is not in the least of the essence of the institution, and that it must depend upon the positive will of God, which of course may substitute one day instead of another on suitable occasions for adequate reasons."—*A. A. Hodge, D.D.* Cf. Numb. 6 : 9, 10 ; 19 : 11, 12. The day of worship is not so unessential that *men* can change its order. There is no Bible warrant for those who seek to ease their conscience for requiring their employees to work a part of the Sabbath by giving them an equal part of some other day for rest and worship. Preachers and others who must do works of necessity or mercy on the Sabbath should, of course, give themselves another day for rest, but the Bible offers no sanction for the theory sometimes advocated that a nation or a man can set apart *any* seventh day for Sabbath purposes. All we seek to prove is that the particular day is not so essentially a part of the Fourth Commandment that *God* could not, by Moses or Christ or Paul, change the order from the seventh to the sixth day and again back to the seventh or first, without annulling the Decalogue. **145**—p. 378. 1st Meeting Day : 1. To Mary Magdalene—Mark 16 : 9 ; John 20 : 11–18. 2. To the other women—Matt. 28 : 9. 3. To Peter—Luke 24 : 34 ; 1 Cor. 15 : 5. 4. To the disciples as they were going to Emmaus—Mark

16 : 12, 13 ; Luke 24 : 13–32. 5. To the Apostles, in the absence of Thomas, on the same day at evening—Mark 16 : 14 ; Luke 24 : 36 ; John 20 : 19–24 ; 1 Cor. 15 : 5. This was on the *first* Sunday after the crucifixion. Second Meeting Day : "Eight days after," or, on the *second* Sunday after this event, he met with the Apostles when Thomas was present. John 20 : 24–29. 3rd Meeting day : John 21 : 1–24. 4th Meeting day : Matt. 28 : 16–20. 5th Meeting day : 1 Cor. 15 : 6, 7 ; Acts 1 : 3–8. 6th Meeting day : Mark 16 : 19, 20 ; Luke 24 : 50–53 ; Acts 1 : 9–12. 7th Meeting day : Acts 2. If we add to these the later visit of the Risen Christ to earth, which was on "the Lord's-day" (Rev. 1 : 10), we have thirteen meetings of Christ with His people of which seven (all whose time is given) are on "the first day of the week," "the Lord's-day." It is a curious fact that there still exists much diversity in the boundaries of the Christian Sabbath. In Russia, Norway, Iceland and Massachusetts and some other places the Jewish idea of measuring the day from sunset to sunset is still recognized in laws or customs, or both, while in Connecticut the legal Sunday is only from sunrise to sunset. The Bible indicates that the Roman measure, from midnight to midnight, was recognized by the evangelists. Sunrise is spoken of as "early" in the day (John 20 : 1 ; Mark 16 : 2 ; Matt. 28 : 1), whereas it would be the middle of a Jewish day. In narrating the events of the Resurrection day, Christ is found at Emmaus when it is "toward evening and the day is far spent," after which he sups and walks five miles to a meeting of his apostles which is said to be in the "evening" of "the same day," which would indicate Roman reckoning (Luke 24 : 29 ; John 20 : 19). Luke evidently uses the Roman reckoning in Acts 20 : 7–11, where "the morrow" of Paul's departure after a sermon continued to midnight was not after the next sunset, but after the next daybreak. See (246). **146**—p. 378. Eusebius, in commenting on the 92d Psalm, says, "The Word by the New Covenant translated and transferred the feast of the Sabbath." **147**—p. 379. "As to the prevalence of the Lord's-day being only gradual, it is obvious to remark that it was only gradually that the apostles developed other doctrines. They were as cautious in their constructive operations as they were tender and considerate in those which were destructive."—*Hessey* (704), *p.* 35. **148**—p. 379. "The earliest patristical notices that we possess concerning the Lord's-day, speak of it as an existing fact, as an integral part of the Christian's service."—*Hessey*, *p.* 138. **149**—p. 380. "From the time of John, who first gave the institution its best and most sacred title, 'Lord's-day,' there is an unbroken and unexceptional chain of testimonies that the 'first day of the week' was observed as the Christian's day of worship and rest. For a long time the word Sabbath continued to be applied exclusively to the seventh day. From habit, and in conformity to the natural sentiments of the Jewish converts, the early Christians long continued to observe both days. They kept every seventh day except the Sabbath before Easter, when the Lord lay in the grave, as they did every first day, as a festival. Afterward for a time the Roman Church, in opposition to Judaism, kept it as a fast. They held public religious services upon it. But the day was no longer considered sacred ; labor was never suspended nor legally interdicted. On the other hand, any tendency to return to its ancient observance as a strictly holy day, as in any

sense sacred, as the first day of the week was maintained to be, was discountenanced as an abandoning the freedom of the gospel and a returning to the ceremonial of the Jews. Ignatius, "Epistle to the Magnesians," ch. 9, and Council of Laodicea, can. 29, 49 and 101, A.D. 361. See Bingham's "Christian Antiquities," vol. ii., b. 20, ch. 3."—*A. A. Hodge, D.D., in "The Day Changed."* The Schaff-Herzog Cyclopædia says: "The Jewish Christians ceased to observe the Sabbath [that is, Saturday], after the destruction of Jerusalem. The Ebionites and Nazarenes kept up the habit even longer." **150**—p. 382. There is force in the objection which many make to calling the Lord's-day by the pagan name which associates it with the worship of the sun. "What's in a name?" Much--as is evident from the fact that all the "leagues" and "societies" which seek to fill the British American Sabbath with godless pleasures, use the word "Sunday"—never Sabbath or Lord's-day. There is similar significance in the following remarks made at the General Synod of the Reformed Church in America after the reading of the report on the Sabbath: "Mr. President, I would prefer to have the word 'Sabbath' stricken from the report, and the word 'Sunday' inserted, as we do not live under the Jewish dispensation" [but the pagan, he should logically have added]. Friends of the Sabbath should not use the word "Sunday" except when speaking of Sabbathless Sundays. "Sabbath" is more appropriate than even its allowed synonym, "the Lord's-day," for those who recognize and wish to emphasize the perpetual obligation of the Fourth Commandment. The quotations of this book sufficiently prove the need of more care and discrimination in the use of the various names of the first day of the week. **151**—p. 382. "Testimony of the Fathers" (768), by Elder J. N. Andrews, p. 68. **152**—p. 383. The Lord's-day is now recognized as the legitimate successor of the Saturday Sabbath by nearly all Christian churches (400), and by the laws of nearly all Christian nations (275). The little company who seek to put Saturday in its place have therefore on them the burden of proof as would-be dispossessors. Before they can thus turn back the dial of the nations they will have to clear up seven difficulties: 1. Can the example of God's creative week, whose "days" are generally considered by Biblical scholars and scientists as long periods, be consistently cited as a binding precedent for resting on Saturday, until it is proved that God's rest from His creative work was on Saturday? (Compare Gen. 2 : 4; Ezra 7 : 9; Psa. 115 : 4; John 8 : 56.) 2. Since the Bible reckons historic time from the birth of Adam (Gen. 5 : 3), how can it be shown that the first Sabbath of human history was not the first day of its first week? 3. If Saturday was the Sacred Day of Adam, how does it happen that the primitive nations, except the Jews, observed Sunday as their most sacred day? 4. If Saturday was the Sacred Day before the Exodus, how does it happen that God commanded the Jews to break it by marching, in their exodus from Egypt, on that day (204)? 5. How can the literalism of the seventh-day theory be reconciled with the fact that one who travels around the world loses or gains a day, and also with the fact that no day begins or ends at exactly the same time in any two remotely separated places? 6. Since seventh-day Christians find that in the last six centuries they have made almost no headway in changing the "Christian Sabbath" back to Saturday, how do they explain the fact that the

complete change from the seventh day to the first was made in the early Christian Church in less than two centuries, *if there was no Divine warrant for it?* 7. How can the claim that the change of day was a serious and sinful enormity, wrought by "the man of sin who changes times and laws" (Andrew's Preface, iv), be reconciled with the fact that the richest Pentecostal blessings of God have, from the first, fallen upon Christians as they have gathered for worship on the first day of the week? "The divine blessing on the [first-day] Sabbath," says Dr. Dwight, "has been too evident, too uniform and too long continues to admit of doubt." **153**—p. 38_2. According to Froissart, sixty knights, on the Sunday after Michaelmas day, 1390, tilted in Smithfield, "until night forced them to break off." **154**—p. 38_3. Macfie's "Sabbath of the Lord" (797), p. 52. In no age has God left Himself without a witness against abuses of the Sabbath. The "saints' days" by which it was crowded out of regard were condemned from the first by the Waldenses, a people who kept no sacred days except the Lord's-day; also by Wiclif later. Geneva, in Reformation times, abolished, restored and again abolished these saints' days. Strasburg and Zurich also abolished them during the same period, and Scotland yet more effectively. **155**—p. $_{384}$. Quoted by Dr. Gritton (718). The English controversies about the Sabbath begun in Wiclif's day culminated in the sixteenth century in the Westminster Confession (413), which recognizes the first day Sabbath, as representing the original Divinely ordered seventh-day rest-day in a threefold aspect: (1) as a *jus divinum naturale* [an original principle implanted in the nature of things]; (2) as a *jus divinum positivum* [a specifically enjoined moral law]; and (3) as a *dies dominica* [a day commemorating the resurrection of our Lord]. **156**—38_4. Rev. Wm. G. Macfie, in "The Sabbath of the Lord" (797), says that about two hundred years ago in Glasgow and perhaps in other burghs, the citizens, mis-interpreting such texts as Exodus 35 : 3, "observed the Sabbath with *more* than Jewish strictness," making it rather a forbidding fast than a joyous festival. To this period belongs the satire inscribed on a house in Coventry, Eng.:

> "This is the house where the Puritan did dwell,
> Who killed his cat on Monday
> For killing a mouse on Sunday."

157—p. 38_7. "Any person who shall disquiet or disturb any congregation or assembly met for religious worship by making a noise or by rude and indecent behavior or profane discourse within their place of worship or so near the same as to disturb the order and solemnity of the meeting, shall be subject to a fine not exceeding $50."—*Sec.* 1,614 *of the Ordinances of the City of Chicago.* Other cities have similar laws. **158**—p. 38_8. One of the Sunday evening plays of a previous year was "Samson and Delilah," of which *The Tribune*, in a half-commendatory notice, said that "much of it was offensive to refined audiences." Of another Sunday evening play *The Inter-Ocean* said, in a long description: "Jagon, the calm, cool murderer, is lifted up and made the object of sympathetic regard, because, forsooth, he loved his daughter." Another of Chicago Sunday evening plays is characterized by *The Times*, "as the dark and bloody tragedy of Jack Cade," which "appeals powerfully to the substrata of any city's population." The only actor, so far as I have seen, who refuses, when playing in

Chicago, to break the Sabbath laws of God and the State by playing on Sunday is Mr. Lawrence Barrett. On Sabbath evening, Sept. 29th, 1884, for the first time in many years, New York actors and others who were so disposed, were allowed, in defiance of law, to fill a theatre to witness the public rehearsal of a comedy—an evil omen. When Sunday theatres were suppressed in N. Y. in 1875 Lester Wallack and Dion Boucicault were of those who asked to have it done—a significant fact. **159**—p. 389. Such Continental Sundays are found also at Indianapolis, Milwaukee, Omaha, Kansas City, and other middle grade cities. **160**—p. 390. Among middle grade cities which now have a relatively quiet Sabbath may be mentioned Charleston, Richmond, Cleveland, Buffalo, Pittsburgh, Columbus and Washington. **161**—p. 390. By way of suggestion to other communities, I give a brief record of the origin and work of the New York Sabbath Committee (803), which was appointed April 1, 1857, by a public meeting of about a hundred leading citizens, called to consider the perils of the Sabbath. The Committee was made up of prominent and influential laymen rather than of clergymen, that the fact might be less misunderstood that the Committee was seeking to protect "the *civil* Sunday," not "the religious Sabbath," for which all ministers are a committee, *ex-officio*. Eight denominations were represented among its twenty members, to show its undenominational character. The Committee first made a reconnaissance, and found 9,672 places of business in operation on the Sabbath, besides numerous theatres and low places of amusement. Miserable cheap theatres down in the Bowery advertised their shows for Sunday night—"Admission ten cents—females free." The Committee made its plan and submitted it to the clergy, who co-operated by a broadside of 100 simultaneous sermons on Sabbath observance. A remonstrance was then sent to the proprietors of the daily papers against the noisy and needless crying of newspapers on the Sabbath. As this was not heeded, an appeal was made, by an influential delegation, to the Mayor and Police Commissioners who, in spite of threats of vengeance from the daily press, ordered the police to stop this violation of law. Subsequently the Committee secured amendments to the Sunday laws by which saloons were securely closed for several years, and theatres permanently, and Sunday processions limited to military funerals, which were required to suspend music in the neighborhood of churches. It has also prevented much hostile legislation. Unnecessary public work has been opposed, and many other projects for Sabbath desecration have been promptly nipped in the bud. They need more funds to meet revived opposition to the Sabbath (begun in the weakening of the Sabbath laws in 1883), in which 1884 has been prolific—the opening of an art gallery for two Sabbaths, of two theatres for Sunday night rehearsals, the inauguration of Sunday concerts in Central Park, the lowering of fare and increase of trains on the elevated railroads on the Sabbath, the increasing custom of requiring Sunday work in shops, such as taking account of stock, dusting the store, etc., and the yet more serious violation of Sabbath laws by the riotous Sunday excursions. This Committee has always employed a Secretary to supervise its work, to guard against attacks on the Sabbath from whatever source, and to promote the cause by his pen and voice. It has wisely used the courts through the District Attorney,

as far as possible, rather than by making its own agency prominent to the prejudice of the cause. It has always prepared the way carefully before any attempt at enforcing the law, and has not invited failure by attempting to do what public conscience would not sustain, but rather devoted its most earnest endeavors to enlightening the public in regard to the advantages and obligations of the Sabbath by documents and addresses. It has been exceedingly conservative in its methods, but it is doubtful whether more radical measures would have accomplished more in such a city as New York, whose Sabbath has been more improved, I believe, than that of any large city of our land. Other Sabbath Committees, some of them asleep in their watch towers, may well study the records and methods of the New York Committee, and so learn that perpetual vigilance is the price of the Sabbath, which is the bulwark of liberty. **162**—p. 391. From address by Mr. Samuel Morley, M.P. I have reliable assurances that the same secret violation of divine and human rights occurs in New York City. A prominent Christian manufacturer required a Sabbath-school boy to do Sunday work for him in taking stock. Other cases might be given. A clergyman entering a New York hat store on Saturday evening to buy a hat heard the proprietor say to his new errand boy, "Come over to-morrow and dust all these boxes." The boy replied, "I have never worked on Sunday." "I don't care," said the merchant, "that's our rule here." The boy bravely refused to break the laws, and the clergyman lost all interest in purchasing a hat at that store. **163**—p. 393. "A startling statistic of the destructive tendency of Sabbath disregard, in a body of men the most necessary to the peace and security of society of any class in the community, is found in the official records of the London police. Of the 5,000 policemen of that city, in one year, 921 were dismissed, 523 were suspended, and 2,492 were fined for misdemeanors; leaving only 1,066 of the 5,000, who were faithful to their trust. Now, if the moral depression of disregard of the Sabbath be so fearful on the class most indispensable to civic good order, what must be its degenerating influence upon those who violate the day of rest without excuse or palliation?"—*J. O. Peck, D.D., in Sabbath Essays.* **164**—p. 393. The order of countries is as follows: Canada, Scotland, Wales, United States, England, Sandwich Islands, Madagascar, Sweden, Norway, Switzerland. **165**—p. 393. On Sunday, June 4th, 1882, by a count, 2,314 shops of Glasgow were found open. See Glasgow Working Men's Sab. Protection Assoc. (798) Report for 1883, p. 25. **166**—p. 393. To this population Toronto has grown from 56,000 in 1871 under this plan of Sabbath observance. The Toronto *Globe* says on this point: "The prodigious growth Toronto has made shows that a city can absolutely cease work one day out of every seven, and yet can grow at a rate which has been exceeded by only two American cities." **167**—p. 395. 34 Penn. 398. **168**—p. 395. A correspondent in New York City sends me this personal testimony: "I have kept house in this city for 24 years, and have brought up a family of three children, and yet we have *never bought one quart* of milk on Sunday; in almost every instance having been able, with the aid of ice, to keep Saturday's milk without any trouble." **169**—p. 397. Told by Professor S. F. Upham, D.D., from personal knowledge of the case. **170**—p. 397. Blast furnaces find no difficulty in shutting down for 24 hours or even for 48 or

72 to clean boilers or make repairs to engines or hot ovens. Are not needed repairs to wasted bodies, minds and morals an equal emergency? **171**—p. 398. At a meeting of Scandinavian pastors in England Dr. John Gritton (799) gave the following practical hints as to methods for securing sailors more of the benefits of the Sabbath: "1. Earnest attempts should be made to prevent, as far as possible, Sunday being a regular day for either departure from or arrival at port. 2. Neither at home nor abroad should the business of embarking or landing cargo be permitted on the Lord's-day. 3. Agents should be admonished that, whether ships arrive on the Sunday or are lying in port on that day, it should be treated as a day when all work, excepting that needful for the safety and health of the ship, is to be avoided. 4. No coaling on Sunday, should be made a rule never to be broken for mere commercial ends. 5. Whether in port or at sea, the greatest possible amount of rest should be granted to all hands. 6. Divine service should be arranged at least once on every Sunday, and when in port everything should be done to make attendance at service on shore as easy as possible. 7. Every attempt should be made to supply the ship's company with pure and elevating reading. Ships' libraries should be universal and frequently examined, repaired, and added to, and very earnest attention should be given to the supply of truly Christian books suitable for all seasons, but specially suitable for Sunday reading. 8. Chaplains and missionaries should be welcomed on board every vessel, and their ministrations to the ship's company facilitated in every way. 9. Owners and captains might secure and preserve full information as to Seamen's Churches, and Sailor's Homes and Rests in all ports to which they may be called, and might make such information known to all on board." **172**—p. 396. Sabbath Essays, p. 393. **173**—p. 399. If druggists do not wish to be counted as belonging in the same class as liquor-dealers and other habitual Sabbath-breakers, they will need to enforce upon each other, by their Pharmaceutical Associations, the neglected laws which in most of the United States forbid druggists to sell anything on the Sabbath except medicines, and especially forbid them to sell alcoholic medicines except on the written prescription of a reputable physician. **174**—p. 399. Field Fowler, proprietor of the Metropolitan Horse Railroad of Boston, says of the financial aspects of Sunday horse cars: "It is impossible to get honest men, and keep them so, and make them work on Sundays. You employ them to violate the Fourth Commandment, and expect them to respect the Eighth: you find human nature is such that both conductors and drivers suffer. Drivers become reckless, and more accidents result. The president of one of the horse-railroads in New York told me he made an experiment, and found that, on every thousand horses, it cost them a thousand dollars a day more to feed them than if they had Sunday to rest in." For court decisions on horse cars, see Ga., Ky., and Pa., "Traveling" column of Table of Sabbath Laws (355). The two Southern States call them a "necessity" and the Northern one a "nuisance." **175**—p. 402. The late Archbishop Sumner (of Canterbury), who was much persecuted by London mobs (stirred up by "*Punch*" and the radical Sunday papers), for opposing Sunday concerts by the band of Her Majesty's Life Guards in Hyde Park, was also much averse to using his carriage on the Sabbath. On one occasion, staying with Lord

Palmerston at Broadlands over the Sabbath, the Premier ordered the carriage to convey His Grace to church. It is nearly four miles from the Hall, and the road is generally miry. The Archbishop declined, and set out to walk. When about half way there, the peer's family coach passed by and, much amused to see the aged prelate toiling along, Lord Palmerston put his head out of the window and quoted Tate and Brady's version of the First Psalm :

" How blest is he who ne'er consents
By ill advice *to walk*."

The Archbishop smiled and replied :

" Nor stands in sinners' ways, *nor sits*
Where men *profanely* talk."

176—p. 403. It is permissible for a Christian to accept a " half-loaf reform" only as an instalment of the whole, never as a substitute for it nor as a compromise of further claims. **177**—p. 404. The Revised Code of Ontario, 1877, declares that it is " not lawful to expose or offer for sale any property whatsoever, or to do any worldly labor, business or work of his ordinary calling (conveying travelers or Her Majesty's Mail, by land or by water, selling drugs and medicines and other works of necessity and works of charity only excepted)." The law also forbids public political meetings, tippling, public intoxication, public brawling, public profanity, all noisy games, gambling, racing, hunting (except in defence of property), fishing, public bathing, and contracts. Fines $1 to $40. " A conviction under this Act shall not be quashed for want of form." Prosecutions may be made within one month after the offence. The law does not apply to Indians. **178**—p. 404. Rev. W. T. McMullen, D.D., Woodstock, Ont. **179**—p. 405. A butcher in the New Cut, Lambeth, when solicited to close his shop on Sundays, said, " Were the Lord Jesus Christ Himself to come and ask, I would not do it." Another in Lambeth Marsh replied, " If God Almighty ordered me to close, and took the tiles off my house for not doing so, I would keep open in spite of Him." **180**—p. 416. Indications of the Sabbath views of some ministers may be found on pp. 58, 320. To these may be added the following facts : A minister said, in print, when the Sunday trains were increased and the fares lowered on the N. Y. elevated railroads : " This is a good movement, and one to be encouraged as a promotion of better Sunday observance, for it will enable the poor classes, hived in their tenement-houses during six days in the week, to get into the country with their families at little expense. It will, we trust, afford a counter attraction to the Sunday excursions, which are almost invariably accompanied with drinking, often with carousing, and sometimes with fighting. Anything which tends to break up the tenement-house system in New York is beneficent, even if it breaks in upon it only one day in seven." The same preacher said at another time : " The beer-gardens and the Sunday theatres of Cincinnati are a natural reaction from a condition of restraint, which forbade a social call, except by a minister on a rich parishioner, or a social gathering of any sort, except under a church roof." A preacher said in a newspaper letter in 1884 : " ' Let no man judge you in meat or respect a holy day, or of the new moon, or Sabbath days,' or ' one man esteemeth one day above another ; another esteemeth every day *alike*,' are words that no Puritan divine nor any clear-headed exegete can use in favor of old-fashioned

or Talmudical or Puritanical observance of the 'Sabbath.'" *The Congregationalist* says editorially: "We are informed of instances in Boston in which the Sunday services have been delayed to accommodate the minister arriving in the city by the train, or hastened in order that he might not miss it in departing." Prof. Austin Phelps gave the following facts in *The Congregationalist* in 1884: "A clergyman from the city of New York not long ago was a guest in a Christian family in Massachusetts. He left the place in the cars at high noon on Sunday, and took the afternoon train from Boston for his home without a word of apology or explanation to his astonished host. The inference was not unreasonable that he acted according to his usual habit respecting travel on the Lord's-day. Another clergyman, a pastor in Massachusetts, habitually uses the cars on the Sabbath in making his clerical exchanges, and apparently with no restriction as to time or distance, except that of reaching the pulpit in season to ask the congregation to sing, 'Thine earthly Sabbaths, Lord, we love.'" Beside this I may set the testimony of one who has traveled widely in the United States: "Christians, ministers included, patronize Sunday newspapers and trains more in the West than in the East." [We believe that even in the West these things are still far from common. When the opinions of leading Chicago clergymen were asked in 1883 as to making the six-day paper which most of them took, a seven-day paper, not one of the evangelical preachers favored the plan.] A preacher, in a sermon on the Sabbath, in 1884, said, according to the report of *The New York Tribune*: "The house of God is good for one half of the day. If a man wants amusement afterward I will not put my hand in the way. The Sabbath should be a day of social enjoyment. It is a nice question whether the law should step in and stop operas or concerts. If a man told me I could not play cards in my own house on Sunday I would do it to show my liberty. More flexibility is needed in a complex society than in rural communities"—and so on with excuses for Sunday mails, Sunday excursions, Sunday horse cars, etc. This preacher narrated the following incident in his sermon: "A poor woman sold apples and cakes and candy. She was a member of a Presbyterian church in New York, and was disciplined for keeping her shop open on Sunday. She pleaded that the profits of this one day in the week was just the difference that enabled her to pay her rent—that without it she could not support herself. But the Session (good men) were obliged to discipline her, although one of the members of that Session kept one of the largest hotels in town. There is a good deal of difference between keeping an apple-stand and a hotel." Yes, "there *is* a *good deal* of difference between keeping an apple-stand and a hotel" in that all can buy their apples for the Sabbath on Saturday, but travelers can not dispense with lodgings on the Sabbath. When the question of improving Sabbath observance came up, within a few years, in one of the largest of American cities, some eminent pastors even went so far as to advise seeking to save only the forenoon and evening of Sunday to the Lord, and giving the afternoon to the Devil; that is, work to close the saloons only through the forenoon and evening, granting them "religious" license to stand open between the hours of one and seven P.M. A half-loaf of good may, superficially, seem better than none at all; but a loaf, one-half of which is mixed with arsenic, is worse than

going hungry. A minister in the same city thinks it a mistake to "ask for a Jewish Sabbath instead of a Christian day of recreation and church service." When an effort was made to stop Sunday base-ball in a certain American city, a preacher said there were a great many worse things which might appropriately be broken up first. Another preacher thus defended Sunday excursions in a New York pulpit: "If a man thinks that he benefits the health of his wife and his children by going on an excursion on Sunday, I say he should go. It may be objected to this that going on excursions compels one to miss the church services. This is true, but I ask you candidly is it not better for a man to miss church occasionally, say once or twice during the summer, if by so doing he goes away with his family of little ones for a few hours from this stifling city and gives them the fresh air of the sea or the country? I can not comprehend how any fair-minded or good, kind-hearted man could possibly wish to interfere with Sunday excursions. For my part I do all I can to encourage them. Look for a moment at the class of persons one finds on the ordinary Sunday excursion boat. They are as a rule orderly, well-behaved, hard-working men and women. Give the people fresh air. If possible give it to them every day of the week, but if this is not possible, then, for God's sake, let them go from this crowded, noisome city to seek the invigorating air of the country on the only day upon which it is possible for them to obtain it. Again I say, give the people fresh air." A Western preacher thinks "Sunday trains on the great thoroughfares may be defended." A Christian minister echoes the excuse that Sunday mails are a benefit in cases of sickness. Another minister says that they are almost necessary to farmers who are seldom in town. Another preacher said in a sermon: "It would be no more wrong to journey a thousand miles by rail to stand at the bedside of a dying father, than it was formerly a hundred miles by wagon." One pastor does not feel called upon to condemn one of his members who keeps his livery stable open on Sunday; another excuses his members who work on the Sabbath as engineers and railroad men; another received into membership a barber and an expressman, who expected to spend the Sabbath mostly in their ordinary work for gain. "Some Christians," says a pastor, "find it necessary to work, as things are"—necessary, I suppose, just as it was "necessary" for some of the martyrs to curse Christ and worship idols. *They* preferred to lose property and even life than dishonor God. A preacher defends his custom of advertising church services in Sunday papers by saying: "If the Devil walks our streets Sundays we will make a bulletin-board of his coat tail." That is what Sunday advertising by Christians *is*, only the minister forgot to state that it was the Devil's pocket which was being filled by the payments for the advertising, and that the advertisements, both of churches and Christian business men, helped him to sell his Sabbath-destroying papers more widely than he could without these indirect letters of introduction to Christian homes. All the utterances I have quoted are from evangelical clergymen of the United States. That these opinions represent a considerable minority of the pastors I have no doubt. My notes of two discussions of the Sabbath question in a union meeting of evangelical preachers show at least a harmful diversity of views, with some significant dodging of the question by men who would split a hair in quarters in discussing less practical questions of

theology. One preacher thought we could do nothing but retard the inevitable triumph of the Sabbath-destroyers and that we must get rid of the word "Sabbath." Another claimed that Christians are not bound by the law of Moses. Another said, "We have sacred music in our churches, and why not allow sacred concerts in the Park?" Another said that we could have no Sabbath if we made any distinction between the *civil* Sabbath and the *religious* Sabbath. Another said it was doubtful if "the first day of the week" was really mentioned in the New Testament. Another preacher had been quite persuaded to a favorable view of Sunday excursions by Puck's picture of the poor in wretched hovels in contrast with the minister embarking for a vacation in Europe. Another thought the General Assembly ought not to own $40,000 worth of bonds in a Sabbath-breaking R. R. while protesting against Sunday trains. Another said that Christ made a breach in the Jewish Sabbath, and reported he had journeyed five miles by rail the day before. Another repeated the exploded claim that the Monday paper was a greater sinner than the Sunday paper. Others echoed the foreign chatter about strict Sabbaths interfering with "liberty" and "right of private judgment," and "the realm of conscience." A learned doctor said: "I would not dare to tell my people that it would be wrong for them to ride on Sunday. I could only tell them not to do anything against Conscience," which suggests the question, If the preacher is not to be the spiritual lawyer of the people to interpret Bible principles for them in their relation to present duties and difficulties, but is only to say, Follow conscience, what need is there of a preacher at all? "Conscience" makes no better substitute for definite instruction in the principles of the gospel than in the days when Saul of Tarsus "in all good conscience" persecuted the Son of God, as others now do the Sabbath of God. These facts and many more of the same tenor, show that nothing is more urgently needed, in order to save the Sabbath, than the development among evangelical preachers of definite and consistent views in regard to the authority and right observance of the Lord's-day, that serious diversity of views among its defenders may not give its enemies an easy victory. "Nothing is more certain than that a definite doctrine is essential to a wholesome practice; and respecting the Sabbath there is in America no definite doctrine." Extended investigations in the book-stores of Boston show that for several years young ministers, even in New England, in making up their libraries have not often called for books on the Sabbath—not surely because the subject is not a "live issue," but because in theological seminaries and ministerial conferences and pulpits it has been crowded out by other controversies. As the pulpit and press of New York prevented the proposed sacrilege of reproducing the Passion Play in a theatre, so the pulpit, if armed with clear and strong convictions and a consistent practice, can greatly check the increasing sacrilege of Sabbath-breaking. [illegible]—p. 418. The following are some of the estimates in detail with the authorities for them: Liquor-dealers and assistants in the U. S., 500,000 (Senator Blair). Railroad men in U. S., 400,000 (Dr. Rufus Clark). Postal servants in U. S., 150,000 (my own estimate of about 3 to each Post-office). Newspaper men in U. S., 150,000 (my own estimate, from number of Sunday papers). Tradesmen in U. S., 200,000 (estimated as half as many as the less rural Great Britain).

Railroad men and other carriers in Great Britain, 200,000 (Anti-Sunday Travelling Union). Postal servants in England and Wales and assistants, 23,500 (Dr. Gritton). Liquor-sellers in Great Britain, with assistants, 250,000 (Charles Hill). Tradesmen, 500,000 (estimate from basis of a count in 12 parishes of London by Sunday Rest Assoc.) See p. 80 of Nat. Conf. Report (852). Grand total, 2,373,500. **182**—p. 418. The Lord's-day in the Primitive Church began on Saturday at sunset. This custom is still continued in the services of the Romish Church and those of the Church of England, in which the first service for all feasts is celebrated the eve or vigil before. On the Lord's-day eve, the ancient Christians "prepared their heart" for its due enjoyment by the singing of the hymn, "*O Quanta qualia*," which is attributed to Pudentius, and belongs, perhaps, to the latter half of the second century. It is still recited every Saturday evening by all priests of the Roman Church. **183**—p. 418. Ædgar the Peaceful fixed the beginning of Sunday on Saturday at 3 P.M. to last "till Monday morning light." Custom set the same boundaries in early New England. A Convocation of Scots clergy in 1180 "ordained that every Saturday from twelve o'clock should be set apart for preparation for the Lord's-day; and that all the people on Saturday evening, at the sound of the bell, should address themselves to hear prayers, and should abstain from worldly labors till Monday morning."—*Willison* (921) *p. X.* **184**—p. 420. A Christian editor says: "It is the Christian men of New York who work their employees six days in the week who are really responsible for the Sunday excursions." A higher authority says, "Every man shall give an account of himself to God," as well as, "Woe unto him by whom the offence cometh." If a man wrongs me on Saturday, it does not excuse my wronging God and myself on the Sabbath. Nottingham, Eng., takes its half-holiday on Thursday instead of Saturday, a better plan for retailers so long as Friday or Saturday is the pay day, and a better distribution of the extra rest also, it would seem. **185**—p. 432. Other incidents of fidelity to the Sabbath at personal risk are given on pp. 29–49, 307–309, See (932). **186**—p. 435. One of the most important agencies for salting the fountains of Sabbath desecration on the Continent is consistent Sabbath-keeping by British and American tourists. Every such example preaches silently every Sabbath for its rightful observance. An opposite course helps to break down the British-American Sabbath by encouraging its Continental foe. See (6). Prof. Austin Phelps says (in *The Congregationalist*): "It is well known that in France and Germany there are infantile churches which are struggling for the revival of the first principles of spiritual Christianity. They are laboring in oppressed and often disheartened minorities. They are gasping in the mephitic atmosphere of the State churches. They are driven by the agnostic civilization around them to the conviction that their cause is hopeless, if they cannot create among the people, with a few amendments, the Scotch and American ideas of the Sabbath. They tell us that on the large scale and to the common people 'no Sabbath' means 'no religion.' They are astonished and grieved by the discovery that, while they are contending for the ejection of the Parisian and German Sunday from the habits of their people, we in the light of our holier inheritance seem willing to welcome the introduction of that enormity here. The usages of American travelers in

Europe are a grief and a discouragement to them. Such is the story that comes to us from the supporters of the McAll missions in Paris, and of a reformed Protestantism in Berlin." **187**—p. 437. In an address under the auspices of the Society the following preventives were suggested: "Newspaper editors as a rule, and especially provincial ones, are generally very willing to insert letters from all sides, even when advocating opinions contrary to their own, and the openings thus available should be utilized by the friends of the Lord's-day. When a Sunday band is proposed, write and protest against it. When a museum is to be opened on Sundays 'for the benefit of the working classes,' write and give proofs that the working classes are against all that sort of hypocrisy. When you meet, as I did, not many months ago, a rural postman, who told me he walked 16 miles a day every one of the seven days of the week, write and expose the cruelty of the thing, and the injustice of Sunday labor in the Post-office. If two or three earnest friends of the Sabbath in every English town would for a few months make it their business to assist our work by terse and sensible letters and paragraphs sent to the newspapers, an untold amount of good would be done out-of-doors; while, indoors, newspaper editors would see there were two sides to the question, and that our side evidently had numerous and active supporters." A hint may be taken from the course of the Evangelical Press Association—see (117); also from the prohibitionist who in 1884 paid $40 for the control of a column in a daily newspaper for three months in the interests of his favorite reform; also from that paper which when the Sabbath laws were being notoriously violated published them that none might plead ignorance. Cheap, able, popular papers in foreign tongues, friendly to the Sabbath and temperance, should be published in larger numbers in the United States, where the 800 foreign papers (out of 9,000 in all) are mostly defenders of the Continental Sunday. **188**—p. 437. The method of the Sabbath Alliance of Scotland, as given in the following extract of a recent report, is worthy of imitation: "One very valuable agency which the Alliance have been able of late to employ with the best effect has been the distribution on Sabbath mornings of tracts and pamphlets on the observance of the Lord's-day. Special thanks are due here to several of the city missionaries. These have handed the tracts to loiterers on the streets, lodged them, often with a word in season in open shops, and often in the hands of both sellers and buyers, sometimes laying them on the weighing scales so that the *witness* had to be pushed aside before business could be begun; and on many occasions parties of excursionists about to leave by rail and boat have been met and dealt with in a similar way. Many testimonies of the good fruit from this effort have reached us, as where workingmen had their views on the Sabbath entirely changed for the better." Another suggestive example was the giving of 12,000 copies of Gilfillan's masterly book on "The Sabbath" to the American clergy by the New York Sabbath Committee some years since, funds having been collected for that purpose. **189**—p. 440. A certain unevangelical church advertised a "Sunday Evening Sociable" in its parlors. Among those who were shocked by this impropriety were not a few evangelicals who used Sunday evening for sociables in their own homes or at their neighbors. The saloon-keeper justly counts as his fellow in doing Sunday business on the sly, the church-

goer who passes his window every Sunday to enter the post-office hard by for his Sunday mail. In this connection it will be appropriate to ask why the outgoing mail of Monday morning is in many places nearly as large as for the whole week beside? "The difficulty with too many is they assume that many things they wish to do on the Sabbath are works either of necessity or mercy, which, in the light of the Bible, are neither one nor the other, but rather of mere human expediency. We are not at liberty to perform any 'labor or work,' either in person or by proxy, on the Sabbath, in relation particularly to temporal matters, which can be done on other days. We do not say which can be *conveniently* done on other days; for if human duty is to be measured by our views of convenience, then farewell, not only to the doctrine of self-denial as taught by our Saviour, but also to every precept of God's word."—*Zion's Herald*. Even Sunday funerals, except in cases where they could not have been held on Saturday or Monday, have neither the excuse of necessity nor mercy for the work they require from undertakers, drivers, grave-diggers and ministers. It is a subject for congratulation that they are growing less frequent. **190**—p. 440. A Christian man, reading a Sunday paper without intending to be led away from Sabbath thoughts, confessed to his pastor that before he knew it he found himself talking real estate to the first man he met, a topic suggested by the advertisements he had just been reading. **191**—p. 441. My reports indicate not only that church members frequently advertise their business in the Sunday papers, but also that not a few evangelical churches advertise their Sunday services. God commands us to "distinguish" the Sabbath day, but a pastor in reply to the question whether Christian men in his city advertise in Sunday papers says, "They make no distinction." A Christian man of New York City says that he "sees no reason why Christian men should not advertise in Sunday papers." I challenge any man to show why any restriction should be put on Sunday business if not on Sunday advertising and Sunday newspapers. A Christian man defends the advertising of Church services in Sunday papers because strangers consult such papers. Why not hire advertising space for churches in saloons because some would not see church notices anywhere else? "My soul, come not thou into their secret." One of the chief editors and owners of a prominent daily paper which issues a Sunday edition (he wishes his name withheld) admits that there is "no valid argument for Sunday newspapers," but says, as if in excuse, that they are "patronized by Christian men." He says also, in further extenuation, that churches publish notices of their services in the Sunday newspapers—a mistake in his city at least. Through lack of familiarity with the advertising department, he infers that the Sunday notices which his paper copies from a Saturday paper are inserted on the Sabbath by request of the churches. A similar custom in other papers has led to the false impression that many churches advertise on the Sabbath which do not. In New York City only about one third as many churches advertise on Sunday as on Saturday. The N. Y. *Tribune* on the last Sunday of April, 1884, had Sunday notices as follows: 3 Unitarian, 3 Universalist, 3 Spiritist, 1 Swedenborgian, 1 Free Religious Association, 8 Episcopalian, 1 Baptist, 1 Presbyterian, 1 Congregationalist, 2 Friends, 1 Disciples, 1 Roman Catholic, 1 Reformed Catholic, 2 Miscellaneous. **192**—p.

441. Mr. Field Fowler, of Boston, so states of that city. An ingenious conscience doctor, the president of a horse-car line, said to a stockholder who was troubled about receiving profits for needless Sunday work and so proposed to withdraw his stock, "Instead of that give $\frac{52}{365}$ of your profits to the poor." **193**—p. 442. Article in *The Congregationalist*, Oct. 30, 1884. **194**—p. 442. In many cases even those who are engaged in unnecessary Sunday work are received as church members and thus endorsed in their disloyalty to conscience. See p. 433; also (180). **195**—p. 444. Rev. E. S. Atwood in "Sabbath Essays." **196**—p. 444. Dr. Bauer, Court Preacher at Berlin. **197**—p. 445. Wm. M. Taylor, D.D., in *Pulpit Treasury*, Oct., 1883. **198**—p. 449. Printed slips with topics and suggestions are issued annually in many languages, and can be had at 6d. (12. cts.) per 100 of James Nisbet, 21 Berners St., London. 80,000 were circulated in 1883 in leaflet form, and the topics were also printed in many newspapers.

199—Concordance of References by Christ and the Inspired Writers of the New Testament to Old Testament Laws, as a Guide in Interpreting its Sabbath-Laws.

"Christ quoted Old Testament *law* as binding in its principles on all countries and all ages. Five times He put His stamp as the King of a new dispensation upon the Decalogue as the law of His kingdom and of the world. Christ also quoted other principles and precepts of the Old Testament as a lawyer or officer of to-day would quote unquestioned law. Three times at the Temptation He said, 'It is written,' by way of introducing quotations of Old Testament law principles from Deuteronomy other than those of the Decalogue, which He used as binding upon all beings in Earth and Hell. Christ declared that the whole law—meaning the Pentateuch—was of perpetual force in its *principles;* of course, not in its superficial and incidental details. It has been said by opponents of the Old Testament that Christ spoke of its laws as abrogated, but it will be observed by those who carefully read Christ's words, that while He condemned many laws of Jewish *tradition*, He confirmed the law *principles* of the Scriptures. . . . As a lawyer keeps numerous volumes of the decisions of eminent judges because of the law *principle* that lies under the incidental particulars of each decision as its kernel, so all the law passages in the Old Testament are profitable because they give us a volume of God's decisions."—*From "Must the Old Testament Go?" by W. F. Crafts.*

[A. marks passages where Old Testament laws are spoken of as *abrogated* or outgrown; P. references to the Law as of *perpetual* and universal obligation. These marks make it evident that there are both transient and permanent laws in the Old Testament. Quotations are from Revised Version.]

MATTHEW.

P. 4 : 4. Man shall not live by bread alone Deut. 8:3.
P. 4 : 7. Thou shalt not tempt God. 2 Deut. 6 : 16.
P. 4 : 10. Thou shalt worship God only Ex. 20 : 3.
P. 5 : 17. not to destroy the law
P. 5 : 18. in no wise pass from law
P. 5 : 21 (19 : 18). Thou shalt not kill; Deut. 5 : 17; Ex. 20 : 13.
P. 5 : 27. Thou shalt not commit adultery : Deut. 5 : 8; Ex. 20 : 14.
A. 5 : 31. a writing of divorcement : Deut. 24 : 1.
A. 5 : 33. Thou shalt not forswear thyself, Num. 30 : 2.
A. 5 : 38. An eye for an eye, Ex. 21 : 4; Lev. 24 : 30; Deut. 19 : 21.

P. 5 : 43. Love thy neighbour, Lev. 19 : 18.
P. 5 : 48. Ye therefore shall be perfect, Gen. 17 : 1.
P. 7 : 12. do ye also unto them : for this is the law
8 : 4. Shew thyself to the priest, Lev. 14 : 3. [Ceremonial law not then abrogated.]
P. 14 : 4. John said, It is not lawful
15 : 4. He that speaketh evil of father or mother, Ex. 21 : 17 ; Lev. 20 : 9. [An appeal from their tradition to their law.]
P. 18 : 15. if brother sin against thee, shew him Lev. 19 : 17,
P. 18 : 16. mouth of two witnesses or three Deut. 19 : 15.
P. 19 : 4. made them male and female, Gen. 1 : 27.
P. 19 : 5. the twain shall become one flesh? Gen. 2 : 24.
A. 19 : 7. a bill of divorcement, Deut. 24 : 1.
P. 19 : 19. love thy neighbour as thyself. Lev. 19 : 18.
P. 22 : 37. Thou shalt love the Lord thy God Deut. 6 : 5.
P. 23 : 23. weightier matters of the law
P. 24 : 35. Heaven and earth shall pass away, Isa. 51 : 6.

LUKE.

[Passages previously given not repeated.]
P. 10 : 28. this do, and thou shalt live. Lev. 18 : 5.
P. 14 : 26. hateth not his father and mother, Mi. 7 : 6.
P. 16 : 17. than for one tittle of the law to fall. Isa. 40 : 8.

JOHN.

7 : 22. hath Moses given you circumcision Lev. 12 : 3. [An appeal to their law from their tradition. All the references to the law in John not already given are such.]

ACTS.

13 : 39. could not be justified by the law of Moses.
21 : 24. walkest orderly, keeping the law.
P. 23 : 5. shalt not speak evil of a ruler Ex. 22 : 28.

ROMANS.

P. 2 : 6. who will render to every man Ps. 62 : 12.
P. 2 : 11. no respect of persons with God. Deut. 10 : 17 ; Job 34 : 19.
P. 2 : 12. judged by the law ;
P. 2 : 13. not the hearers of the law are just
2 : 18. approvest the things that are excellent, being instructed out of the law,
2 : 25. circumcision profiteth, if thou be a doer of the law :
P. 2 : 26. If the uncircumcision keep the ordinances of the law,
P. 3 : 10, 11, 12. There is none righteous, Ps. 14 : 1.
3 : 19. what things soever the law saith,
3 : 20. By the works of the law no flesh
3 : 20. through the law the knowledge of sin.
3 : 21. apart from the law a righteousness of God
3 : 28. justified by faith apart from the law.
P. 3 : 31. we establish the law.
4 : 15. the law worketh wrath ;
5 : 13. until the law, sin was in the world.
5 : 13. sin is not imputed when there is no law.
5 : 20. The law came that the trespass might abound ;
6 : 15. shall we sin because we are not under law
7 : 1. The law hath dominion over a man so long as he liveth ?
7 : 4. dead to the law
7 : 6. discharged from the law,
7 : 7. I had not known sin except through the law.
7 : 7. Thou shalt not covet : Ex. 20 : 17 ; Deu. 5 : 21.
7 : 8. apart from the law, sin is dead.
P. 7 : 12. The law holy and good.
P. 7 : 14. The law is spiritual :
P. 7 : 16. Consent unto the law that it is good.
P. 7 : 22. I delight in the law of God
P. 7 : 25. with the mind serve the law of God ;
8 : 2. free from the law of sin and death.
8 : 3. what the law could not do,
P. 8 : 4. law might be fulfilled in us,
8 : 7. not subject to the law of God,
9 : 4. Israelites whose is the giving of the law,
9 : 31. Israel following after a law of righteousness,
10 : 4. Christ is the end of the law
10 : 5. Moses writeth that the man that doeth the righteousness of the law
P. 12 : 19. Vengeance belongeth unto me : Deu. 32 : 25.
P. 12 : 20. if thine enemy hunger, feed him ; Prov. 25 : 21.
P. 13 : 8. he that loveth his neighbour hath fulfilled the law.
P. 13 : 9. Thou shalt not commit adultery, . . not steal, Ex. 20 : 11, 18.
P. 13 : 10. love is the fulfilment of the law.

I CORINTHIANS.

P. 6 : 16. twain shall be one flesh. Gen. 2 : 24.
9 : 8. saith not the law the same ?
9 : 9. not muzzle the ox Deu. 25 : 4.
9 : 20. gain them that are under the law ;
P. 9 : 21. under law to Christ,

10 : 23. all things are lawful
14 : 21. In the law it is written,
15 : 56. the power of sin is the law:

2 CORINTHIANS.

P. 6 : 17, 18. Come ye out from among them, Isa. 52 : 11, 12.
P. 13 : 1. At the mouth of two witnesses

GALATIANS.

P. 2 : 16. by the works of the law shall no flesh be justified. Ps. 14 : 3 : 2.
2 : 19. died unto the law,
2 : 21. if righteousness is through the law,
3 : 2. Received ye the Spirit by the works of the law,
3 : 5. by the works of the law,
3 : 10. Cursed . . . which continueth not in all things that are written in the law, Deu. 28 : 15.
3 : 11. no man is justified by the law
3 : 12. the law is not of faith;
3 : 13. Cursed is every one that hangeth on a tree: Deu. 21 : 23.
3 : 17. the law which came 430 years after,
3 : 18. if the inheritance is of the law,
3 : 19. What then is the law?
3 : 21. Is the law then against the promises,
3 : 21. if there had been a law given which could make alive,
3 : 21. righteousness would have been of the law.
3 : 23. before faith came we were kept in ward under the law,
3 : 24. the law hath been our tutor
4 : 4, 5. God sent his Son, born under the law that he might redeem them which were under the law,
4 : 21. ye that desire to be under the law,
5 : 3. a debtor to do the whole law,
5 : 4. justified by the law;
P. 5 : 14. law fulfilled in one word, Thou shalt love thy neighbour Lev. 19 : 18.
5 : 18. ye are not under the law.
A. 6 : 13. desire to have you circumcised,

EPHESIANS.

A. 2 : 15. abolished the law of commandments
P. 4 : 25. Speak ye truth Zec. 8 : 16.
P. 4 : 26. Be ye angry, and sin not: Ps. 4 : 4.
P. 5 : 31. shall a man leave Gen. 2 : 24.
P. 6 : 2, 3. Honour thy father and mother, Deu. 5 : 16; Ex. 20 : 12.

PHILIPPIANS.

3 : 9. righteousness, which is of the law,

1 TIMOTHY.

P. 1 : 8. we know that the law is good,
P. 1 : 9. law is not made for a righteous man,
P. 5 : 18. not muzzle the ox Deu. 25 : 4.

HEBREWS.

7 : 5. tithes of the people according to the law,
7 : 11. under it hath the people received the law
7 : 12. of necessity a change also of the law.
7 : 16. Not after the law of a carnal commandm.
7 : 19. the law made nothing perfect
7 : 28. The law appointeth men high priests,
8 : 4. offer the gifts according to the law;
P. 8 : 10 (10 : 16). I will put my laws into their mind,
9 : 19. unto all the people according to the law,
9 : 22. all things are cleansed with blood,
10 : 1. the law having a shadow of good things
10 : 8. Burnt offerings wouldest not,
10 : 28 set at nought Moses' law

JAMES.

P. 1 : 19. slow to speak, Prov. 17 : 27.
P. 2 : 11. with respect of persons. Lev. 19 : 15; Prov. 24 : 23.
P. 2 : 8. Thou shalt love thy neighbour. Lev. 19 : 18.
P. 2 : 9. convicted by the law as transgressors.
P. 2 : 10. Whosoever shall keep the whole law, Jas. 2 : 10.
P. 2 : 11. Do not commit adultery, Ex. 20 : 13–15.

200—SABBATH COMMENTARY,

INCLUDING NOTES ON THE MOST IMPORTANT SCRIPTURE PASSAGES BEARING ON THE SABBATH, FOR USE AS HOME LESSONS AND IN SABBATH-SCHOOLS AND FOR PERSONAL STUDY. "From Genesis down to Revelation, I find the Day published, republished, endorsed, sanctioned, and never repealed." *Bishop Ryle, in "A Word for Sunday."* **201**—THE SABBATH BEFORE THE DECALOGUE. **202**—Gen. 2 : 2, 3. See p. 360, 372, (715). It is a saying of some of the wisest Jewish teachers, "He who breaks the Sabbath denies the Creation." "*God . . . rested* did not carry the gross idea to the Israelite that He was weary, and needed repose after the work of Creation, but, that He had brought

His work to a definite end, and had ceased to work." *Thos. Armitage, D.D.* (714). No "evening and morning" boundaries are set to God's rest day.

"Thy temple is the arch
Of yon unmeasured sky;
Thy Sabbath, the stupendous march
Of vast eternity."

"God rested from the work that He *had* made, not from all work. The word *shabath* means resting from the work immediately preceding, because now complete. We have a very incomplete idea of God's Sabbath, unless we realize that He therein entered upon a new and higher kind of work. And this constitutes the clearest and sublimest illustration of what the true Sabbath is."—*Bishop H. W. Warren* (714). "'God fainteth not, neither is weary.' 'My Father worketh hitherto,' was the testimony of our Lord Jesus to the ceaseless activity and pauseless work of the Creator in the sustenance and government, the preservation and ordering, of the world which He had long ago framed and fashioned. And yet God rested and was refreshed (Ex. 31 : 17). First of all, He rested in holy satisfaction with the result of His creative fiat. But there was a second reason for the Divine rest. 'He knoweth our frame.' By Himself resting, Jehovah strengthened the Law of rest by the highest possible sanction, and supplied to man the most effectual motive."—*John Gritton, D.D.* (718). *And God blessed the seventh day.* Some of those who claim that the Sabbath was not given to mankind but only to the Jews try to thrust this verse out of their way by saying that this original Sabbath was sanctified only for God; but that theory falls at once before the words of Christ, "The Sabbath was made *for man.*" Others seek to crowd a wedge of 2,500 years in between this verse and the preceding. In this section of the record of Creation they would have us believe that God "spake and it was done"—*centuries afterward* at Sinai. But this verse of history can not be made into prophecy to suit the exigencies of a theory. The consecutive arrangement of the whole record of Creation shows that "the Sabbath was made" at that time as the crowning act of Creation. "We do not owe the Sabbath to the Jew; we received it from God. It was thundered indeed from Sinai to the Jew, but it was whispered to us from Paradise, when the heavens and earth were finished, and God blessed the day of rest."—*H. J. Browne.* Christ is "Lord of the Sabbath" because He created it. "Without Him was not anything made that was made" (Mark 2 : 28; John 1 : 3; Col. 1 : 16; Heb. 1 : 2). The Sabbath was made *for man* by the Son of Man. "'The Sabbath was made for man' in the same high sense that the family was made for man—the two great unchanged and unchangeable institutions saved to man from the ruin of Paradise."—*J. O. Peck, D.D.* Marriage and the Sabbath were the Jacin and Boaz of man's Edenic temple, and remain the two chief pillars of his home to-day. "Why did God institute the Sabbath at the first? Because He did it once, and the reason still abides for the doing of it, there can not have been an abrogation."—*J. T. Duryea, D.D.* (714). "Whether or not the Sinaitic Sabbath was ordained for Gentile as well as Jew, the original rest day was made universal for the human race."—*Prof. J. T. Tucker, D.D.* (714). "Can we think that, if it [the Sabbath] was necessary when sin was not known in the world, it

is less necessary now?"—*Wm. G. Macfie, B.A.* "Moses distinctly recognizes this first and original appointment and by it sanctions the second." *Prof. Samuel Lee, D.D., Cambridge, Eng.* (716). *Blessed . . . sanctified.* "To bless the day means to distinguish it from all the other days, and crown it with special favor. To sanctify the day means to set it apart from a secular to a sacred use."—*E. B. Webb, D.D.* Day. Some of the best later commentators—like Dr. Murphy—have gone back to the old theory that the days of the Creation were natural days of twenty-four hours each—finding a space of time between the first two verses of Genesis and the third and following ones, long enough to accommodate the utmost demands of geology. "Whatever period of time may be covered by the word 'day' in the Mosaic account of the Creation, is immaterial to this discussion, since it is clear that the sacred writer uses the period represented by a 'day,' having a definite beginning and end, 'an evening and a morning,' as a symbolism to represent the periods of the divine labor and rest."—*Armitage* (714). As the force of God's example is not lost because we are infinitely less than He, and our rest infinitely less than His, so the example is not lost if our "day" is infinitely less than His. That the Fourth Commandment was in force before its proclamation at Sinai, would be made probable, even apart from the record in Gen. 2 : 3, by the fact that the other nine "words" of the Decalogue were all recognized in the period of Genesis as existing laws, as is shown by Dr. Armitage (714) in the following paragraph: "God said to Abraham, 'I am the Almighty God: walk before me, and be thou perfect.' What is this but that he should have no other God but Him, according to the First Commandment? When Jacob insisted upon the removal of idol images which Rachel his wife had stolen from Laban, had he not in view that jealousy of Jehovah against idolatry, which the Second Commandment sets forth? The patriarch took the solemn legal oath in the name of the Lord, an act which implies that reverence for the Divine name, which the Third Commandment enforces. In what spirit did the children of Noah and Abraham 'honor their father,' but that of the Fifth Commandment? The full animus of the Sixth Commandment is amply seen in the treatment of Cain for the murder of his brother. Were the requisitions of the Seventh Commandment ever more devoutly obeyed than by Joseph, in rejecting the blandishments of his master's wife under the protest of 'great wickedness and sin against God'? When the same Joseph charged theft upon his brethren, their denial contains the substance of the Eighth Commandment, 'Thou shalt not steal.' Pharaoh's reproof to Abraham, for deceiving him in saying that Sarah his wife was his sister, forbids 'false witness,' in the spirit of the Ninth Commandment; and the discovery that she was his 'neighbor's wife' appears to have ended his covetous desire for her, in keeping with the demands of the Tenth."

203—ANCIENT REFERENCES TO THE "WEEK" AND TO THE SACRED NUMBER "SEVEN." See p. 364, (733), (712). The record in Genesis of the primeval origin of the Sabbath is confirmed (1) By the early and world-wide use of the "*week.*" (2) By the early and general sacredness of one day in the week above the others. (3) By the early and world-wide sacredness of the number "*seven.*" THE "WEEK" is twice mentioned in Gen. 29 : 27, and divisions of "seven days" in Gen. 7 : 4 ; 8 : 10–12 ; Ex. 12 : 15, implying the continuance of the time division insti-

tuted in Gen. 2 : 3. The record that Cain and Abel worshipped at their altars (literally) "at the end of days" ("in process of time," Gen. 4 : 3), though of little significance alone has some slight confirmatory value in conjunction with these other references to measures of time. The week of the Romans and Greeks at one time consisted of eight days, and the week of the Peruvians of nine, but these exceptions to the almost universal seven-day week of antiquity can easily be explained as arising in some such way as the transient and exceptional ten-day week of the French Revolution. "The seventh month and the seventh day of this month were held sacred among the Greeks as having been honored by the birth of Apollo. The first, the seventh, the fourteenth day of every month, were also held as holy days; and, of these, the first and seventh were dedicated to Apollo. The 24th, as being the 7th counting backward from the first of the next month, was also a holy day; so that something extremely like a recurring seventh day was certainly memorialized by the Greeks."—*Prof. Samuel Lee, D.D.* (716). Wilkinson (*Manners and Customs of Ancient Egyptians*) shows that the week of seven days existed in the earliest times in Egypt, though afterward superseded by the decade. "Weeks are mentioned, in company with months, in some of the oldest hieroglyphics; and, curiously enough, they are called *uk*, which may be the origin of our own Anglo-Saxon word."—*Trevor's Ancient Egypt*, pp. 168, 169. "The Phœnicians consecrated one day in seven as holy."—*Porphyry, quoted in "Lord's-day Rescued."* "It became evident, as soon as men were able to study the fundamental notions of the Babylonians and Assyrians with the help of contemporary documents, that the number *seven* was one of great significance to them. Oppert found in an Astronomical Tablet a connection between the sun, moon, and five planets, and the days of the week. And Schrader argued at length for the week of seven days as original with the Babylonians. But still earlier (1869) George Smith discovered among other things a curious religious calendar of the Assyrians, in which the 7th, 14th, 19th, 21st, and 28th days are described by an idiogram equivalent to *sulu* or *sulum*, meaning rest. The calendar contains lists of works forbidden to be done on these days, which evidently correspond to the Sabbath of the Jews."—*Prof. Francis Brown, in Pres. R. Oct.* 1882. The Chaldæan cuneiform inscriptions prove that the weekly Sabbath was observed not only by the Assyrians and Babylonians, but by the earlier primitive inhabitants of Chaldæa (at and before the times of Terah and Abraham), and was believed to have been ordained at the Creation. (*Transactions of Soc. of Bib. Archæology*, vol. v., p. 427 *sq.*; *Academy*, vol. vi., p. 554; Sayce, *Babylonian Literature*, p. 55, etc.) See also "Records of the Past," by Rev. A. H. Sayce, M.A., Vol. 7, pp. 157–170. Rev. James Johnston (717) says of this Assyrian Sabbath: "Its recurrence every seventh day—its character, 'a day of rest for the heart'—its very name '*Sabbattu*' are given in a way which leaves little to be desired, when taken in connection with other testimony, so abundant in our hands from other sources." "The memory of the Creation being performed in seven days was preserved, not only among the Greeks and Italians, but among Celts and Indians, all of whom divided their time into weeks."—*Grotius, quoted in "Lord's-day Rescued."* Professor Ernst Curtius, the eminent German Hellenist, says: "The alternation of

working and resting days appeared, even to the ancients, as something so primeval in its origin, so indispensable, and so closely connected with religion, that they perceived in it, not an innovation of human cleverness, but a Divine ordinance ; as Plato says, 'Out of pity for the wretched life of mortals, the Deity had arranged days of festal recreation and refreshment.'" (*Alterthum und Gegenwart*, Berlin, 1875, p. 148.) "The week is, perhaps, the most ancient and incontestable monument of human knowledge. It appears to point out a common source whence that knowledge proceeded."—*Laplace, quoted in "The Christian Sabbath," by Rev. Wm. Armstrong.* "There is no city, Greek or barbarian, in which the custom of resting on the seventh day is not preserved."—*Josephus, in Treatise against Apion*, Bk. II. "Sunday was the first day of the week in the East from all antiquity." *Selden's Sac. An.*, vol. i., p. 221. Among heathen nations in all parts of the world each day of the week has been dedicated to one of the gods—the first day of the week being always selected for the chief God—the sun, a fact that can be reasonably explained only on the theory that that day was from the first considered more honorable and sacred than the rest. Archbishop Usher says of Gen. 2 : 2, 3 : "The text is so cleare for the ancient institution of the Sabbath . . . that I see no reason in the earth why any man should make doubt thereof ; especially considering withall that the very Gentiles, both civill and barbarous, both ancient and of latter days, as it were by an universal kind of tradition retained the distinction of the seven days of the week." THE SACREDNESS OF THE NUMBER "SEVEN," which is indicated even in Genesis in 4 : 15, 24 ; 7 : 2 ; 8 : 4 ; 29 : 18 ; 33 : 3 ; 41 : 26, is found also in all ancient literature. Hesiod calls it *ἱερον ἡμαρ*, "a holy day," and says—

Ἑξδοματη δ'αντις λαμπρον φαος ἡλιοιο.

Homer also styles it *ἱερον ἡμαρ*, and further characterizes it thus—

Ἑξδομον ἡμαρ εην, και τῳ τετελεστο ἁπαντα.

Clemens Alexandrinus, having quoted these and other passages from old Greek authors, adds, "The elegies of Solon, too, intensely deify the seventh day." Callimachus and Linus testify in nearly the same terms to the same belief. Macfie, in "The Sabbath of the Lord," adds the following quotations from other classic writers :

Tibullus—

Aut ego sum causatus aves aut omina dira,
Saturni aut sacram me tenuisse diem.

Ovid—

Nec pluvias vites, nec te peregrina moventur
Sabbata, nec damnis Allia nota suis ;
Quæque dies redeunt rebus minus apta gerendis
Culta Palaestino septima sacra syro.

Horace—

Hodie tricesima Sabbata, vin'tu
Curtis Judæis oppedere ?

Persius—

Labra moves tacitus recutitaque Sabbata palles.

And Juvenal ridicules the Jew as one

Cui septima quæque fuit lux
Ignava et vitæ partem non attigit ullam.

"Almost all the philosophers and poets acknowledge the seventh day

as holy."—*Eusebius.* "How did seven thus come to be a sacred or perfect number? Running back from it the scale of numeration, some reason may be discovered why one of the previous numbers might have been so dignified. Thus, six is the double triplet or triad; five told off the digits, whence sprung the decimal notation; four marked the square; three the triangle; two terminated the line; one is the initial point, the all-combining unit. Each of these has more apparent title to the place assigned to seven than it can show; yet seven was the Hebrew 'perfect number,' without any inherent justifying quality, as far back as history reaches. . . . There is no question that the Jewish week was counted from the Sabbath, from the beginning. It is reasonably supposable that this primitive division of time into seven days went over by tradition, after the deluge, into the recollection of the nations which were organized subsequently to the dispersion at Babel, just as the fact of the deluge itself was perpetuated through nearly the whole earth in this way."—*Prof. J. T. Tucker, D.D.* "He who goes through life missing the strange significance of the number SEVEN, makes a serious and sad mistake. Of all numerals, this is prince and king. Essays to the amount of volumes have been written in theory and explanation upon it, and even Cicero called it *rerum omnium fere nodus*, 'the bond of all things.' The simple fact appears to be that this number was appropriated as a time-marker at the earliest stage of history knowledge of which remains."—*H. M. Dexter, D.D., in Introduction to Lord's-day Rescued.* The view of those who find no argument for the primeval Sabbath and week, in the "weeks" and "sevens" of ancient nations is given in the following letter from Prof. W. D. Whitney of Yale College (Apr. 22d, 1884), in response to an enquiry as to the opinion of philologists in regard to the significance of "seven" in the time divisions of ancient languages: "You will probably find no general accord of philologists upon the points as to which you inquire. There can hardly be said to be any peculiar prominence of the number *seven* in our (Aryan) family; such is rather Semitic; what there is may probably be ascribable to the seven *planets* and their importance in sundry forms of ancient religion. The division and count of time by periods is a restricted phenomenon, and its starting-point and spread appear to be fairly well understood; it being wholly unknown, for example, to the ancient Hindus, about all whose indigenous and primitive institutions we have quite full and trustworthy knowledge. The Hindus never had a 'week,' and their order and nomenclature for the days in succession, agreeing with ours, is an astrological habit, of late date (some time after the Christian era) and borrowed from Greece."

204—Ex. 16 : 1-30. See pp. 37_5, 3_63, (152), (744). Many learned men find in this chapter evidence that the Sabbath was set back one day at the Exodus. The argument is thus given by Rev. James Johnston (717): "If there was a change of the day at the departure from Egypt, it will explain the fact recorded in the first verse, that the children of Israel made a day's march from Elim to the wilderness of Sin on the fifteenth day of the second month—the day before the fall of the manna, and *which would be a Sabbath* if there had been no change. The manna fell on the 16th, and continued to fall until the morning of the 21st, six days; and the 22d, the seventh day of this heavenly food, was the Sabbath *now commanded.* It would have been a strange

introduction to a series of Sabbaths of strict rest when no man was to move out of the camp, either to gather manna or sticks to cook it, if the cloudy pillar had led the whole host on the previous Sabbath a toilsome march from the wells and palms of Elim into an arid region, without any apparent reason of necessity or mercy to justify such toil. It explains the surprise of the 'rulers of the congregation' (ver. 22) at the people gathering a double portion, on the sixth day, of manna. They doubtless expected that the supply would stop on the old creation Sabbath, which would have fallen on the 23d, and that the people were to gather the supply for that day on the sixth day of the Creation week. But the common people, taking the command of Moses literally, and seeing the larger provision on the *sixth* day of manna, which was only the fifth of the original week, gather a double portion that they may rest on the sixth day of Creation week, which is henceforth to be *their* seventh day of rest. The reply of Moses is in harmony with this change. In ver. 23 he says, 'This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord.' . . . The change of the day at the departure from Egypt, and the restoration of the original day of rest, as observed from the creation, and restored at the resurrection, will be rendered clearer by the following plan :—

Creation Week.	Order of days as observed by heathen.	Days of the month Ex. 14.	Jewish week.
6th,	Saturday,	15th,	Day of march from Elim to Sin.
7th,	Sabbath,	16th,	1st Day of Fall of Manna.
1st,	Monday,	17th,	2d, ...
2d,	Tuesday,	18th,	3d, ...
3d,	Wednesday,	19th,	4th, ...
4th.	Thursday,	20th,	5th, ...
5th,	Friday,	21st,	6th, ...
6th	Saturday.	22d,	7th, Manna ceased, now made the Sabbath of the Jews.
7th,	Sabbath,	23d,	1st day of Jewish week, on which Christ rose, and thus restored the *primitive* Sabbath.

It will be seen that the sacred day of the Jews was different from that of all other people, from China to the west of Europe. The only exception I know of, is that of the Syro-Phenicians who, according to Porphyry, as quoted by Eusebius, 'kept the seventh as well as the Jews.' This one exception only confirms the general rule, as we knew that *Saturn* was their god, and was worshipped on *Saturday*, which was also the day of Saturn, or Rephan in the Egyptian week. Was not this the occasion of the Israelites so frequently falling into the worship of that god? If their day of rest was Saturday, it was natural, when they departed from the true God, that they should adopt the god worshipped by their idolatrous neighbors the Egyptians and the Syro-Phenicians, on that day, as Stephen tells us, they were *in the habit* of doing. See the use of the imperfect tense in Acts 7 : 43." See also (716). It may be fitting to subjoin, as showing the bearing of this argument in one direction, the following words of Rev. Thomas B. Brown, a leading writer of the Seventh-day Baptists : "If our Sunday Sabbatarians will but show that the day whose observance they are trying to promote is *the* day upon which the Creator rested from his work ; that it is *the* day which he then sanctified and blessed ;

. . . they will have removed—not *every* difficulty to be sure, but—a very great obstacle to its being regarded as holy to the Lord." If the language of Exod. 16 should be considered as indicating that the Sabbath was not familiar to the Israelites, it would not disprove its Edenic origin, for it might easily have been lost in the intervening days of idolatry and slavery. Indeed, Exod. 5 would seem to indicate that Moses, on coming to his enslaved people as their deliverer, at once endeavored to restore their neglected Sabbath observance, to make them *Sabbatize* (rest), and retire from the towns of their idolatrous masters to observe their day of worship. In any case this passage (v. 28) proves that Sabbath observance was a "Commandment" before the Decalogue was given and one which the people were at fault for refusing so "*long*" to "keep." On the benefits of Sabbath-keeping as illustrated by modern Jews see p. 146, (35). **205**—THE FOURTH COMMANDMENT. Exod. 20 : 8–11. See p. 353, (286), (400), (501), (745), (900). "It nowhere appears that Moses did establish a Sabbath. It only appears that he commanded *a Sabbath* day to be kept, which he sanctions both by citing an immediate command from Jehovah, and by referring to its prior establishment by God Himself."—*Samuel Lee, D.D.* (717). As in New York State, in 1882, the old laws were gathered into a revised, condensed code, and reproclaimed in that shape, causing a temporary revival in the enforcement of some of them, particularly the Sabbath laws, so at Sinai, the pre-existing Ten Commandments were simply codified and reproclaimed. "God does not wilfully enact laws; He declares that to be good which He first sees to be good. Not even the will of God is the fountain of authority, but the nature of God."—*J. T. Duryea, D.D.* (714). "The advocates of the Continental theory, who exclude so jealously the thought of a Divine command from their conception of the Lord's-day, do, almost without exception, acknowledge it as founded on a natural law of weekly rest. But, if God has made man such that he needs the weekly rest, it is God's will surely that man observe that rest. And does not the ascertained will of God constitute Divine law?"—*Rev. W. W. Atterbury* (714). "I hope we shall not dwell simply upon the advantage of keeping the Sabbath, but that we shall take the more masculine thought, and say we will keep the Sabbath because we *ought* to keep it. Thus saith the Lord, 'Remember the Sabbath day to keep it holy.'"—*A. McKenzie, D.D.* (714). "There it stands, with nothing to differentiate it from the other Commandments. It is as strong as they, or as weak; as transitory, or enduring. Have they been fulfilled by Jesus? So has it. Has Jesus exhausted the curse following on transgression of the nine? So has He exhausted the curse due to Sabbath-breaking. Has the Law-fulfiller left the other nine to guide the feet and rule the life of His people? So does He leave the law of weekly sacred rest for like ends. It stands between the three which have their faces toward God, and the six which look toward man. As Jehovah's Sabbath, it binds man to God; and, as man's Rest Day, it unites man with his fellow."—*Gritton* (818). *Remember the Sabbath day.* It is as if a father said of one among several suggestions he was making to a son going out from his home for a business life elsewhere—Now, *remember that* especially. *Keep it holy.* "If the day is at all holy time, it is *all* holy time. Compromise to-day of half the Sabbath means the capture of the whole to-

morrow. The only way we can defend the citadel is to fight for the *whole* of it."—*J. O. Peck, D.D. Six days shalt thou labor.* See (132). *The seventh day is the Sabbath.* See p. 375. Not "the seventh day *of the week*," but the regularly-recurring seventh day after six days' labor. In Numb. 29 : 31 Friday is called "the seventh day" and the Jewish Sabbath "the eighth day," having reference, as here, to its relation to certain preceding days, not to its place in the week. So Christ rose on "the third day" as related to preceding events, but on "the first day of the week." The Commandment has nothing to do with a Saturday-Sabbath. That was a *by-law* of temporary force and so not put in the world's constitution. (See also Numb. 6 : 9, 10 ; 19 : 11, 12.) *In it thou shalt not do any work.* "Abstaining from all business connected with securing the means of living."—*Philo.* What is forbidden is "*thy* work" of the preceding clause. Our work is to give place to God's. See p. 372, (220), (222). *Nor thy son nor thy daughter.* This reminds parents that they are not to leave to their families "a go-as-you-please Sabbath." *Thy manservant nor thy maidservant.* "Telling every servant that for one seventh of his time he need not be a servant."—*A. McKenzie, D.D.* "It was designed to prevent the emancipated Israelites from practising the hard and bitter lessons they had learned as slaves, on those who should afterward serve them."—*Bishop H. W. Warren* (714). *Nor thy cattle.* A good man, who had peculiar ways of expressing himself, was returning from church one summer Sabbath, when he met a godless neighbor driving home a cart loaded with hay. "There ! there !" he suddenly called out, "It's broke ! You've run right over it !" "Run over what ?" gasped the neighbor, stopping his team in alarm. "*The Sabbath.* You've run over God's Fourth Commandment, and broken it all to pieces." *Nor thy stranger that is within thy gates.* See p. 258, 363. *For in six days, etc.* Here Moses distinctly declares that the Sabbath was not newly established by him, but is as old as the race. **206**—REFERENCES TO THE SABBATH IN THE PENTATEUCH AFTER THE FIRST RECORD OF THE DECALOGUE. **207**—Exod. 23 : 12. *May be refreshed ;* lit. "draw breath." This verse has a practical bearing on those homes where the "strangers" in the kitchen and the stable are kept from their Sabbath of rest that the master and mistress may spend the day in feasting and riding. See p. 284. **208**—Exod. 31 : 12–17. "*It is a sign, etc.*" This would seem to imply that "other nations had no Sabbath or that the Jews had a *peculiar* one" —which could be explained by the theory that the Jewish Sabbath was put back one day at the Exodus. See (204). *Put to death.* See p. 357, (216). Why was Sabbath-breaking considered so great a wickedness ? One of the "Sabbath Essays" answers that the Sabbath was both a test and "sign" of God's kingship. Sabbath-breaking therefore flaunted defiance in the face of Jehovah. It was an act of Deicide, and treasonable in the highest degree. **209**—Exod. 34 : 21. *In harvest thou shalt rest.* This passage is in striking contrast with the lax Sunday laws of Constantine (276), which allowed Sunday work in harvest, as some modern courts also have done on the score of "necessity." See (276). **210**—Ex. 35 : 2, 3. On v. 2, see (208), (216), (217), p. 418. This verse does not mean cold churches, as the Puritans thought. Fire was not needed in Arabia where this was uttered, except for cooking. "No fire" meant simply, No robbing

the cook of her Sabbath. "Do not attempt by the worship of the church to buy an indulgence for the revelries of the dining-room. Do not make the social duty of hospitality override the Divine duty of communion with God."—*A. H. Vinton, D.D.* Of the Jews, in the time of Ferdinand and Isabella, Milman thus speaks: "They attended the services, they followed the processions, they listened to the teaching of the Church; but it was too evident that their hearts were far away, joining in the simpler services of the synagogue of their fathers; and, in their secret chambers, the usages of the law were observed with the fond stealth of old attachment. To discover how widely Jewish practices still prevailed, nothing was necessary but to ascend a hill on their Sabbath, and look down on the town or village below. Scarce half the chimneys would be seen to smoke; all that did not were evidently those of the people who still feared to profane the holy day by lighting a fire" (iii., 308). **211**—Lev. 16 : 29–31. This passage shows that the name "Sabbath" was applied to annual as well as weekly holy days,—in this case to the Day of Atonement. **212**—Lev. 19 : 30. The same injunction is repeated in Lev. 26 : 2. "This association of the holy day with the holy place indicates a day sacred to worship. And yet it has been maintained, by some flippantly, by others seriously, that the Jewish Sabbath was not a day specially appointed for religious worship."—*E. K. Alden, D.D.* The usual sacrifices were doubled to indicate that double worship was due on that day. See also (213), (221), (227), (232), also Psa. 42 : 4; Neh. 8; Acts 13 : 27. The Feast of Trumpets described by Nehemiah was one of the eight-day feasts of the Jews, the first and last days of which were honored above the others, being doubtless the weekly Sabbaths. Nehemiah describes the services of instruction, worship and charity by which these days were kept. **213**—Lev. 23 : 3–39. This describes Pentecost, which was to be celebrated on the first day of the week—a significant fact when connected with Acts ii. See (246). Lev. 24 : 8, see 1 Chron. 9 : 32. Lev. 26 : 2, see (212). **214**—Lev. 28 : 3, 4, 8, 10. The chapter in which these passages are found has a value in Sabbath controversies, especially in connection with Col. 2 : 16, as showing that there were not only Sabbath *days* of several kinds (see on Lev. 16 : 29), but also Sabbath *years*, each of which was called a "Sabbath." This passage suggests that Sabbath rest is beneficial even to the vegetable and mineral kingdoms. See (51). A curious and interesting analogy is found in a law of fatigue and refreshment in iron and other metals, as announced by Professor Egleston of the Columbia College School of Mines, New York, at a late meeting of the American Institute of Mining Engineers at Montreal. His investigations show, as he claims, that iron, etc., subjected to force or heat (as in machinery, railways etc.) undergoes a change of deterioration, from which it recovers by rest. He does not affirm any ascertained proportion between the amounts or periods of service and recovery. "In the Hebrew calendar there was the seventh day pointing onward to the seventh week, the seventh week to the seventh month, the seventh month to the seventh year, the seventh year to the seventh year of years, which introduced the Jubilee; each Sabbatic period thus conducting to a larger, and all seeming designed to carry the thoughts on to some final era of blessed fruition and release, as the successive barrels of a telescope conduct the vision onward to a star."—*A.*

J. Gordon, D.D. **215**—Lev. 26 : 34, 35, 43. These verses are among the threatenings of God as to what would come upon His people if they would not "do His commandments" (v. 14). If they would not keep His Sabbaths in the Land of Promise, they should be expelled from it, and the land at least should keep its Sabbaths. See (214). **216**—Numb. 15 : 32–36. See (208). He was gathering sticks not to protect himself against cold, but to prepare a Sunday feast, which was a great crime because a direct disobedience to the *great* God. This is one of *God's decisions* that has in it *principles* applying to-day. Cf. Exod. 16 : 23 ; 35 : 2, 3 : "God has never commanded that the Sabbath be a fast-day ; nor would it be proper so to observe it. But let us not run to the other extreme. This is important, because sumptuous feasting produces drowsiness in religious exercises ; because, as far as possible, servants should be relieved from labor, and have an opportunity of going to the house of God ; and because, in such feasts we are too apt to seek the presence of others, who could better keep the Sabbath at home" See (210). **217**—Numb. 28 : 9, 10. This passage mentions one of the many temporary elements of the Sabbath which applied to Jews only, and to them only for a limited period. See p. 357 ; also 1 Chron. 23 : 31 ; 2 Chron. 2 : 4 ; 8 : 13 ; Ezek. 45 : 17. **218**—Deut. 5 : 12–15. "If to the original reason for observing the Sabbath, God was pleased to add another when, 'through a mighty hand by an outstretched arm,' He brought His people from the house of bondage, why might He not give a third when He freed them from the power of sin and Hell?"—*Macfie.* See (567). [(235) should be studied here as *a review of the Sabbath in the Pentateuch.*] **219**—References to the Sabbath in the Old Testament, Outside of the Pentateuch. **220**—Josh. 6 : 12–16. One of these seven days of marching around Jericho must have been the Sabbath. Hence the charge has been often made that Joshua and the Israelites broke the Sabbath at God's command. To this Tertullian (2d book Against Marcion, 21) answers : "You do not, however, consider the law of the Sabbath : they are human works, not Divine, which it prohibits. For it says, 'Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work.' What work? Of course your own. The conclusion is, that from the Sabbath day He removes those works which He had before enjoined for the six days, that is, your own works ; in other words, human works of daily life. Now, the carrying around of the ark is evidently not an ordinary daily duty, nor yet a human one ; but a rare and a sacred work, and, as being then ordered by the direct precept of God, a divine one. . . . Thus, in the present instance, there is a clear distinction respecting the Sabbath's prohibition of human labors, not Divine ones. Accordingly, the man who went and gathered sticks on the Sabbath day was punished with death. For it was his own work which he did ; and this the law forbade. They, however, who on the Sabbath carried the ark round Jericho, did it with impunity. For it was not their own work, but God's, which they executed, and that, too, from His express commandment." The Sabbath, is not mentioned directly in Joshua, Judges or Ruth. After the days of Joshua it was doubtless much disregarded in the frequent disorders and idolatries of Israel, as in the later captivity. Lam. 2 : 6 ; Hos. 2 : 11. **221**—2 Ki. 4 : 23. This passage shows

plainly that it was the custom of the people to go to the prophets on the Sabbath, and the other holy days, doubtless for religious teaching and united worship. See (212). **222**—2 Ki. 11 : 1–9. (See parallel account in 2 Chron. 23.) Jehoida uses the priests and the guard of the temple on the Sabbath, as the only day favorable for his plan, to dethrone an idolatrous usurper and enthrone the rightful king, evidently on the principle that "it is lawful to *do good* on the Sabbath day," and that one may do God's work on that day, though he may not do his own. They crowned the king by putting him under the uplifted law, and so could not have been either ignorant of the Fourth Commandment or indifferent to it. v. 12 erase italics. Cf. (220), (205), p. 372. David had arranged to have twice as many priests and Levites on duty on the Sabbath as on other days and also extra guards—hence Jehoida took that day as one that would double his helpers. **223**—2 Ki. 16 : 18. By the "covert" is probably meant a canopied seat in the temple for the king and his family when they attended worship on the Sabbath. The remainder of the verse seems to Ewald to mean "altered he because of the King of Assyria," using its rich materials as presents to this king.—*Bible Com.*—1 Chron. 9 : 32 ; 23 : 31 ; 2 Chron. 2 : 4 ; 8 : 13, see (219).—2 Chron. 23, see (222). **224**—2 Chron. 36 : 21. See Jer. 17 : 21–27 ; Lam. 1 : 7 ; 2 : 6 ; see on Lev. 26 : 34 ; Ezek. 22 : 8, 26 ; 23 : 38 ; Hos. 2 : 11. Chronologically the prophecies of Isaiah and Jeremiah should be studied before this passage and in connection with it. The two reasons given in the Bible why the Jews were cast out of the promised land into the Chaldean captivity are, first, Sabbath desecration (Jer. 17–27 ; Ezek. 22 : 8, 26), and, second, not emancipating their slaves as God commanded (Jer. 34 : 12). The former reason had shut out of the land of promise the generation that Moses led out of Egypt. (Ezek. 20 : 12–24.)—Neh. 8, see (212).—Neh. 9 : 14, see (204). **225**—Neh. 10 : 29, 31–33. This passage affords a Bible precedent for the Lord's-day Rest Association of London, which seeks to pledge people against Sunday buying ; and also for the Anti-Sunday-Travelling Union of the same city, whose pledge is against Sunday traveling ; and also for subscriptions to promote Sabbath observance. **226**—Neh. 13 : 15–22. See p. 123. It has been pointed out that this was Nehemiah's course : First—He protested against the desecration of the day. Second—He laid the responsibility upon the leading citizens. Third—He pointed out the inevitable consequences. Fourth—He used what power he had to put a stop to the evil. Fifth—He did not stop with a single effort, but kept at it. Sixth—He laid upon the Christian men of the community the charge of preserving the Sabbath inviolate.—Job 1 : 2, 4–6 ; 2 : 13 ; 42 : 8, see (203).—Psa. 42 : 4, see (212). **227**—Psa. 92, "*A Psalm or Song for the Sabbath Day.*" See (212). **228**—Psa. 118 : 17, 22–24. As vv. 17, 22, 23 are in the New Testament declared to be fulfilled in Christ's resurrection (Acts 4 : 11), it certainly is not fanciful to find a fulfilment of v. 24 in the "*die Dominico resurrexionis*" (Tertullian), the Lord's-day of the resurrection, which the Lord of the Sabbath has "made" the Christian Sabbath and in which the Christian Church everywhere has learned to rejoice and be glad. **229**—Isa. 1 : 13, 14. "Although he has expressed an aversion of Sabbaths, by calling them '*your Sabbaths*,' reckoning them as men's Sabbaths, not His own, because they were celebrated without the fear of God by

a people full of iniquities, and loving God 'with the lip, not the heart,' He has yet put His own Sabbaths (those, that is, which were kept according to His prescription) in a different position ; for by the same prophet, in a later passage, He declares them to be 'true, delightful, and inviolable.'" (Isa. 58 : 13 ; 56 : 2.)—*Tertullian, Bk. 4, ch. 12.* Never once does God intimate that He has given the Sabbath exclusively to the Jews, but He often calls the day "My Sabbath," "My holy day." The only Sabbaths to which, in speaking to the Jews, He applies the term "your" as *Jewish Sabbaths* exclusively, are the godless Sabbaths of their times of apostasy. True Sabbaths are God's and man's. (Exod. 31 : 13 ; Mark 2 : 27). See on (230), (232). **230**—Isa. 56 : 1-7 (cf. Ezek. 46 : 1-12). See p. 36_5. This prophecy has been fulfilled in the ceasing of the distinction between Jews and Gentiles, and the continuance of the Sabbath "for all people," "for all flesh" (66 : 23), "for man" (Mark 2 : 27). **231**—Isa. 58 : 13, 14. *Turn away.* "The Sabbath is spoken of as hallowed ground from which the busy foot is to turn away."—*Bible Com. From doing thy pleasure.* A little boy only nine years of age, who had been taught to love and honor the Sabbath, was staying at a nobleman's castle with his parents. A number of gentlemen were also staying there, and they were discussing how they should spend the Sabbath. They were bent on spending it in pleasure, and several amusements were proposed, but at last it was decided on having a day's "ferreting." The little fellow heard it all with sorrow and indignation, and at last he could stand it no longer, and he stood up before his father, and Lord ——, and all the company, and said :

"'One day belongs to God alone,
He chooses Sunday for His own ;
And we must neither work nor *play*
On God's most holy Sabbath day'—

and *that's* 'ferreting,' gentlemen !" "I have stood on the wharf when the steamboat came back on Sunday night, and have seen tired and sweltering mothers, irritated and intoxicated men, and little children dragged by the arm across the pavement ; and I have said, 'Is this the infidel's way of giving rest, communion with nature, and spontaneous religiousness, to the people ?' Give me the Sabbath of my father. Let me go hushed from the house of God, with the music ringing in my soul and the benediction warm upon my heart, to the pillow where in holy restfulness and peace I say :

'Now I lay me down to sleep,
I pray thee, Lord, my soul to keep.'"

T. T. Duryea, D.D.

"The Sabbath observance required by the text is twofold : 1. To abstain from secular labor and amusement. 2. To interest one's self in some form of religious truth or duty."—*Lyman Abott, D.D. The Sabbath a delight.* See p. 47_8. "Heaven once a week." "Welcome, sweet day of rest." "If this is not Heaven upon earth surely it is the road to Heaven above."—*Philip Henry.*

"One day amid the place,
Where my dear Lord hath been,
Is sweeter than ten thousand days
Of pleasurable sin."

"The man who finds no delight in dropping for a few hours the secu-

lar cares and even amusements of the week, and does not seize with somewhat of avidity the opportunity of cultivating his soul, kindling his hopes, and acquiring knowledge of God's truth, shows the undoubted need of even the most startling truths he might hear on the Lord's-day."—*Lyman Abbott, D.D.* "Our Puritan fathers, so often regarded as cold and stern men, knew the joy of the Lord's-day. Hear Thomas Shepard: 'We are to abstain from all servile work, not so much in regard of the bare abstinence from work, but that, having no work of our own to mind or do, we might be wholly taken up with God's work, being wholly taken off from our own that He may speak with us, and reveal Himself more fully and familiarly to us (as friends do when they get alone), having called and carried us out of the noise and crowd of all worldly occasions and things. . . . Such is the overflowing and abundant love of a blessed God, that it will have some special times of special fellowship and sweetest mutual embracings.'" (714). See last part of (94). Also Pres. R. Oct. or Nov. 1884. *Honor Him, not doing thine own ways.* This passage, which has nothing in it local or transitory, and therefore expresses God's will in regard to the Sabbath-keeping of modern Gentiles, as well as ancient Jews, most clearly requires those who would honor God to abstain on Sunday from all worldly occupations, labor, business, amusements, traveling, visiting, secular conversation, reading Sunday newspapers, etc. *Then shalt thou delight.* The worldly man says of a day from which the above are shut out, "What a blue day!" Nay, it is a day of delight in communion with God, to those who love Him, a day not to "*ride*" for pleasure, but "to ride on the high places of the earth"—a day to lay the foundations of prosperity for two worlds by physical rest, mental improvement, social fellowships and spiritual culture. Said a preacher to a railroad man, after quoting these words of Isaiah in favor of Sabbath-keeping, "Colonel, I think there are dividends in it." Sabbath-keeping nations and individuals have proved it. Cf. Jer. 17 : 21–27. **232**—Isa. 66 : 23. See (230). The Christian Church of all nations to-day observes the "new moons" of Passover and Pentecost, and the weekly Sabbath.

"Oh! let me take Thee at the bound,
Leaping with Thee from seven to seven,
Till that we both, being tossed from earth,
Fly hand in hand to Heaven."—*George Herbert.*

233—Jer. 17 : 21–27. See p. 568, (224). The Pharisees of Christ's day, in their hair-splitting attempts to keep this law against bearing burdens on the Sabbath, *broke it*, as Jesus declared, "by laying heavy burdens and grievous to be borne" upon their own shoulders and upon others in the shape of petty rules. "They decided that men might wear shoes not nailed, as a protection for their feet, but that nailed shoes were a burden, and he who had only such must go barefoot. They might not carry a fan to drive away flies, for that would be a burden. A handkerchief might be worn as a girdle, or pinned to any part of one's apparel, and so be a garment; but, if loose in the pocket, it was a forbidden burden." Such rules are not at all implied in Jeremiah's law, which was directed against Sunday deliveries of merchandise, and work by carriers for gain. The *principle* of the law applies to-day. The Sabbath is a day for removing burdens, by healing, by charity, by the law of general rest, most of all by prayer.

234—Lam. 1 : 7 ; 2 : 6. See (224). *Mock at her Sabbaths.* "The cessation from labor every seventh day by the Jews struck foreigners as something strange, and provoked their ridicule."—*Bible Com. Sabbaths forgotten.* See (204), (220). **235**—Ezek. 20 : 12–24. The chief act of high treason for which the generation that Moses led out of Egypt were shut out of Canaan is here repeatedly stated—"They polluted my Sabbaths." "They could not enter in because of unbelief," says the author of Hebrews, but that unbelief was shown chiefly in trifling with God's command, "Hallow my Sabbaths." **236**—Ezek. 22 : 8, 26. Note that one reason for the national ruin of the Jews was that "the priests hid their eyes from God's Sabbaths," not rebuking its desecration either by word or example. See Ezek. 44 : 24, (224), (180).—Ezek. 23 : 38, see (224).—Ezek. 44 : 24, see (236).—Ezek. 45 : 17 ; 46 : 1–12, see (217).—Hos. 2 : 11, see (204), (220), (224). **237**—Amos 8 : 5. This is a vivid picture of the impatience of gold worshippers in having to forego even for one day in the week their speculations in corn and wheat, with an intimation that neglecting the Sabbath leads to short measure and over-charging and other "deceits," which finds its fulfilment in the notorious dishonesties of every Sabbathless avocation. See p. 331. **238**—REFERENCES TO THE SABBATH IN THE GOSPELS. See p. 36₈, 376, (750). **239**—Matt. 12 : 1–13 (parallel passages : Mark 2 : 23–38 ; Luke 6 : 1–11). This incident should be studied in connection with the other miracles and conversations by which Christ as Lord of the Sabbath showed, 1st, that works of necessity had always been allowable on the Sabbath (Matt. 12 : 1–8, plucking wheat to satisfy hunger ; Luke 13 : 15, watering cattle) ; 2d, that works of religion had always been not only allowed but enjoined (Matt. 12 : 5, 6, temple work ; Luke 14 : 1–6, visiting for religious conversation ; John 7 : 23, circumcision as a religious work allowed on the Sabbath) ; 3d, that works of mercy had always been not only permissible, but obligatory (Matt. 12 : 9–13, withered hand healed ; Mark 21 : 1–3, healing of demoniac and Peter's wife's mother ; Luke 13 : 10–17, woman with infirmity cured ; Luke 14 : 1–6, dropsy cured ; John 5 : 1–17, impotent man healed ; John 9 : 1–16, blind man healed). See p. 372, (205), (245). "The broad principle of abstinence from labor, however it was caricatured in the later Jewish practice, was itself a sacred principle, and it passed on as such into the Christian observance of the Lord's-day."—*Canon Liddon.* "The miracles were all spontaneous, except that wrought in Peter's house ; none of the cases were urgent ; and He did Himself, or bade the healed do, what was sure to offend the Pharisees."—*Macfie.* "Notice the principles which Jesus laid down in these controversies : 'I will have mercy and not sacrifice.' 'The Son of Man is Lord even of the Sabbath day.' 'The Sabbath was made for man, and not man for the Sabbath.' 'It is lawful to do good on the Sabbath day.' 'My Father worketh hitherto, and I work.' "—*Gritton. Jesus went on the Sabbath day through the cornfields,* i.e. wheat fields. We too may walk through the fields on the Sabbath in the footprints of Christ, *if* we are on missions of charity. The Sabbath is not best observed by staying in-doors when we can be out of doors on errands of mercy. *Began to pluck ears of corn,* i.e. heads of wheat. This was allowable (Deut. 23 : 24, 25). The criticism of the Jews was that this "harvesting," as their casuistry construed it, was done on the Sab-

bath. The disciples should rather have been commended for contenting themselves with so plain a lunch that kept no cook from church. See (207). *Have ye not read.* Christ shows that the act of His disciples was permissible (1) as a work of necessity (vv. 1–4) analogous to an act of David which all sanctioned ; (2) as a work of religion, analogous to the service of the priests in the temple, since the disciples were in the service of One greater than the temple (v. 5, 6) ; (3) as a work of " mercy ' to themselves in their hunger (v. 7, 8). To give further illustration of the fact that works of mercy are appropriate to the Sabbath He goes to the synagogue and heals a sick man. According to the rabbins, it was unlawful to do *any* doctoring on the Sabbath. See 397, 203. Christ replied to those who criticised His work of mercy for a *man* by referring to the fact that even their own perverse casuistry allowed works of mercy for *animals.* " Judaism of Christ's time allowed an ox to be taken out of a pit on the Sabbath, but later Judaism would not allow this unless the ox was likely to perish by waiting until the morrow."—*Hovey.* One of the chief errors of the Pharisees is still continued by those who make it an "*empty* day." See p. 130. It is lawful to *do good* on the Sabbath day. *The Son of Man is Lord even of the Sabbath day.* See (202). **240**—Matt. 17 : 1–8. "*After six days.*" Does not everything truly religious happen after six days ? Is there a measure, or a subtle poetry in time ? The Lord rested the seventh day—and the Lord was metamorphosed on the seventh day. Luke has " after eight days." It is the same thing—the two days are counted which began and ended. After six days we need something ; after six days' toil and weariness, exhausted in strength, cast down in spirit, and struck by a thousand crossing darts, we require protection, security, revelation, uplifting, an experience and gladness of other worlds.—*Jos. Parker, D.D., in "The Inner Life of Christ."* **241**—Matt. 24 : 20. See p. 372. **242**—Matt. 28 : 1–9. See pp. 376, 378, (145), Gilfillan (703), pp. 63, 152. (Parallel passages, Mark 16 : 1–13 ; Luke 24 : 1–43 ; John 20 : 1, 11–29.) " Every Lord's-day is a true Christian's Easter Day."—*Philip Henry.* " The first day of the week becomes henceforth the Christian Sabbath, because on that day the Lord Jesus entered into the redemption rest, even as the Father on the seventh day had entered into the Creation rest. Very plainly is this set forth in Heb. 4 : 10."—*Rev. A. J. Gordon.* " This day does not necessarily cease to be the Sabbath because it is something more. A diadem does not cease to be a diadem because there is added to it another priceless gem."—*Gritton.* " Certainly, if the material creation merited a memorial, still more the moral ; if the temporal deliverance of a single nation deserved to have an institution enacted in its honor, incalculably more the spiritual and eternal salvation of a multitude no man can number."—*R. H. Howard, in tract on The Christian vs. Seventh-day Sabbath.* The central thought of the Lord's-day is not " rest and recreation," but rest and resurrection. **243**—REFERENCES TO THE SABBATH IN MARK. Mark 1 : 21–34. *On the Sabbath day He entered into the synagogue.* The gospels by many such references as this indicate that Christ was from boyhood and to His death a regular attendant at the Sabbath services of the synagogue. See Matt. 12 : 9 ; Mark 3 : 1 ; 6 : 2 ; Luke 4 : 16, 31.—Mark 2 : 23–28 ; 3 : 1–6. " *The Sabbath was made for man.*" " But the Sabbath was not made *by* man."—*A. J.*

Gordon, D.D. See (202), 36_8, 271, 350, 22, 8, 5, 3, 2. "Exodus (20 : 11) assigns as a reason for Sabbath observance God's resting on the seventh day; Deuteronomy assigns as a reason the deliverance of the children of Israel from Egypt (5 : 15). The underlying reason is stated by Christ—'the Sabbath was made for man.'"—*Lyman Abbott, D.D.* "'I know that this Bible is God's book,' said Arthur Hallam, 'because it is man's book; because it fits into every turn and fold of the human heart.' And so we may say in regard to God's day. The highest proof of its divinity is its humanity.'"—*Sabbath Essays* (714). The Sabbath is not a tax *from* man, but a gift *for* man.—Mark 6 : 2, see on 1 : 21.—Mark 15 : 42, "the Preparation," see Luke 23 : 54; John 19 : 31. See pp. 28, 418, (290).—Mark 16 : 1–13, see (242). **244**—REFERENCES TO THE SABBATH IN LUKE. Luke 4 : 16–31, see (243).—Luke 6 : 1–11; Luke 13 : 10–17, see (233), (239). *His adversaries were put to shame: . . . all the multitude rejoiced.* Christ not only delivered the sick from the burden of disease, but also the well from the burdensome rabbinical laws.—Luke 14 : 1–6. Jesus went out to dine on the Sabbath, but *mark the table talk*—not of politics or pleasure or profits, but of God and the soul—resembling one of the Sabbath morning "Free breakfasts" of Edinburgh, Glasgow, Dublin and Philadelphia, which are for the gospel, not for gossip, more than the Sunday dinner parties of to-day, which follow Christ's example only in putting food into the mouth, not in what comes out of it. The Sunday Breakfast Association of Philadelphia in five years have breakfasted 37,898 persons, of whom 6,000 have signed the total abstinence pledge in the religious services that follow each meal. "Jesus visited people on Sunday. To Him there was but one day in the week, a Sabbath seven days long. He was the Sabbath day. . . . If we had Christ's fulness of God-head, Christ's fulness of wisdom, we might use opportunities as He used them; but seeing that we are limited in our adaptation, proscribed in every faculty, peccable through and through, always walking upon the brink of a great possible apostasy, it behoves us to be very careful and to watch ourselves with exacting and painful criticism."—*Joseph Parker, in Christian World Pulpit, London, Apr. 16th*, 1884.—Luke 23 : 54–56. Note that v. 56 shows that the most intimate friends of Jesus did not understand that He had emancipated them from obligation to rest on the Sabbath "according to the Commandment." Of course this resting was on Saturday. The new Christian Sabbath was to have its beginning on the morrow. Needless Sunday funerals are rebuked by the example of these holy women. Even the last offices for the dead Christ were not allowed to break the rest of the Sabbath, as they could be done as well on the morrow.—Luke 24 : 1–43, see (242). **245**—REFERENCES TO THE SABBATH IN JOHN. John 5 : 1–17, see (233), (239). *My Father worketh up till now and I work.* Jesus reminds us that *Divine* work goes on unceasingly, on the Sabbath as on other days. What is forbidden on the Sabbath is *human* work for pleasure or gain. We are not only allowed but enjoined by both the precepts and practice of Christ to share in God's work of religion and charity on His day. See (205). "What a blessed proof of our tireless immortality, that the rest of the spirit is exercise! Love brings no weariness. Blessed adoration knows no fatigue. Purified spirits above *continually* do cry, 'Holy, holy, holy!'"—*Sabbath Essays* (714). In Heaven "Sabbaths have

no end" because *Divine* work is itself rest. Even on earth this is so in a degree. "Take my yoke upon you," said Christ, "and ye shall find rest unto your souls." Sunday idlers find themselves less rested on Monday than Christian workers, p. 209. God's endless Sabbath (Gen. 2 : 3, cf. 1 : 31) and Paul's words about those who "distinguish every day" (Rom. 14 : 5, 6) are also to be explored by the light which Christ offers in that profound utterance on the Sabbath, "My Father worketh hitherto and I work." Some men almost confine their religious activities to the one day Divinely appointed for united worship, but those who have learned to "do all to the glory of God,"—eating, drinking, sleeping, trading, toiling, studying,—these keep a ceaseless Sabbath. To them the weekly Sabbath means, Let our work for gain stop, but let our work for God be continued and intensified.—John 7 : 22, 23. Jesus shows that it is not *work* which is forbidden on the Sabbath, for religious work all admit to be permissible. The work forbidden is "*thy* work," that is, selfish work for gain. See (205), (239), (245).—John 9 : 1–16. See (239). Jesus kept the *Divine* Sabbath of the Fourth Commandment, but purposely and effectually broke to pieces the *human* but not humane Sabbath of the Pharisees.—John 19 : 31, see on Mark 15 : 42.—John 20 : 1, 11–29, see (242). "It is worthy of notice with what particularity the Apostle John, in his Gospel, marks the appearance of Jesus to His disciples not only on the day of His Resurrection, but also 'after eight days,'—that is, on the first day of the week ; and how carefully the Apostle also records that 'on the same day,' or 'that day,'—*i.e.*, the day when He rose,—'being the first of the week,' Jesus breathed on His disciples, and said to them : 'Receive ye the Holy Ghost.'"—*Prof. E. C. Smith.* See Gilfillan (703), p. 302, as to honors bestowed on "eighth day" by Old Test., as if in preparation for the Lord's-day. **246**—REFERENCES TO THE SABBATH IN THE ACTS.—Acts 1 : 1–12. *commandments*, see 376. *taken up.* Phelps (792), p. 120, gives reasons for believing the ascension occurred on the first day of the week—"forty days" in round numbers, *i.e.*, six Sabbaths after the resurrection. See (145). *A Sabbath day's journey.* About equal to an English mile. Not a Mosaic enactment, but a Rabbinical tradition based on Exod. 16 : 29, compared with the space left between the Ark and the people, Josh. 3 : 4, and with the distance between the centre and the outermost verge of a Levitical city, Numb. 35 : 4, 5.—Acts 2. See (213), (145), pp. 478, 480.—Acts 13 : 14. See p. 377. This is but one of many passages where the Apostles and other Christian preachers are said to have gone to the synagogue or some other place of worship on the Sabbath day. But 7th day Christians can make nothing of this but an illustration of Paul's words, "To the Jew I became as a Jew that I might gain the Jew." See Acts 13 : 42–44 ; 16 : 13 ; 17 : 2.—Acts 13 : 27. See (212).—Acts 13 : 42–44 See on 13 : 14.—Acts 15 : 1–29. This passage is often cited to prove that Sabbath observance was not in Apostolic days one of the "necessary things," as it is not here enumerated in a list of such things ; but it is sufficient to answer that this list referred only to questions then in debate, and omitted not only the Fourth but all the other Commandments except the Seventh. If it proves the Sabbath no longer binding it proves the same of the laws against theft and murder. On v. 21, see (212).—Acts 16 : 13 ; 17 : 2 ; 18 : 4. See on 13 : 14.—Acts 20 : 6–11. See p. 376. "Unless the first day of the

week had been already the stated day of Christian assembling, St. Luke's narrative would have run thus, 'On the last day of Paul's stay, he called the disciples together to break bread, and preached unto them.' But his language is very different—'the first day of the week,' evidently their usual day of meeting for the religious purposes of 'breaking bread,' and of receiving instruction if there was any one present to instruct them. The matter of course way in which these circumstances are introduced seems to indicate that these were points already established."—*Hessey* (704), *p.* 31. "There is no evidence that the seventh-day Sabbath after Christ's resurrection was ever regarded or treated as a specifically *Christian* day, although it was some time before its services were omitted even by any Christians. But we *do* find the Apostle Paul holding a meeting with Christians on the *first* day, and in circumstances indicating that they customarily held meetings each week on its recurrence. . . . Many have claimed from this passage in Acts 20 : 7, that Paul and his companions travelled from Troas to Assos on Sunday, thus showing they did not regard it as sacred. 'Ready to depart on the morrow.' Was that morrow Sunday, or Monday? The answer depends upon whether Luke reckoned by Jewish or Roman time. The claim that it was of course Jewish is mere assumption. The best of authorities, as Horne some time ago, and Smith's dictionary now, say that the Jewish chronology at this period was modified by the Roman, which dated the day at midnight as we do, and not at sunset as the Jews did. An example of change is this : Old Testament passages show that by the Jewish reckoning there were only *three* watches in the night (Lam. 2 : 19 ; Judg. 7 : 19 ; Exod. 14 : 24 ; 1 Sam. 11 : 11). In Christ's time, by *His* language in one case (Mark 13 : 35), and Matthew's in another (Matt. 14 : 25), there were *four* night watches. Hegewisch and others say that Jewish chronology was also modified by the Babylonian, and the Babylonians and Persians commenced the day with sunrise instead of sunset. Reasons for believing that Luke in this passage used Roman or Babylonian, and not Jewish computation, are :—1. He wrote the book of Acts chiefly of Gentile churches, and mainly for them, and was likely to use the same chronology that they did, which was Roman. 2. The *morning* of the day was made conspicuous by Christ's resurrection, and His disciples would not be likely to begin the celebration of it the night previous ; certainly not out of special regard to Judaism just then. If there were any choice in chronologies, as there was, Luke would be likely to employ that which was *not* Jewish. 3. The Evangelists did in a similar instance use Roman or Babylonian chronology, and not Jewish ; and therefore Luke probably did in this. The instance is as follows : The Apostle John, having recorded Christ's resurrection, says that He suddenly appeared in the company of the disciples, 'the same day at evening, being the first day of the week' (John 20 : 19). Was this the evening of the first day by Jewish reckoning, or Roman? It was probably after sunset ; for the doors were shut 'for fear of the Jews,' and they probably had sought cover of the shades of evening. The two disciples who went to Emmaus that day had there 'sat at meat' with Jesus 'toward evening' (Luke 24 : 29, 30) ; then had gone to Jerusalem several miles distant, and there had found the disciples before Jesus appeared among them. It can not reasonably be supposed that

all this was done previous to sunset. Further, the Jews did not usually take their evening meal until their day's work was done, which was at sunset; and when Jesus appeared in the midst of His disciples they were sitting at meat, and on such a day, full of strange events, they would be likely to eat after, rather than before, their usual time. Therefore, again, it was doubtless after sunset. Yet more, John expressly says it was *ὀψίας* (20 : 19), late, the later evening, when Christ appeared among His disciples. The Jews had *two* evenings—one between three P.M. and sunset, and one after sunset, immediately following the former. Christ's appearance being in the later evening, it is *certain* that it was after sunset. I have named four reasons for believing it was after sunset, and they culminate in *certainty*. But John says, it was 'the same day at evening, being the first day of the week.' He reckons the later evening, the one after sunset, as part of the day preceding it, and *not* as the beginning of another day. A fifth reason settles the question absolutely. Christ rose the first day. The evening of the 'same day' on which He rose would have been, by Jewish reckoning, the night before He rose; since with the Jews the evening was the first part of the day. Therefore the Apostle John in this instance wrote by Roman or Babylonian chronology, and not the Jewish. But Luke, in the Acts, would be *more* likely than John to use Roman reckoning, because he wrote more of and for Gentile or Roman churches. Paul held the meeting, now in question, at Troas on an evening, and certainly continued it after sunset; for he did not close it till after midnight. They celebrated the Lord's Supper on that occasion, and seem to have waited 'seven days' for the usual time. It was an occasion very similar to that when Jesus met His disciples on the first evening after His resurrection. In the latter instance the Apostle John puts the evening with the day preceding; and, in the case of Paul at Troas, Luke would be still *more* likely to reckon the evening with the day preceding. If he did so reckon, then Paul and his companions did not travel to Assos on Sunday, but on Monday. This passage rightly interpreted, then, brings weighty evidence against both the seventh-day Sabbatarians, and those who have used it to show that the early Christians did not keep the first day sacred."—*Wm. De Loss Love, D.D., in Sabbath Essays* (714), *p.* 124. "We would by no means undervalue the sermon; but we would insist that worship should assume its ancient importance in our churches, and that the great sacrament of our Lord should be observed more frequently and with greater solemnities."—*The Evangelist.* **247**—WHAT PAUL SAYS OF SABBATHS.—Rom. 14 : 5, 6. See p. 877, (199), (245), (898), also Sermon by Bishop H. C. Potter (803). Every day is holy (Ps. 27 : 4), but the Lord's-day is the Holiest of holies. "The doctrine that all a Christian's time and all his works are holy, and hence when all is holy, it is impossible to hallow a part, is like a man saying that since Christianity makes him love all human beings with all his heart, he can no longer be expected to love his wife with a peculiar and sacred affection."—*The Indian Witness.* 1 Cor. 16 : 1, 2. See p. 370. St. Paul seems here to allude to the first day of the week as one already known for the celebration of religious duties. If [the giving was done] anywhere but in the assembly, St. Paul's wish would be frustrated, and the *λογία* [gatherings] from each of the houses would have to take place on his arrival.—*Hessey, p.* 33.—Gal. 4 : 9–11. *Sab-*

bath days, which are a shadow of things to come. "He is not thinking, so far as we can gather his thoughts from the context, of anything Christian, but simply protesting against the retention of anything Jewish. The very terms which he uses will not include Christian days; they are essentially Jewish. Nor have we any right to say, that analogically days are forbidden under Christianity. Analogy if it proved or could prove anything, would rather go to show that these days of Judaism, which are confessedly σκια, or rather parts of σκιὰ, or dispensation of shadows, must have their counterparts in corresponding Christian institutions. It is, however, worth notice, that St. Paul, according to his own testimony (1 Cor. 16 : 2), had already urged on the very Galatians whom he desires not to be bound by Jewish days, the performance of the duty of alms-giving on a certain Christian day, the first day of the week."—*Hessey* (704), *pp.* 133, 134. On use of the word "Sabbaths" see Kingsbury (851), p. 203.—*Col.* 2 : 16, 17. See (214),also on Gal. 4 : 9. "All agree that the phrase, 'Let no man therefore judge you,' makes it *optional* for Christians to observe, or not, those several customs and feasts and days; optional to observe the 'Sabbath days,' or not, whatever they were. Two classes say that 'Sabbath days' mean Jewish feast-days, not seventh-day Sabbaths. They are seventh-day Sabbatarians, and first-day Sabbatarians who fear the first day will suffer if the Sabbath in any respect is meant in this passage. That the word 'Sabbath days' does *not* refer to Jewish festivals, appears from the following: 1. The word 'holy day' refers to such festivals, and another word for the same is not probable in the same phrase. 2. The word 'Sabbath days,' in English or Greek, does not elsewhere mean such festivals in the whole New Testament. This all must admit. 3. It elsewhere, in the nearly fifty instances, means seventh-day Sabbaths. 4. Jewish feasts are often spoken of in the New Testament, but not one of them anywhere is called a Sabbath, or credited with the nature of the Sabbath. 5. In the Old-Testament Hebrew none of those feast-days are ever termed a Sabbath, save the day of atonement twice. That was indeed a full Sabbath in its manner of being kept. 6. There is a mistranslation in the English in the case of the feasts of trumpets and tabernacles, where they are called Sabbaths (Lev. 23 : 24, 39). The Hebrew for Sabbath is *Shabbath*, or, *Shabbath Shabbathon*. The feasts of trumpets and tabernacles are termed merely *Shabbathon*,—a Sabbatism, or partial Sabbath, or rest only. 7. The Septuagint notes this distinction, not translating these feasts by the Greek σαββάτων, but by ἀνάπαυσις, rest. 8. A member of the Old-Testament Bible-revision committee has recently said, 'The distinction between שַׁבָּת and שַׁבָּתוֹן, in Lev. 23, will be marked in the new revision by a difference of expression. What it will be, I am not at liberty to say.' 9. The Targums on the Pentateuch, that is, the translations of it by ancient Jews into the Chaldee language, make like distinctions with the Septuagint. 10. The phraseology in Col. 2 : 16, 'Of a holy day, or of the new moon, or of the Sabbath days,' is in substance a *copy* of language in Ezekiel (45 : 17), and there the word for 'Sabbaths' in the Hebrew is *not* for feast-days, but for *full* Sabbaths; and a rational inference is, that real seventh-day Sabbaths are meant in Colossians. 'Holy day' in Colossians should be 'feast-day,' as, in the other twenty-six instances in the New Testament, the original is rendered 'feast.' In

six other places in the Old Testament the word for Sabbaths is joined to those for 'feast' and 'new moon,' and in each case the original means 'Sabbaths,' and not 'Sabbatisms.' 11. In the nearly one hundred and fifty texts in the Bible where the word 'Sabbath' or 'Sabbath day,' singular or plural, is used, there are only *two* where it is properly applied to any day except the Sabbath, and, in those, to the day of atonement, and in the single book of Leviticus. One hundred and fifty against two! The day of atonement occurred *once*, while the Sabbath occurred fifty-two times. Was it that isolated day of atonement that the apostle meant? What violent hands they are 'though not so designed, that take that one text, and affirm it means Jewish feast-days, and then build a doctrine on it, and a new observance on it! Some seventh-day Sabbatarians admit that if this word in Colossians does not mean feast-days, their theory can not stand. It is the one brick in the row, that, tipped over against them, knocks down all their other proofs. But the non-Sabbath Lord's-day men here meet us. They say the word does mean seventh-day Sabbaths, and that Paul set them aside; and from that they take the tremendously illogical leap to the conclusion that he set aside the Fourth Commandment. What! was that Sabbath, kept by the Jews after Christians were keeping the first day; that Sabbath which the Talmudist doctors of the law buried with excrescences and perversions; that Sabbath which Christ disowned as Pharisaism held it,—was that Sabbath the one given by the Lord on Sinai? Much depends on the meaning of this word 'Sabbath days.' We may well call this passage the Rosetta stone of interpretation on this subject. We need to get into the very notion of the Sabbath as it was in Christ's and the Apostles' time. The Lord of Heaven might not heal the sick, nor loose a poor crippled woman from her bonds, upon that day, without suffering the charge of Sabbath-breaking. A healed man, when mercy came to him away from home, might not carry his bundle of a bed with him as he went to tell the news to his family. Hungry men might not pick and shell in their hands a few heads of grain, and eat the kernels, as they passed by the field in going from one meeting to another. One might not wear sandals on the Sabbath over those flinty Palestine paths if they had nails in the sole, for that would be breaking the law by bearing a burden. One might not carry a pail of water to his thirsty animal, for that would be bearing a burden; but he might *lead* the animal to the water, for then *it* would bear the burden, and there was no law against horses or camels carrying water after they drank it. . . . Oil might not be taken internally as a medicine on the Sabbath, though it might be used externally for perfuming the person. One might not catch a biting flea, for that would be hunting. Thirty-nine rules—and these are some of the minutiæ under them—those doctors of the law had against labor on the Sabbath. Now, when the Apostle said, 'Judge for yourselves about keeping the Sabbath,' it was *such* a Sabbath, the one right there, known to him and the people. And is it right to say, that, when he made that Sabbath optional, he swept away the whole Fourth Commandment? Nay? When God said to the apostate Jews, 'The new moons and Sabbaths, the calling of assemblies, I can not away with,' did He mean the Sabbath of the Fourth Commandment, and did He revoke it? Again, at the time Paul wrote, the new dispensation had come in, a new day had appeared, better, dearer by far than the old.

It told of the glorious resurrection of the Son of God ; it assured of like resurrection of His saints, or of their quick change and transition to glory. That noted day, full of the memory of wonders, the Christians deemed the light of Heaven, and in some sense were keeping it sacred, as by Divine authority. Was omitting the seventh-day observance *then* all the same as omitting it before Christ came ? Was making the mere *seventh day* optional then all the same as pronouncing the Fourth Commandment abolished ? Was it the same that it would have been under the old dispensation ? No ! Circumstances alter cases. Observe that neither Paul nor any of the apostles say that the Fourth Commandment is abolished ; and the question is, whether *men* now can be justified in saying so, on the ground that Paul releases from obligation to keep the seventh when the new and clean first day is given. But some go further, and tell us the whole Decalogue is abolished. They prove it, they say, from Paul, where he says, 'Ye are not unner the law, but under grace ;' 'We are delivered from the law ;' 'If ye be led of the Spirit, ye are not under the law.' On the basis of such texts they say the law is abrogated. Does a comprehensive view of the Scriptures justify their conclusion ? Is not rather this the meaning ? 'We are not under the ceremonial law, to obtain salvation through its ceremonies and sacrifices ; nor under the moral law, to be justified and saved by our good deeds, or be lost ; nor under it as unwilling subjects to be driven by its penalties,—because love is the fulfilling of the law, and the love of Christ constraineth us.' To say we are not under the law, in being obligated by its principles of right and righteousness, that it is abolished so as not to be to us an ever living testimony of God's will, that the Ten Commandments are no more to us a guidance to the Divine pleasure,—is it not theoretical antinomianism ? But Archbishop Whately says the law of the Decalogue was intended for the Israelites exclusively ; and Dr. R. W. Dale says the Fourth Commandment was given to the Jews only. The inference is made, that, the Jewish economy having passed away, the Decalogue is abrogated. The Jewish ceremonial and civil laws have passed away ; but *moral* laws stand on a different basis. 'Moral *duties*,' says Bishop Butler, 'arise out of the nature of the case itself, prior to external command.' Then, moral duties engrossed in the Decalogue existed *before* their engrossment, and exist after it forever, because the case of man's moral obligations is not changed. Whately says the moral law written in our hearts is unabolished, and that moral precepts are binding on all in all ages. Dr. Bushnell says, 'Plainly enough the law of God never can be taken away from any world or creature ; for with it, in close company, goes abroad all the conserving principle, moral and physical, in which God's kingdom stands.' Then God's moral law in the Decalogue can not be taken away. No matter though engrossed specially for the Israelites, as it was, it was engrossed for *man*. No matter when or where God's *moral* law breaks forth : it is for mankind. Tertullian well exclaims, 'Why should God . . . be believed to have given a law through Moses to one people, and not be said to have assigned it to all nations ?' He speaks of the moral law, and declares, 'He gave to all nations the self-same law.' But is the Fourth Commandment a *moral* law ? Two classes of errorists are here : one class call it wholly moral ; the other, wholly positive. It is in part *both*. But can

both kinds of elements be united in the same law? Yes. See an example in the next neighbor to the Fourth: 'Honor thy father and thy mother' (moral and perpetual), 'that thy days may be long upon the land which the Lord thy God giveth thee' (positive and temporary). Paul changed it from Canaan to 'earth.' In the Fourth are rest, physical and spiritual, worship, holiness. But the *septenary* element is not moral, it is positive. God can take it, and put the first day in place of the seventh, and still be immutable. Yet those moral elements that live in all ages, that can not be taken away, where are they now? Not in the seventh day, for inspired Paul tells us the seventh-day Sabbath is now only optional. Paul makes sacred the first day, John calls it the 'Lord's-day,' primitive saints observed it; are not the Sabbatical elements in it? Those moral elements exist without being reappointed. The Apostles never did so foolish a thing as to re-enact them. But admit for a little that the Fourth and *all* the Commandments are abrogated, as some assure us. When circumcision passed away, Paul did not appeal to it as in force any more. When laws become dead on our statute-books, abrogated by our law-makers, our magistrates do not undertake to enforce them, do not appeal to them as authority. Surely the Apostle will not appeal to the abrogated Decalogue! He will let it slumber with the dead past. Look, now, over the pages of his Epistles to the churches. See them swept clean of all the Commandments! But what! has Paul gone back to legalism? Has his inspiration failed him? Fallen from grace is he, or fallen from doctrine? Some years after telling us that we are not under the law, he actually appeals to the law for authority and for the rule of righteousness: 'Honor thy father and thy mother; *which is the first commandment with promise.*' And in the same *book* where he tells us, 'We are delivered from the law,' he afterward appeals to that law again: 'Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal,' and on to the end. And this *Pauline* summons of Sinai is equalled by the Apostle James's like appeal (2: 8–11). And, in the very Epistle where some claim that the law is abolished, Paul himself refutes them by affirming, 'The law is holy, just, and good.' 'Do we, then, make void the law through faith? God forbid; yea, we establish the law.' Professor G. P. Fisher says, and others say, the change from seventh to first day was by no explicit ordinance. Truth; but it requires *more* truth. The *change* from passover to supper, from animal sacrifice to the one sacrifice of Christ, was by no explicit ordinance. The new was commenced, the old gradually passed away. But there were certain moral truths underlying the old in each case, which are embraced in the new. So the moral elements in the seventh-day Sabbath are contained in the Lord's-day. Some positive elements in all the old are changed to other positive in the new."—*Wm. De Loss Love, D.D., in Sabbath Essays* (714), *p.* 130.—Heb. 4, *remaineth a Sabbath rest.* See p. 480, (242). Though Old Testament times and forms of worship have passed away, *worship* in new forms abideth forever. So the day of the Sabbath changes, but "there remaineth the keeping of a Sabbath to the people of God." See Pres. Q. R. 6: 627.—Heb. 10: 25. *Forsake not the assembling.* "It is true that the first day is not mentioned here in express terms, and that hence some have said that the passage is not fairly adducible for our purpose. To my mind it seems very apposite. It alludes to an exist-

ing practice too well known to need describing. ἐπισυναγωγή, or meeting together—and a matter which was transacted at such meeting, exhortation—and to a neglect of that practice, of which some had been guilty, of whose fault the writer of the Epistle speaks gravely, and desires that the Hebrew Christians will not themselves be guilty of it. Now it is obvious that multitudes can not assemble regularly without some stated time being appointed. If there is no stated time, no rebuke can lie. It would have been almost futile to say, 'Assemble yourselves at some time,' for the answer would have been, 'We do so.' The writer then must have been alluding to some stated time, and this can scarcely be any other than that which we have already seen was dedicated to such a purpose,—the first day of the week." *Hessey* (704), *p.* 34. **248**—Rev. 1 : 10. *I was in the Spirit on the Lord's-day.* "First, 'the disciples came together to break bread and to hear the Word;' which without solemn and preparatory prayers, were a faint devotion (Acts 20). This is the honor due to God. 'Collections' are secondly appointed (1 Cor. 16). This is in reference to our neighbor. And last of all, St. John 'was in the Spirit on the Lord's-day' (Rev. 1). This in relation to ourselves."—BISHOP PRIDEAUX, quoted in Hessey, p. 232. See 879, 477, (150).

249—SABBATH-SCHOOL CONCERT ON THE SABBATH. [Draw a monument, plain and massive, upon the blackboard or otherwise, with the following words inscribed in very large letters upon it: "GOD — CREATOR — DELIVERER — REDEEMER — HELPER," one word below another, the words being covered at first with black cambric pinned on—dull side out—so that the monument seems to be without inscription. Then let the words be uncovered, one by one, at appropriate points in the progress of the concert.] 1. Singing, "Safely through another week." 2. Prayer. 3. Singing, "O day of rest and gladness." 4. BIBLE HISTORY OF THE SABBATH IN QUESTIONS AND ANSWERS: *Supt.* Who made the world? *Ans.* God. *Supt.* When He had made the world and man, what did He make last of all as a monument of Creation? *Ans.* (Recite Gen. 2 : 2, 3). (Uncover "God—Creator.") *Supt.* What else did God tell the Jews to remember every Sabbath? Their deliverance from slavery in Egypt. (Uncover "Deliverer.") *Supt.* Was the Sabbath made for the Jews only? *Ans.* "The Sabbath was made for *man.*" *Supt.* What Commandment has God given to all men about the Sabbath? *Ans.* (Repeat Ex. 20 : 8, 9). *Supt.* What promises of prosperity to those who keep the Sabbath has God given us by His prophet Isaiah? *Ans.* (Repeat Is. 58 : 13, 14). *Supt.* How did Jesus keep the Sabbath? *Ans.* Not only by going to places of worship but especially by works of mercy for the sick. *Supt.* Why was the Sabbath changed from Saturday to the first day of the week? *Ans.* Because *Jesus rose* from the dead on the first day of the week and had meetings with His disciples on that day, which so came to be called the Lord's-day. (Uncover "Redeemer.") *Supt.* What great blessing did God give to the Church on the first day of the week soon after He ascended to Heaven? *Ans.* The gift of the Holy Spirit on the day of Pentecost. (Uncover "Helper.") *Supt.* What four things, then, should the Sabbath, like a monument, lead us to remember? *Ans.* That God is our Creator, Deliverer, Redeemer, Helper. *Supt.* Should the Sabbath be to us a gloomy day? *Ans.* (Repeat Ps. 118 : 24). *Supt.* Will the keeping of

the Sabbath ever cease either in this world or in Heaven? *Ans.* No, for it is written, "There remaineth a Sabbath rest for the people of God." 5. Singing, "This is the day the Lord hath made." 6. Recitations by children of brief poems about the Sabbath :

"A Sabbath well spent brings a week of content,
And strength for the toils of the morrow ;
But a Sabbath profaned, whatever seems gained,
Is a certain forerunner of sorrow."

[Matthew Hale's motto.]

"This day belongs to God alone ; this day He chooses for His own ;
And we must neither work nor play, because it is God's Holy Day.
'Tis well we have one day in seven, that we may learn the way to Heaven ;

Then let us spend it as we should, in serving God and doing good." See also 471. 7. Recitations, by a class of boys, of proverbs about the Sabbath, such as : "Those who go to church on Sunday are best fitted to go to work on Monday." "By exacting seven days' labor one gets less than six days' work." "Operatives are perfectly right in supposing that if all worked Sunday, seven days' work would have to be given for six days' wages." (Others may be found in abundance in all parts of this book.) 8. Singing, "Sabbath Bells." 9. WHAT NOTED MEN HAVE SAID OF THE SABBATH. (Recitations by young men from pp. 76–80, (500), and other parts of this book.) 10. Reading of "Our Sabbath Laws." 11. Recitations by young ladies of poems on the Sabbath by Herbert and Bickersteth. See pp. 409, 412, (230), (911), (912). 12. Address. [In place of a single monument, four pillars might be drawn marked, "The Family," "The Sabbath," "The Bible," "The Church," as the four pillars of Liberty and Religion.]

250—TESTIMONY OF THE FATHERS

and of others who wrote between the death of the last Apostle, and the first Sunday edict of Constantine (A.D 321) as to the customs of the early Church in regard to the first day of the week and the seventh. See pp. 379–383. **251**—The Martyr's Test : "Dominicum servasti?" "Deo confido." We quote these "Fathers" only as witnesses to the *customs* of the early Church in proof of the five facts stated on p. 379, etc., to which the marginal numbers correspond. **252**—IGNATIUS, A.D. 101 (Prof. Stuart), 115 (Prof. E. C. Smith). ["An immediate friend of the Apostles, martyred at Rome not more than fifteen years after the death of John."—*A. A. Hodge, D.D., in "The Day Changed."*] "Those who 3
were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's-day, on which also our life has sprung again by Him and by His death."—*Epis. to the Magnesians, chaps.* 7, 9. [Elder J. N. Andrews, the leading writer of the Seventh-day Adventists, claims that the vital part of the passage should be translated, "living, according to the Lord's life," citing the original ; *μηκέτι σαββατίζοντες, αλλὰ κατὰ κυριακὴν ζωὴν ζωντες.* But Prof. H. M. Scott of Chicago replies : "This is not correct. The latest text, that of Harnack and Zahn, gives *κατὰ κυριακὴν ζῶντες*, where the contrast with Sabbatizing which precedes, and the words, "on which our life arose," which follow, show that the word "day" is to be supplied. In the "Teaching of the Apostles" the term for Lord's-day is *κυριακὴν δὲ Κυρίου*, "day" being omitted as in Ignatius. This is an important proof pas-

sage for the name as well as the use of the Lord's-day. Cf. also chap. 9 of Ep. to Mag., "For the eighth day on which our life sprang up again" (long recension).] "Let every one of you keep the Sabbath after a spiritual manner. . . . After the observance of the Sabbath, let every friend of Christ keep the Lord's-day as a festival, the resurrection day, the queen and chief of all the days."—*Ibid. chap.* 9 (long form). "During the Sabbath, He continued under the earth; 'at the dawning of the Lord's-day He arose from the dead.'"—*Epist. to the Trallians, chap.* 9. **253**—PLINY, A.D. 104. "They [the Christians whose character he had investigated] affirmed that the whole of their guilt or error was, that they met on a certain stated day [*stato die*], before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble to eat in common a harmless meal."—*Ep.* 10 : 97. [These Gentile Christians of Bithynia evidently had but *one* "stated day" of public worship in each week. If that day had been the Jewish Sabbath it would have been so named, says Professor Scott, for Pliny, like Horace, knew it well, and would not have called it a *status dies*. The meeting "before it was light" was surely in imitation of the early visit to the tomb. The Jewish Sabbath service began in the evening.] **254**—THE EPISTLE OF BARNABAS, A.D. 115 (about). "We keep the eighth day with joyfulness, the day, also, on which Jesus rose again from the dead."—*Chap.* 15. **255**—TEACHING OF THE APOSTLES, A.D. 140 (about). "Κεφ. ιδ'. Κατὰ κυριακὴν δὲ Κυρίου συναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε προσεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾖ. Πᾶς δὲ ἔχων τὴν ἀμφιβολίαν μετὰ τοῦ ἑταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὐ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν· αὕτη γάρ ἐστιν ἡ ῥηθεῖσα ὑπὸ Κυρίου· 'Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαράν· ὅτι βασιλεὺς μέγας εἰμί, λέγει Κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι." For translation, etc., see p. 383. *The Christian at Work*, Aug. 7th, 1884, translates Prof. Delitzsch's opinion of the "Teaching," which he thinks was written in "the first half of the second century," thus agreeing substantially with Hilgenfeld, who places it at A.D. 140. Profs. Sabatier and Menegoz place the date before the close of the first century. Even the latest dates given by competent scholars would locate it in the lifetime of many who had known the Apostle John. **256**—JUSTIN MARTYR, A.D. 140. "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and

widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world ; and Jesus Christ our Saviour on the same day rose from the dead."—*Apol.* 1 : 67. [In the Dialogue with Trypho the Jew (p. 24) the Christians are charged "that they celebrate neither the festivals, nor the Sabbath."] **257**—DIONYSIUS, BISHOP OF CORINTH, A.D. 170. "We passed this holy Lord's- 5
day, in which we read your letter, from the constant reading of which 2
we shall be able to draw admonition."—*Ep. to the Romans*, *Euseb. H. E. IV*, 23. **258**—IRENÆUS, A.D. 177. "This [custom], of not bending the knee upon Sunday, is a symbol of the resurrection, through which we have been set free, by the grace of Christ, from sins, and from death, which has been put to death under Him. Now this custom took its rise from Apostolic times, as the blessed Irenæus, the martyr and bishop of Lyons, declares in his treatise "On Easter," in which he makes mention of Pentecost also ; upon which [feast] we do not bend the knee, because it is of equal significance with the Lord's- 5
day, for the reason already alleged concerning it."—"*Lost Writings*," *7th Frag.* "Irenæus wrote to an Alexandrian to the effect that 'It is right, with respect to the feast of the resurrection, that we should 2
celebrate it upon the first day of the week.' "—*Note by the Syriac Editor of the "Lost Writings,"* 50*th Frag.* **259**—MELITO, BISHOP OF SARDIS, A.D. 170. "On the Lord's-day." *Title of one of his books.* 5
260—BARDESANES, A.D. 180. (Died 223.) "On one day, the first of 2
the week, we assemble ourselves together." **261**—CLEMENT OF ALEXANDRIA, A.D. 192. (Date, A. A. Hodge.) (Clement died, according to Zahn's latest investigations, about A.D. 215.) "And the Lord's-day Plato prophetically speaks of in the tenth book of the *Republic*, 5
in these words: 'And when seven days have passed to each of them in the meadow, on the eighth day they are to set out and arrive in four days.' "—*Stromat. Bk.* 5, *chap.* 14. "We who bear flesh need rest. The seventh day, therefore, is proclaimed a rest—abstraction from ills—preparing for the primal day, our true rest ; which, in truth, is the first 3
creation of light, in which all things are viewed and possessed. From this day the first wisdom and knowledge illuminate us."—*Ib. Bk.* 6, *chap.* 16. ["The Jewish Christian observed Saturday for some time. There is no evidence that Gentile Christians ever kept the Jewish Sabbath as such. In the Greek church it lingered as a festival day, but inferior to Sunday."—*Prof. H. M. Scott.*] "He, in fulfilment of the precept, according to the gospel, keeps the Lord's-day."—*Ib. Bk.* 7, 5
chap. 12. **262**—TERTULLIAN, A.D. 200. "If we devote Sunday to rejoicing, from a far different reason than sun-worship, we have 2
some resemblance to those of you who devote the day of Saturn to ease and luxury, though they, too, go far away from Jewish ways, of which indeed they are ignorant."—*Apol. Sect.* 16. "We neither accord with the Jews in their peculiarities in regard to food, nor in 3
their sacred days."—*Sect.* 21. "The Holy Spirit upbraids the Jews with their holy days. 'Your Sabbaths, and new moons, and cere- 3
monies,' says he, 'my soul hateth.' By us (to whom Sabbaths are strange, and the new moons, and festivals formerly beloved by God)

the Saturnalia and New Year's and mid-winter's festivals and Matronalia are frequented—presents come and go—New Year's gifts—games join their noise—banquets join their din! Oh! better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself! Not the Lord's-day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. *We* are not apprehensive lest we seem to be *heathens!* If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the *heathens* each festive day occurs but once annually; *you* have a festive day every eighth day."—*On Idolatry, chap.* 14. "In the matter of *kneeling* also, prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissension is particularly on its trial before the churches, the Lord will give His grace that the dissentients may either yield, or else indulge their opinion without offence to others. We, however (just as we have received), only on the day of the Lord's resurrection (*Die Dominico resurrectionis*) ought to guard not only against kneeling, but every posture and office of solicitude; deferring even our businesses, lest we give any place to the Devil. Similarly, too, in the period of Pentecost; which period we distinguish by the same solemnity of exultation."—*On Prayer, chap.* 23. "We take also, in meetings before daybreak, and from the hand of none but the presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all [alike]. As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's-day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross]. If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."—*De Corona, Sects.* 3 *and* 4. "Others suppose that the sun is the god of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity."—*Ad Nationes, Bk.* I, *chap.* 13. See (220), (223). **263**—ORIGEN, A.D. 210. (Lived 185–254.) "We ourselves are accustomed to observe certain days, as, for example, the Lord's-day, the Preparation, the Passover, or the Pentecost."—*Contra Celsum, Bk.* 8, *chap.* 22. **264**—FABIAN, BISHOP OF ROME, A.D. 236. "As we have received the institution from our fathers, we maintain seven deacons in the city of Rome, distributed over seven districts of the state, who attend to the services enjoined on them week by week, and on the Lord's-days, and the solemn festivals."—*Ep.* I. **265**—COMMODIANUS, A.D. 250 (Date, Prof. Scott). "What sayest thou of the Lord's-day? If he have not placed himself before, call forth a poor man from the crowd whom

thou mayest take to thy dinner. In the tablets is your hope from a Christ refreshed."—*Against Heathen Gods, Sect.* 61. **266**—TIMOTHY OF ARCHELAUS, BISHOP OF CASCAR, A.D. 277. "Again, as to the assertion that the Sabbath has been abolished, we deny that he has abolished it plainly (*plane*); for he was himself also Lord of the Sabbath."—*Sect.* 42. [This obscure passage may mean what it would mean to-day in the lips of a defender of the first-day Sabbath.] **267**—PETER, BISHOP OF ALEXANDRIA, A.D. 300. We keep the Lord's-day as a day of joy because of Him who rose thereon, on which we have received that we are not even to bend the knee.—*Canon* 15. **268**—THE CLEMENTINE RECOGNITIONS, (about) A.D. 200. "He proclaimed a fast to all the people, and on the next Lord's-day he baptized him."—*Bk.* 10, *chap.* 72. **269**—APOSTOLICAL CONSTITUTIONS, A.D. 200 to 300 (Libb. vii—viii still later. *Prof. Scott*). "Have before thine eyes the fear of God, and always remember the Ten Commandments of God. . . . Thou shalt observe the Sabbath, on account of Him who ceased from His work of creation, but ceased not from His work of providence; it is a rest for meditation of the law, not for idleness of the hands."—*Bk.* 2, *Sect.* 4, *Par.* 36. "Let your judicatures be held on the second day of the week, that if any controversy arise about your sentence, having an interval till the Sabbath, you may be able to set the controversy right, and to reduce those to peace who have the contests one with another against the Lord's-day."—*Bk.* 2, *Sect.* 6, *Par.* 47. "Christians are commanded to assemble for worship 'every day, morning and evening, singing psalms and praying in the Lord's house; in the morning saying the sixty-second psalm, and in the evening the hundred and fortieth, but principally on the Sabbath day. And on the day of our Lord's resurrection, which is the Lord's-day, meet more diligently, sending praise to God that made the universe by Jesus and sent Him to us.' 'Otherwise what apology will he make to God who does not assemble on that day to hear the saving word concerning the resurrection, on which we pray thrice standing, in memory of Him who arose in three days, in which is performed the reading of the prophets, the preaching of the gospel, the oblation of the sacrifice, the gift of the holy food.'"—*Sect.* 7, *Par.* 59. "Now we exhort you, brethren and fellow-servants, to avoid vain talk and obscene discourses, and jestings, drunkenness, lasciviousness, luxury, unbounded passions, with foolish discourses, since we do not permit you so much as on the Lord's-days, which are days of joy, to speak or act anything unseemly."—*Bk.* 5, *Sect.* 2, *Par.* 10. "Not that the Sabbath day is a day of fasting, being the rest from the creation, but because we ought to fast on this one Sabbath only, while on this day the Creator was under the earth."—*Bk.* 5, *Sect.* 3, *Par.* 15. "Christians are forbidden to 'celebrate the day of the resurrection of our Lord on any other day than a Sunday.'"—*Bk.* 5, *Sect.* 3, *Par.* 17. [The first day of the week is four times called the Lord's-day in Par. 19.] "After eight days let there be another feast observed with honor, the eighth day itself, on which He gave me, Thomas, who was hard of belief, full assurance, by showing me the print of the nails, and the wound made in His side by the spear. And again, from the first Lord's-day count forty days, from the Lord's-day till the fifth day of the week, and celebrate the feast of the ascension of the Lord."—*Bk.* 5, *Sect.* 3, *Par.* 20. "Every Sabbath day excepting one, and

every Lord's-day, hold your solemn assemblies, and rejoice; for he will be guilty of sin who fasts on the Lord's-day, being the day of the resurrection."—*Bk.* 5, *Sect.* 2, *Par.* 10. "He who had commanded to keep the Sabbath, by resting thereon for the sake of meditating on the laws, has now commanded us to consider of the law of creation, and of providence every day, and to return thanks to God."—*Bk.* 6, *Sect.* 23. "But keep the Sabbath, and the Lord's-day festival; because the former is the memorial of the Creation, and the latter, of the resurrection."—*Bk.* 7, *Sect.* 2, *Par.* 23. "On the day of the resurrection of the Lord, that is, the Lord's-day, assemble yourselves together, without fail, giving thanks to God," etc.—*Bk.* 7, *Sect.* 2, *Par.* 30. "O Lord Almighty, thou hast created the world by Christ, and hast appointed the Sabbath in memory thereof, because that on that day thou hast made us rest from our works, for the meditation upon thy laws."—*Bk.* 7, *Sect.* 2, *Par.* 36. "On which account we solemnly assemble to celebrate the feast of the resurrection on the Lord's-day," etc.—*Bk.* 7, *Sect.* 2, *Par.* 36. "On this account He permitted men every Sabbath to rest, that so no one might be willing to send one word out of his mouth in anger on the day of the Sabbath. For the Sabbath is the ceasing of the Creation, the completion of the world, the inquiry after laws, and the grateful praise to God for the blessings He has bestowed upon men. All which the Lord's-day excels, and shows the Mediator Himself. . . . So that the Lord's-day commands us to offer unto thee, O Lord, thanksgiving for all. For this is the grace afforded by thee, which on account of its greatness has obscured all other blessings."—*Bk.* 7, *Sect.* 2, *Par.* 36. "Let the people assemble, with the presbytery and bishops that are present, on the Lord's-day, and let them give their consent."—*Bk.* 7, *Sect.* 2, *Par.* 4. "Let the slaves work five days; but on the Sabbath day and the Lord's-day let them have leisure to go to church for instruction in piety."—*Bk.* 8, *Sect.* 4, *Par.* 33. "If any one of the clergy be found to fast on the Lord's-day, or on the Sabbath day, excepting one only, let him be deprived."—*Apostolic Canons*, 64. **270**—MINCIUS FELIX, A.D. 210. "The Christians come together to a repast on a solemn day."—*Quoted by Hessey*, p. 48. **271**—CONSTANTINE, A.D. 321. See (301). "That the first Christian emperor, finding all Christians unanimous in the possession of the day, should make a law (as our kings do), for the due observing of it; and that the first General Council should establish uniformity in the very gesture of worship on that day, are strong confirmations of the matter of fact, that the churches unanimously agreed in the holy use of it as a separated day, even from and in the Apostles' days."—*Richard Baxter, in "The Divine Appointment of the Lord's-day," p.* 41. [Cf. also Council of Nicaia, Canon 20, "As some kneel on the Lord's-day, etc."] See (936).

Note **275**—TABLE OF SABBATH LAWS FROM 321 A.D. TO 1884, GIVING THE MOST IMPORTANT LAWS, WITH SOME OTHER IMPORTANT DATES IN THE HISTORY OF SABBATH OBSERVANCE. [On Sabbath Laws in general, see pp. 24, 139, 159, 177, 189, (399), (504), (580), (770), (775), (813), (814).]

Note **276**—321 A.D. (Mar. 7th), Constantine, the Roman Emperor, issued the first European Sunday law in the following words: "Let all judges, inhabitants of the cities, and artificers, rest on the venerable day of the Sun. But husbandmen may freely and at their pleasure apply to the business of agriculture, since it often happens that the sowing of grain and the planting of vines can not be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows upon us." [Other laws on Sunday work of farmers: (281), (285), (288), (297), (301), (365). Later in the same year, Constantine supplemented this law with an edict permitting on Sunday the emancipation of slaves and children, and the merciful visitation of prisoners. Still later "he appointed markets to be held on the day of the Sun," and also required his armies to pray on that day, not specifying to what deity. "In our received text of Sozomon it is stated that Constantine commanded his people to honor Friday, as the day of Christ's death, equally with Sunday as the day of His resurrection. In our received text of Eusebius it is stated that he enjoined for Saturday the same cessation of business. But the statements of both Sozomon and Eusebius are viewed with doubt by the more careful critics, not only because the text of both is corrupt, but also because no such law concerning Friday or Saturday is found either in the Justinian or the Theodosian code."—*Franklin Johnson, D.D., in Sabbath Essays, p.* 241. On Constantine, see pp. 91, 174, 232, (271), also Hessey (704), p. 58, Sabbath Essays (714), p. 240, Am. Bar. As. Rep. 1880 (836), p. 110.]

Note **277**—386 A.D. Theodosius prohibited all business and shows. [Other early laws about Sunday trade: (287), (289), (290), (291), (292), (293), (297). Other early laws against Sunday amusements: (278), (280), (281), (285), (290), (291), (295), (307), (308), (310), (315), (317).]

Note **278**—392 A.D. Theodosius prohibited contests of the circus, theatrical games and horse races.

Note **279**—408 A.D. Honorius and Theodosius II required judges to proceed against robbers and pirates on Sundays as well as on other days, in order to prevent the failure of justice, and promote public safety. Judges were also permitted, about this time, to act in civil cases when necessary to prevent failure of justice. [Early laws as to judicial proceedings on Sunday, see (276), (292), (319).] [According to Lord Mansfield, of England, the Constitution of Theodosius, which includes the above laws, is a part of the common law of England—and so of the United States.]

Note **280**—409 A.D., Honorius and Theodosius II prohibited all amusements.

Note **281**—440 A.D., Leo I issued the following edict: "It is our will and pleasure, that the holy days, dedicated to the Most High God, should not be spent in sensual recreations, or otherwise profaned by suits of law. . . . As to the pretence, that by this rest an opportunity may be lost [of securing crops] this is a poor reason, considering that the fruits of the earth do not depend so much on the diligence and

pains of man, as on the efficacy of the Sun and the blessing of God. We command, therefore, all, whether husbandmen or others, to forbear work on this Day of the Resurrection. For if other people [meaning the Jews] keep the shadow of this day in a solemn rest from all secular labor, on the Sabbath [the seventh day], how much rather ought we to observe the *substance*, a day so ennobled by our gracious Lord, who saved us from destruction."—*Quoted in Kingsbury* (851), *p.* 210. See also "Gesta Christi," p. 86.

Note **282**—558 A.D., Clothaire, King of France, issued an edict forbidding all servile labors on the Lord's-day. [Other early laws against servile labor: (276), (285), (286), (301). For ecclesiastical laws of this period, see Hessey (704), p. 88.]

Note **283**—673 A.D. [Date according to Hessey], Ina, King of West Saxons, fined masters who required their slaves to work on Sundays, and punished slaves who worked without their masters' knowledge by scourging. Freemen who thus worked were fined or enslaved.

Note **284**—696 A.D., Whitred, King of the Kentish, enacted laws similar to those of Ina.

Note **285**—800 A.D., Charlemagne, Emperor of France, Spain, Italy, Germany and Hungary, issued the following law: "We do ordain, as it is required in the law of God, that no man shall do any servile work on the Lord's-day: namely, that they employ not themselves in works of husbandry, making hay, fencing or hedging, grubbing and felling trees, digging in the mines, building houses, planting orchards; and that they go not a hunting in the fields, or plead in courts of justice; that women weave not or dress cloth, do no needlework or card wool, or beat hemp, or wash linen openly, or shear sheep; but that they all come to church to magnify the Lord their God, for those good things, which, on this day, He bestowed on them." Charlemagne also issued a special edict against Sunday markets. [On Charlemagne's Sunday laws, see Macfie's "Sabbath of the Lord," p. 54; Kingsbury (851), p. 209; Sabbath Essays (714), p. 241.] [Other laws requiring church going: (284), (294), (300), (303), (306), (307), (319), (94), p. 111.]

Note **286**—876 A.D., Alfred adopted the Decalogue, including the Fourth Commandment, as the foundation of his legal code.

Note **287**—906 A.D. [Date according to Hessey], Ædward the Elder and Guthrin the Dane, rulers in England, also enacted laws similar to those of Ina, and further ordained that goods set for sale on Sunday should be forfeited.

Note **288**—910 A.D., Leo Philosophus, of the Eastern Empire, repealed the exceptions in favor of agriculturalists in the law of Constantine.

Note **289**—925 A.D., Æthelstane, of England, forbade buying and selling.

Note **290**—958 A.D. [Hessey's date], Ædgar the Peaceful, of England, made a similar law, and also forbade markets, county courts, "heathenish songs and diabolical sports," and fixed beginning of Sunday at 3 P.M. of Saturday, to last "till Monday morning light," which last soon became a "dead canon." [For another Sunday law which regulates a part of Sat. also see (372).]

Note **291**—1009 A.D., Æthelred renewed interdict against "traffick-

ing, county courts, and worldy works," and added to the list of things forbidden "hunting bouts."

Note **292**—1017 A.D., Cnut [Canute] prohibited trade, secular meetings, hunting, but allowed courts "in case of great necessity." (Willison (921), p. ix.)

Note **293**—1354 A.D., Edward III forbade the shewing of wools at the market town. According to Neale (814) the previous law against holding courts was little regarded during this reign.

Note **294**—1359 A.D., according to Archbishop Islip (836), the law requiring church-going was disregarded in favor of "unlawful meetings where revels and drunkenness and many other dishonest things are practised."

Note **295**—1388 A.D., Richard II forbade to servants and laborers "the playing at tennis or football, and other games called coytes, dice, casting of the stone, railes, and such other importune games," but permitted them to use bows and arrows, in order doubtless that they might be ready for military service when needed.

Note **296**—1428 A.D., Henry VI forbade laborers, engaged by the week, to claim wages for work done on Sunday.

Note **297**—1448 A.D., Henry VI forbade Sunday markets and fairs, except on four Sundays of harvest.

Note **298**—1464 A.D., Edward IV re-enacted the law of 1388 with increased penalties and forbade the selling of shoes.

Note **299**—1523 A.D., Henry VIII repealed law against selling shoes.

Note **300**—1546 A.D., Edward VI ordered that Sunday should be "wholly given to God, in hearing the word of God read and taught in private and public prayers, . . . visiting the sick, etc."

Note **301**—1552 A.D., Edward VI, while re-enacting laws against Sunday labor, made exception for works of necessity, including farm work in the time of harvest, probably meaning from July to September or October of each year.

Note **302**—1553 A.D., Queen Mary repealed law of 1552.

Note **303**—1558 A.D., Queen Elizabeth personally re-enjoined the observance of the law of 1552, and forbade the selling of meat or drink at the hours of public worship. Attendance at parish church made compulsory. Fine 1s. for 1 absence, £20 for month. [It should be noted that laws requiring attendance at church were enacted before the word "Puritan" was invented. See (285).]

Note **304**—1564 A.D., Puritanism began to be known by that name, and to influence Sabbath observance. It was simply the name of those in the Church of England who desired that it should be *purified* from the popish corruptions that remained within it, and is to be distinguished from the less severe "Pilgrims," who were "dissenters."

Note **305**—1583 A.D., the appearance of a scholarly book by Dr. Bownd, a Puritan, which proved that the Fourth Commandment is of universal and perpetual obligation, and that the Lord's-day is not an ecclesiastical holiday only, but *the Christian Sabbath*, with God's law behind it, made a profound impression. For epitomes of this book, see Gilfillan (703), p. 67, and Hessey (704), p. 205. [On the Puritans, see (94).]

Note **306**—1617 A.D., Cavaliers of Virginia (three years before Pilgrims landed at Plymouth) enacted the first American Sabbath law, in

which church-going was made compulsory, with a fine of two pounds of tobacco for each absence, besides the fine of £20 for a month's absence, as provided by the law of Queen Elizabeth. See (20). ["The Cavaliers of Virginia as well as the Puritans of New England, the Dutch of New York and the Quakers of Pennsylvania, the Roman Catholics of Maryland and the Huguenots of the Carolinas, alike from the beginning maintained the Sabbath, both by customs and laws" (803).]

Note **307**—1618 A.D., James I repealed law of Queen Mary and re-enacted law of 1552. Like Elizabeth, he made church-going compulsory, but issued (for the people of Lancashire only) "The Book of Sports," permitting, after morning service, except to Papists and Puritans, dancing, archery, leaping, vaulting, May games, Whitsunales, Morris dances, Maypoles, etc., but prohibiting bear-baiting, bull-baiting, interludes, bowling. This law, partial both as to people and place, was so strongly opposed that it was from the first a dead letter. See Gilfillan (703), pp. 83, 129. ["Bk. of Sports," republished by Charles I, see (310). On laws regarding Sunday amusements, see (277).] The Sabbath law passed by the Parliament of Scotland during this reign, in which it was united with Great Britain and Ireland, was far more strict than the above. It forbade during all of the Sabbath, gaming, going to ale-houses, selling meat and drink, or "wilfully remaining from the parish-kirk in time of sermon or prayers." Penalty, fine or the stocks. [See 338. Willison (921), p. xi, where the subsequent laws of the Scotland's Parliament and General Assembly may also be found. Other laws of Scotland: (313), (318).]

Note **308**—1625 A.D., Charles I forbade all Sunday gatherings for amusement outside of one's own parish; also bear-baiting, bull-baiting, interludes, common plays, etc., to be used by any person or persons within their own parishes. Penalty, fine or the stocks.

Note **309**—1627 A.D., Charles I forbade carriers, drovers and butchers to carry on their trades on the Sabbath.

Note **310**—1633 A.D., Charles I republished "Book of Sports" (probably by influence of Archbishop Laud), and extended its provisions to his whole kingdom. Puritan preachers, after reading this "law of man" in their pulpits, as they were required to do by the King, either followed it with the reading of "the law of God," the Fourth Commandment, bidding their hearers choose whom they would serve, or they followed the reading with a sermon against the lawless law, or they ignored it altogether; but the amusements permitted were somewhat used, to the increasing demoralization of the people.

Note **311**—1641 A.D., Sale of beer or other strong drinks during hours of church service forbidden in colony of New Netherlands, *i.e.*, New York City. [Other laws about Sunday liquor selling: (315), (317), (328), (329), (332), (334), (337), (339), (340), (345), (346), (350), (355).]

Note **312**—1643 A.D., New Haven colony enacted that "Prophanation of the Lord's-day shall be punished by fine, imprisonment, or corporal punishment; and, if proudly and with a high hand against the authority of God, with death."—*Sabbath Essays* (714), *p.* 263.

Note **313**—1644 A.D., In Scotland, the "Six Sessions" prohibited walking on the streets after church service. [The next year, magistrates and ministers were to go up and down the streets to cite such

persons for censure. In 1658 this duty was put on English soldiers, who were to lay hold on any whom they found before or after sermon "out of their houses or out of the church." See Hessey (707), p. 216]

Note **314**—1648 A.D., First codification of the laws of the Massachusetts Bay Colony, in the framing of which Bellingham and Cotton had a large share. In the first draught of those laws by Mr. Cotton, among the crimes punishable with death was "Prophaning the Lord's-day in a careless or scornful neglect or contempt thereof." This penalty was erased by Winthrop, and it was "left to the discretion of the court to inflict other punishment short of death."—*Sabbath Essays* (714), *p.* 263.

Note **315**—1648 A.D., In the colony of New Netherlands (N. Y.), all tapping, fishing, hunting, trading, business, and other usual avocations forbidden (819).

Note **316**—1653 A.D., "Book of Sports" was burned by the common hangman, by order of the Long Parliament of the Commonwealth.

Note **317**—1657 A.D., In the colony of New Netherlands (N. Y.), ordinance provided that no person "of whatever rank or nation he may be," shall entertain company, sell liquor, perform any labor, transact business or go on pleasure parties, on Sundays, or during divine service. This law applied to the whole of the Sabbath (819).

Note **318**—1661 A.D., Charles II issued a Sabbath law for Scotland [still in force], ratifying former laws and forbidding especially "salmond fishing goeing of salt pans milnes or kills ; all hireing of shearers carieing of loads keeping of mercats or using any sorts of merchandice on the said day and all other prophanation thairof." The fines range from ten to "twenty pund Scots," "and if the partie offender be not able to pay the penalties forsaid then to be exemplarly punist in his bodie," etc. [In 1870 in the case of Bute *vs.* More (a confectioner arrested for trading on the Sabbath) in the Dundee High Court it was decided that this law of 1661 is not in dissuetude.—*Report for* 1883 *of Glasgow Working Men's Sabbath Protection Association* (798), *p.* 53. In 1837, in the case of Philips *vs.* Innes 4 Cl. and F. 234, the House of Lords declared the business of shaving by a barber on Sunday was not "a work of necessity or mercy," which is the language of the Scotch law. The master was attempting to compel his apprentice to serve in the shop on Sunday till about 10 A.M., and the decision was reversing the judgment of the Scotch court, that the apprentice could not be required to do that which was unlawful to do on such a day. Lord Brougham, in delivering the decision of the Lords, said that men could provide themselves on Saturday with shaving as with food and clothing. This decision quoted in 1882 in Canada Court of Common Pleas, in case of Queen *vs.* Taylor and followed.]

Note **319**—1676 A.D., "The unworkable act of Charles II" (as the Sunday Rest Association (801) call it) was enacted. 29th Car. II, c. 7. [It was, until 1776, the Sabbath law of the American colonies as a part of the British Empire, and is therefore the foundation of all subsequent American Sabbath laws, as it is still, with amendments, the law of England, Ireland and Wales.] This law required the execution of pre-existing laws for Sabbath observance, including compulsory church-going and other exercises of piety ; it prohibited all labor and business by persons over 14 years of age, except works of necessity

and charity—goods exposed for sale being forfeit also traveling for business purposes or by water, except by consent of a magistrate for some extraordinary occasion—those robbed while thus illegally traveling having no action for damages against the authorities. This law declared all legal processes served on Sunday void, except in cases of treason, felony and breach of the peace. The law declared that its prohibitions of work and trade did not apply to the preparing of food in homes, nor to the preparing and selling of food in inns and restaurants, nor to the crying and selling of milk before nine in the morning or after four in the afternoon.

Note **320**—Blackstone thus defends and summarizes the British Sabbath laws: "Profanation of the Lord's-day, vulgarly (but improperly) called *Sabbath-breaking*, is a ninth offence against God and religion, punished by the municipal law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in the seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a State, considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labor without any stated times of recalling them to the worship of their Maker. And therefore the laws of King Athelstan forbade all merchandising on the Lord's-day, under very severe penalties. And by statute 27 Hen. VI. c. 5, no fair or market shall be held on the principal festivals, Good Friday, or any Sunday (except the four Sundays in harvest), on pain of forfeiting the goods exposed for sale. And since, by the statute 1 Car. I. c. 1, no person shall assemble out of their own parishes, for any sport whatsoever upon this day; nor, in their parishes shall use any bull or bear-baiting, interludes, plays or other *unlawful* exercises, or pastimes; on pain that every offender shall pay 3s. 4d. to the poor. This statute does not prohibit, but rather impliedly allows, any innocent recreation or amusement, within their respective parishes even on the Lord's-day, after Divine service is over. But by the statute 29 Car. II. c. 7, no person is allowed to *work* on the Lord's-day or use any boat or barge or expose any goods to sale; except meat in public houses, milk at certain hours, and works of necessity or charity, on forfeiture of 5s. Nor shall any drover, carrier, or the like, travel upon that day, under pain of twenty shillings.—*Commentaries*, Bk. iv. ch. iv (ix).

Note **321**—["The oft-quoted 'Blue Laws' of Connecticut are a pure fiction, first published in London in 1781 by Samuel Peters in revenge for being driven from the colony on account of his obnoxious royalism." —*Johnson's Cyclopædia, article on "Sunday."* So much has been said ignorantly of the "Puritanical *Blue Laws* of Connecticut"—even such a scholar as Hessey quoting them as genuine in his book on "Sunday" —revision of 1880, p. 213—and Cox also in "Sabbath Laws and Sab-

bath Duties," p. 562, that it seems necessary to quote the "strictest Sabbath law ever on the statute books of Connecticut," as I have received it from one of her lawyers, with his statement that the alleged Conn. law forbidding a man to kiss his wife on the Sabbath, and much more of like import published as the "Blue Laws of Connecticut" never existed. The early Sabbath laws of Conn. were less severe than the antecedent and contemporaneous British laws on which they were based in part.] The following is the full text of Connecticut's strictest Sabbath law, enacted 1688 A.D., which gave way to a better one in 1773 : "An act for the due Observation and Keeping the Sabbath, or Lord's-day ; and for Preventing and Punishing Disorders and Prophaneness on the Same. Be it enacted by the Governor, Council, and Representatives in General Court assembled, and by the authority of the same, That all, and every person and persons whatever, shall, and they are hereby required on the Lord's-day carefully to apply themselves to duties of religion and piety, publicly and privately : and that whatsoever person shall not duly attend the public worship of God on the Lord's-day, in some congregation by law allowed, unless hindered by sickness, or otherwise necessarily detained or hindered, shall incur the penalty of three shillings for every such offence, and being presented to authority for such neglect, shall be deemed guilty thereof, if such person shall not be able to prove to the satisfaction of such authority that he or she has attended to said worship. That whatever persons shall on the Lord's-day, under any pretence whatsoever, assemble themselves together in any of the public meeting-houses, provided in any town, parish, or society for the public worship of God, without the leave or allowance of the minister and congregation for whose use it was provided, and be thereof convict, as aforesaid, every such person shall incur the penalty of ten shillings for every such offence. Nor shall any persons neglect the public worship of God in some lawful congregation, and form themselves into separate companies in private houses on penalty of ten shillings for every such offence each person shall be guilty of. That no tradesman, artificer, laborer or other person whatsoever, shall upon the land or water do, or exercise any labor, business or work of their ordinary callings, or of any kind whatsoever (works of necessity and mercy only excepted), nor use any game, sport, play, or recreation on the Lord's-day, or a day of public fasting or thanksgiving, or any part thereof, on pain that every person so offending shall for every offence forfeit the sum of ten shillings. That whatsoever person shall be guilty of any rude, profane or unlawful behavior on the Lord's-day, either in word or action, by clamorous discourse, or by shouting, hollowing, screaming, running, riding, dancing, jumping, blowing of horns ; or any other such like rude and unlawful words or actions in any house or place so near to, or in any public meeting-house for divine worship that those who meet there may be disturbed by such rude and profane behavior, and being thereof convict, shall incur the penalty of forty shillings for every such offence. That no traveler, drover, horse-courser, wagoner, carter, butcher, higler, or any of their servants, shall travel on that day, or any part thereof ; except by some adversity they are belated, and forced to lodge in the woods, wilderness, or highways the night before ; and in such case to travel no farther than to the next inn, or place of shelter on that day, upon

penalty of forfeiting the sum of twenty shillings. Nor shall any person go from his or her place of abode on the Lord's-day, unless to or from the public worship of God attended, or to be attended upon, by such person in some place allowed by law for that end; or unless it be on some work or business of necessity, or mercy then to be done or attended upon, on the penalty of five shillings for every such offence. Nor shall any person or persons keep or stay at the outside of the meeting-house during the time of public worship (there being convenient room in the house), nor unnecessarily withdraw themselves from the public worship to go without doors, nor profane the time by playing or talking, on penalty of three shillings for every such offence. That if any heads of families, or single persons, boarders, or sojourners, or any young persons under the government of parents, guardians, or masters shall convene and meet together in company, or companies in the street, or elsewhere on the evening next before, or on the evening next following any public day of fast and be thereof convict, shall suffer the penalty of three shillings, or sit in the stocks not exceeding two hours. Always provided, This Act shall not be taken or construed to hinder the meetings of such persons upon any religious occasion. That no inn-holder, or other person keeping any public house of entertainment, shall entertain or suffer any of the inhabitants of the respective towns where they dwell, or others not being strangers or lodgers in such houses, to abide, or remain in their houses, backsides, gardens, orchards, fields, or any other of the dependences thereof, drinking, or idly spending their time on Saturday night after sunset, or on the Lord's-day, or in the evening following; upon penalty that every person that shall be found so abiding, spending his time or drinking, shall forfeit the sum of five shillings. And that every tavern-keeper so entertaining or suffering the same shall forfeit and pay the like sum for every such offence he shall be guilty of. Provided also, That all presentments, or informations against any person or persons for being guilty of any of the aforementioned offences be made within one month after the commission thereof. Be it further enacted by the authority aforesaid, That no vessel shall depart out of any harbor, port, creek, or river within this colony on the Lord's-day, without the master thereof (upon some emergent, or extraordinary occasion) hath special order, or license from some magistrate, or justice of the peace under his hand so to do; nor shall any vessel sail or pass by any town, parish or society lying on the great river called Connecticut River, where the public worship of God is maintained; nor weigh anchor within two miles of such place, unless to get nearer thereto on the Lord's-day, any time betwixt the morning light and the setting of the sun, on penalty that the master for every such offence shall forfeit the sum of thirty shillings. And, whereas it hath been the practice in some places in this colony to set up notifications on the Lord's-day for the warning of trainings and meetings about secular affairs, which evil practice to prevent: Be it further enacted by the authority aforesaid, That all such warnings and notifications which shall be made, set up or published on the Lord's-day, shall be deemed, and they are hereby declared, to be illegal, and of none effect. And it shall be lawful for any person, and it is hereby declared to be the duty of the grand-jury-men, constables, and tithing-men in the several towns and societies or parishes in this government to pull down and

destroy every written or printed notification or proclamation of a meeting about secular affairs that shall be fixed upon the door, or any other part of any meeting-house for the worship of God, in this colony on the Lord's-day ; or on fast or thanksgiving days, contrary to this Act, and not suffer the same to abide there on such days. And every person who shall presume to set up or fix any such written or printed notifications, as above, on the Lord's-day, in order to be seen and read on said day by the people, contrary to this Act, shall forfeit and pay the sum of five shillings for every such offence. And the more effectually to enforce the execution of this Act, Be it further enacted by the authority aforesaid, That each town in this colony, at their annual town-meetings in December, shall choose two or more tything-men in each parish or society for divine worship in such town, who shall be forthwith sworn to a faithful discharge of their office. That the grand-jury-men and the said tything-men and constables of each town shall carefully inspect the behavior of all persons on the Sabbath, or Lord's-day ; and especially between the meetings for Divine worship on said Day, whether in the place of such public meeting, or elsewhere : and due presentment make of any prophanation of the worship of God on the Lord's-day, or on any day of public fast or thanksgiving ; and of every breach of Sabbath which they or any of them shall see or discover any person to be guilty of to the next assistant or Justice of the Peace, who is hereby impowered to proceed therein according as the nature of the offence requires. That each grand-jury-man, tything-man or constable shall be allowed two shillings per diem for each day he spends in persecuting such offenders ; to be paid by the person offending, or the parent, guardian, or master of such person when he is under age ; and all fines imposed for the breach of this Act on minors shall be paid by their parents, guardians, or masters ; if any be otherwise such minors to be disposed of in service to answer the same. And upon refusal, or neglect of payment of such fines, and charges of persecution, the offender may be committed, unless he be a minor, in which case execution for the fine, and charge shall go forth against his parent, guardian or master after the expiration of one month next after such conviction of such minor, and not sooner. Provided, No person prosecuted on this Act shall be charged with more than for one person persecuting him for such offence. That whatsoever person shall be convicted of any prophanation of the Lord's-day, or of any disturbance of any congregation allowed for the worship of God, during the time of their assembling for or attending on such worship, and shall, being fined for such offence, neglect or refuse to pay the same, or present estate for that purpose, the court, assistant, or justice before whom the conviction is had, may sentence such offender to be publicly whipt, not exceeding twenty stripes, respect being had to the nature and aggravation of the offence. But if any children or servants not of the age of discretion shall be convicted of such prophanation or distutbance, they shall be punished therefor by their parents, guardians or masters giving them due correction in the presence of some officer, if the authority so appoint, and in no other way ; and if such parent, guardian, or master shall refuse or neglect to give such due correction, that every such parent, guardian or master shall incur the penalty of three shillings. And that no delinquent convict on this Act shall be allowed any appeal or

review. And all and every assistant, Justice of the Peace, constable, grand-jury-man and tything-man are hereby required to take effectual care, and endeavor that this Act in all the particulars thereof be duly observed; as also to restrain all persons from unnecessarily walking in the streets or fields, swimming in the water, keeping open their shops, or following their secular occasions or recreations in the evening preceding the Lord's-day, or on said day or evening following." [Dr. J. Hammond Trumbull, in a volume entitled, "The True Blue Laws of Connecticut and New Haven, and the False Blue Laws invented by the Rev. Samuel Peters," abundantly shows that "Connecticut" (as the settlements in and around Hartford were called) and "New Haven" were at least a century in advance of England in the reform of penal legislation. See (94).]

Note **322**—1693 A.D., William and Mary relaxed law of 1676 as to hacks.

Note **323**—1695 A.D., "The General Assembly of the Colony of New York" passed a law entitled "an act against profanation of the Lord's-day called Sunday," which prohibits traveling (except persons going to church within twenty miles, physicians and the post), servile laboring and working, shooting, fishing, sporting, playing, horse-racing, hunting, frequenting tippling houses and the using of any other unlawful exercises, and pastimes upon the Lord's-day. This law was in force at the adoption of the Constitution of the State in 1777, and so continued until 1788.—*Livingston & Smith's edition of the Colonial Laws, I.* 23 (817). [For laws of N. J. at this period see Report of (805), 1884.]

Note **324**—1776 A.D., Washington's Army Order for Sabbath Observance. See p. 76.

Note **325**—1699 A.D., William III and Mary relaxed law of 1676 as to watermen, who were allowed to ply between Vaux Hall and Lime House—points above and below London Bridge. [For laws of Parliament of Scotland under this reign see Willison (921), p. xii.]

Note **326**—1790 A.D., France (in the Revolution) substituted a tenth-day holiday for the Sabbath, 17 Thermidor, An. VI., required the public offices, schools, workshops and stores to be closed, and prohibited all sales, except of eatables and medicines, and public labor, except in the country during seedtime and harvest. See pp. 53, 102, 204.

Note **327**—1810 A.D., U. S. Congress passed first law requiring of postmasters the Sunday delivery of mail. See p. 272. [The agitation led to the first American Sabbath Convention in 1814. Others, 1828, 1842, 1844, 1846, etc.]

Note **328**—1837 A.D., Sunday liquor-selling was first prohibited in Mass.

Note **329**—1839 A.D., First British law for the Sunday closing of liquor shops, passed, but for London only and to 1 P.M only.

Note **330**—1840 A.D., First Sabbath Association in the U.S. organized—the Philadelphia Sab. As. (806).

Note **331**—1840 A.D., A religious observance of the Sabbath was still required in Ga., Tenn., Ark., Mich., Vt., and S. C. (851). [This element has since 1840 been eliminated from the laws of all these states except the last two.]

Note **332**—1848 A.D., Law for Sunday morning closing of liquor shops enacted for all England.

Note **333**—1854 A.D., First action of Parliament in regard to Sunday opening of museums. Proposal defeated in the House of Commons by 237 to 48.

Note **334**—1854 A.D., Forbes-MacKenzie Act passed, requiring entire Sunday closing of liquor shops in Scotland.

Note **335**—1856 A.D., Sunday opening of museums again defeated in the House of Commons, 376 to 48.

Note **336**—1860 A.D., Sunday opening of museums debated in the British Parliament, but the proposal withdrawn and a resolution favoring opening on week-day evenings substituted.

Note **337**—1862 A.D., Forbes-MacKenzie Act amended to allow certain hotels to sell on Sunday to "travelers."—*Report of* (798), 1883, *p.* 41. President Lincoln's Army Order on Sabbath observance. See p. 76.

Note **338**—1874 A.D., Sunday closing in England increased to leave only 6 and 7 hours opening. See Hessey (704), p. x.

Note **339**—1876 A.D., Sunday adopted in Japan by the following "Imperial Decree": "Be it known that as regards the sixth day holidays heretofore observed, it is decreed that, from the coming fourth month the Sundays shall be observed as holidays." See p. 28.

Note **340**—1878 A.D., Sunday closing of liquor shops enacted for Ireland except five cities.

Note **341**—1878 A.D., Prussia repealed law of 1869 which prohibited Sunday labor except in works of necessity, and put in its place a law saying that work-people should not be "compelled" to work on Sunday, except in those industries which require continuous labor. About all the legal protection that is now given to the Sabbath is the law closing shops at the time of morning service and a law voiding Sunday contracts. [Saxony forbids "noisy work" on Sunday.]

Note **342**—Lord Thurlow's motion in House of Lords for Sunday opening of museums defeated by vote of 76 to 59.

Note **343**—1880 A.D., France repealed the law of 1814, which enjoined on Sunday the closing of shops, and, during mass hours, of restaurants, and which interdicted common labor. See pp. 53, 102, 147. Unrepealed laws still require that public offices, the Bourse, etc., shall be closed, and that no notary may act officially. Payment for a note may not be demanded on Sunday, though a note given on Sunday is good.

Note **344**—1881 A.D., Lord Dunraven's motion in House of Lords for Sunday opening of museums defeated by vote of 41 to 34.

Note **345**—1882 A.D., Entire Sunday closing of liquor shops enacted for Wales.

Note **346**—1882 A.D., Parliament passed law for Scotland forbidding sale of liquors on the Sabbath on steamboats. As a result only one excursion steamer plied on the Clyde in 1883. Before this law it was said in Scotland that "one could see Hell on the Sunday boat."

Note **347**—1882 A.D., Cal. repealed its Sabbath laws. See (358).

Note **348**—1883 A.D., New York Sabbath law seriously weakened by amendments. See (381).

Note **349**—Sunday opening of museums defeated a third time in the House of Lords by a vote of 91 to 67.

Note **350**—1884 A.D., Present federal Sabbath laws of the U. S., see p. 256, (107), (413), (825).

355—Analysis and Comparison of the State Sabbath Laws of the United States, in Force January 1, 1885, with Decisions of the Courts upon Them.

See pp. 82, 83, 84, 91, 100, 125, 139, 141, 147, 152, 158, 159, 189, (26), (82), (414), (417), (580), (813), (825), (851), (1000). [Decisions are usually not given when invalidated by subsequent changes of the statutes. In all states, judicial proceedings (except instructing or discharging a jury, or some judicial act necessary to prevent the failure of justice) are forbidden (843) (844). This is true even where the Sabbath is only recognized as one of the holidays. In all states it is also illegal to disturb public worship. The states generally permit, either by statute or by interpretation of the universal exception for "works of necessity and charity," such labor and business as is required in connection with the ordinary duties of ministers, sextons, undertakers, doctors, druggists, milkmen, sailors, policemen, those engaged in hotels, eating houses, gas-works, water-works, livery stables, and in household duties; also manufacturers whose work is of such a nature that complete cessation would cause more than a day's loss are generally allowed to continue. The time for prosecuting violations of Sunday laws is generally limited to 6 months, sometimes to 3, and in Tennessee to 10 days. One half the fines are usually given to the prosecutor. The besetting sins of each state are usually catalogued under the head of amusements forbidden. These matters, common to all the states, are here mentioned once for all. A proof of this table has been sent to the Secretary of State of each of the United States, and to the Governor of each Territory, for corrections and additions, by which it is believed the table has been made substantially accurate.]

Abbreviations used:

Amu., Amusements forbidden; Atn., Attendance at public amusements forbidden.

Bbr., Barbers; Bkr., Bakers; Btr., Butchers; By., Buying forbidden; Bz., Business forbidden.

Cds., All games of cards forbidden; Coc., Cock-fighting forbidden; Ctr., Contracts; Con., Concerts of sacred music permitted.

d., Minimum and maximum days of imprisonment for first offence—maximum when only one number is given; Dnc., Dancing forbidden; Dvr., Drovers permitted ord.

Emg., Persons or families allowed to *emigrate* or move; Emp., Worldly *employment* forbidden; Ent., Entertainments forbidden; Exp., Exposing property for sale forbidden.

Fer., Ferrymen allowed to carry passengers; Frght., freight trains; Fsh., Fishing forbidden.

Gam., Gaming forbidden; Gmb., Gambling forbidden; Gro., Grocers.

Hnt., Hunting forbidden.

Lbr., Labor forbidden; Lic., License revoked.

m., Months of imprisonment (see d.); Mal., Mail trains allowed; Mar., Marriage permitted; Mis., Misdemeanor and punishable as such; Mlk., Milk trains permitted; M. M., Sun. defined as from midnight of Sat. to midnight of Sun.; Mrc., work of Mercy or Charity; M. S., Midnight of Sat. to sunset of Sun.

Ncs., Work of necessity; News., Newspapers may be sold.

Opn., Opening shops forbidden; Ord., Work of one's ordinary calling.

Pla., Plays forbidden; Per., Permitted; Pro., Prohibited; Prv., Provisions may be sold; Psngr., Passenger trains permitted.

Qar., Quarreling, noise, etc., forbidden.

Rac., Racing forbidden; Rec., Public recreations and diversions forbidden.

Sab., Sabbath; Sat., Persons keeping Sat. excepted in so far as their work does not disturb others; Ser., Servants and children included; Shg., Shooting forbidden; Sho., Shows forbidden; Spt., Sports forbidden; S. M., Sunrise to midnight; S. S., Sunrise to sunset; Sig., Stages; Stm., Steamboats; Sub., Religious subscriptions; Sun., Sunday.

Tbc., Tobacco; Tht., Theatrical exhibitions forbidden; Tll., Toll-gate keepers allowed to do business.

Vsl., Vessels.

Wil., Wills; Wrk., Work; Wtm., Watermen allowed to do business.

14 or 15, Persons under that age excepted; $, Minimum and maximum fine for first offence—maximum when only one sum is given. (The second and subsequent offences are usually punished more severely than the first, often including forfeiture of license). The fine, once mentioned, is not repeated in next column and next, if it is the same in each case; ☞ means, see column of "Miscellaneous."

States and Territories.	Labor, how Forbidden. pp. 108, 114 (103) (342) (860).	Business, how Forbidden. pp. 109 (868).	Intoxicating Drinks. pp. 69, 72, 74, 96, 97, 107 (17) (875).	Contracts, Wills, Marriages, Religious Subscriptions. (837).	Traveling. pp. 108, 110 (116) (350).	Amusements. pp. 108, 178, 195, 208 (876).	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
356. Ala.	Lbr. Ser. $10. ☞$20.	Exp. Opn. By.	☞	Ctr., Pro. Sub., Per.	Per., R. R., Stg., Stm., Vsl.	Shg. Hnt. Gam. Rac. Cds.	Law against selling or giving away liquors near a place of religious worship on any day there is preaching, with penalty not less than $10 nor more than $50
357. Ark.	Lbr. Ser. $1. Sat. ☞	Opn. Gro., Pro. ☞$10. $20.	Pro.	Ctr., Per. ☞	Per., Stm., Vsl. ☞	Rac. Coc. Cds. Hnt. Shg. $5. $100.	Poverty not the "necessity" that legalizes work on the Sabbath, 20 Ark. 289. Horse hired for pleasure trip to one place, but driven to another and injured, damages recoverable, 31 Ark. 518. The Circuit Court of U. S. for Eastern District of Arkansas, in 1884, declared "isolated, private contracts, made by parties outside of their ordinary calling, are not invalidated," quoting Supreme Court of Tenn. (2 Yerg. 31), 21 Fed. Rep. 299.
358. Cal. pp. 82, 94, 95, 101, 166, 171, 256, (103).	☞						Sab. law declared unconstitutional in 1858, 9 Cal. 502. (Answered in *Am. Law R.*, Sept.-Oct., 1884, p. 783). Decision reversed, 1861, 18 Cal. 678. Law repealed, 1882. No law Jan. 1, 1885, except that Sun. is enumerated among the legal holidays.

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
359. Col. p. 168.	Lbr. Ser. $50.				Per. Wtm. Fer.	Tht. Sho. Amu. Qar. $50. $100.	Law patterned after that of Ill., and, like it, very ambiguous.
360. Conn. pp. 109, 120, 122, 124, (23), (346), (976).	Lbr. $1. $4. Sat. ☞ S. S. 2 Ct. 537.	Exp. Opn. Bz.	Pro. M. M. $50. $100. or 6 m. or both.	Ctr., Pro., 37 Ct. 556. ☞	Per.	Hnt. Shg. S.S. $7. $25. Dnc. S. M. $4. Rec. Spt. S. S. $1. $4. Con. Per.	"Haywards" (cattle police) per. ord. Justices authorized to arraign violators of Sun. law without complaint, when themselves eye-witnesses. Money lent on Sun. not recoverable, 35 Ct. 217. Delivering a trunk on the arrival of a Sunday boat per. as nes., 50 Barb. 193.
361. Del.	Lbr. $4. $8. or 1 d.	Exp. Bz.	Pro. $50. $100.		In Ord., Pro. $8. or 1 d.	Fsh. Rac. Coc. Gam. Pla. Dnc. Atn. $4. or 1 d.	Justices authorized to arraign violators of the law without complaint, when themselves eye-witnesses.

362. Fla. p. 122.	Lbr. Ser. $20.	Opn. Bz.			Pro.	Hnt. $5. $25. ☞	Any use of firearms on Sunday illegal. So also bathing in view of a road leading to a church.
363. Ga.	Lbr. Wrk. ☞		Pro. ☞		Per. street cars, 55 Ga. 126. Psngr.	Hnt. Mis. ☞	In place of fine of $1000 or less, or imprisonment of 6 mo. or less, one may be sentenced to work in chain gang 12 mo. or less. Same law as Fla. about bathing. Chief Justice Jackson, in deciding what constituted the opening of a liquor shop on Sunday, said (69 Ga. 54): "The door on the street, through the bar and office room into the restaurant, was kept open to the extent that any visitor had only to push it and go in, and tipple in the restaurant. The counter where on other days drinking could be done, was covered by canvas from the ceiling to the floor, so as to be invisible itself, and to conceal the bottles on shelves behind, and on it in brazen letters was the announcement 'bar closed,' and all the drinking was carried on in the rear and restaurant room. This fact, that the ostrich thus hid his head in the sand, and thereby imagined that his body was all covered too, is absolutely assigned as the legal reason why he was not visible to the keen eye of the law, which penetrates and despises all subterfuge and deceit! But one witness, though the canvas tried to hide the bird's head, actually did see poked out through a sort of aperture or window, the bill or beak which let out the liquor from the bar to servants in the restaurant. So that the foolish bird did not even keep all his head hid all the time! It makes no difference in law whether the place be called a bar-room, or a glee club resort, or a parlor, or a restaurant, if it be a place where liquor is retailed and tippled on the Sabbath day, with a door to get into it, so kept that anybody can push it open, and go in and drink, the proprietor of it is guilty of keeping open a tippling house on Sunday."—*Alb. Law J.*, Oct. 18, 1884.
364. Ill., pp. 95, 109, 121, 122, 123, 166, 168, (109).	Lbr. $25. Sat. M. M.		Pro. $200.	Ctr., Per. ☞	Per., R. R. Fer. Wtm.	Amu., noise, rout, whereby the peace of any private family may be disturbed, pro.	In 1884, in case of Richmond vs. Moore, decided that Sunday contracts are per., as they are not lbr. and as bz. is not pro., 107 Ill. 429. A judicial sentence delivered at 10 m. after midnight of Sat. void, 3 Gilm. 368. Publishing a legal notice which stands in place of a service of process on Sunday, illegal, 40 Ill. 146. (Contra Wis.) Entering into recognizance on Sunday by which a prisoner was released on bail, illegal. Entering into a recognizance is not such a judicial act as to render its execution void, when made on Sun. either at common law or under the statute, 31 Ill. 469.

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
365. Ind. pp. 117, 121, (19).	Lbr. Ord. 14. $1. $10. Sat. ☞	Tbc., Per. 69 Ind. 61.	Pro. $10. $50. and 10 d. 60 d.	Ctr. Pro. Sub. Pro. 62 Ind. 365. ☞	R. R., Stm. Per., Tll. Fer. Emg.	Hnt. Fsh. Qna. $1. $10.	"A bill of exchange, promissory note, or other contract in writing, although made or authorized to be made on Sunday, shall not, for that reason, be held void after it shall have passed into the hands of a person for valuable consideration and without notice of the violation of the provisions of this section." (*Amendment*, 1881.) Cutting of wheat "dead ripe" or marketing "dead ripe" melons, which would have been injured if left till Monday, per., 67 Ind. 595; 59 Ind. 416. Hauling feed for pigs per., 67 Ind. 588. As law authorizes manufacture of beer, lawful to turn barley on Sunday, as otherwise it would spoil, 33 Ind. 416. Sheriff's notice of sale in Sunday paper, not valid notice, 87 Ind. 158. (Cf. Ill. and Wis.) Insurance policy issued and premium note taken by agent on Sunday, but both dated ahead, void, 37 Ind. 279. See also Am. Rep. 26: 84; 30: 197; 35: 205. Repairing R. R. switch, ncs., 79 Ind. 393.
366. Iowa pp. 96, 121.	Lbr. $1. $5. Sat.	By. or sell.	Pro. all days.	Ctr., Pro.	Fer. Tll. Emg.	Fsh. Shg. Hnt. Rac. Dnc. Qar.	Constitutionality of Sunday laws shown by Judge Burton, 1884, in case of F. W. Moore vs. Directors, etc., relating to Bible in public schools, 18 Reptr. 616. See also Am. Rep. 30: 414.

367. Kan. p. 96.	Lbr. Ser. $25. Sat.	Exp. Prov.	Pro. all days.		Fer. R. R., Ncs.	Rac. Cds. Gam. Coc.	Damages recoverable for attachment and seizure of goods, 29 Kan. 661.
368. Ken. p. 121.	Lbr. Ser. $2. $50. Sat.	Opn.	Pro. $5. $50.		R. R., Ncs., 80 Ky. 291.	Hnt. ☞	The only amu. pro. is hnt., and "gam. with a gun."
369. La. pp. 82, 166, 171, (103).	☞						Local option Sunday law. Shreveport made law to close places of business on Sundays at 9 a. m., except drug stores, hotels, barber shops, restaurants, livery stables, and places of those who keep Saturday. A man fined $10 under this law appealed to the highest courts, and the following decision was given: "Before the Constitution Jews and Gentiles are equal; by the law they must be treated alike, and the ordinance which gives to one sect a privilege which it denies to another violates both the Constitution and the law, and is, therefore, both null and void," 26 La. Ann. 671. (Contra, Cal., Iowa, Mass., Mo., N. Y., N. C., Ohio, Penn., S. C.)
370. Me. p. 96.	Wrk. $10. Sat. M. M.	Opn. Bz.	Pro. all days.	Ctr., Pro.	Pro., 57 Me. 423. 60 Me. 528.	Dnc. Sho. Spt. Gam. Rec.	Even "encouraging" dnc. illegal, Innholders not to allow drinking, idleness, gambling, or business upon their premises. Walking for exercise per., 69 Me. 116; 65 Me. 34. See Am. Rep. 2 : 56; 11 : 210; 31 : 253; 20 : 673.
371. Md. (12).	Lbr. Wrk. Ser. $5. ☞	Pro., Tbc., Bbr. $20. $50. ☞	Pro. $50. $100. ☞		Cattle trains, Per., Ncs. 59 Md. 209.	Fsh. Gam. Rec. Dnc. Operas. Pro. $5. $100.	The sale of candy, soda, mineral waters, and "other drinks" is specifically pro. No live-stock are to be weighed or sold on penalty of $25. "Catching" oysters pro., $50. $500. A special penalty of $50. $100 attaches to bbr. opening. Ice as well as milk per. "Unlawful pastimes" are declared unlawful on Sun. Opening dance house same penalty as for opening place where liquor is sold.

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
372. Mass. pp. 124, 172, 173, (978)	Lbr. Wrk. $50. Sat. ☞ M.M.	Opn.	Pro. $50. $100.	Wil., Per. ☞	Driving, Sailing, Pro., 134 Mass. 95. "Through trains," Per. ☞ Walk. Per., 14 Allen 475.	Spt. Gam. Dnc. Sho. Hnt. Fsh. Pla. Atn. $10. $50. Con. Per. ☞	Pro. any but lodgers loafing about hotels, or landlords supplying implements for gaming, $50. $100. Law (1881) against traveling is not to be pleaded as defence against damages by carriers. "Through trains" (meaning trains to and from far west) may be authorized by R. R. Commissioners. If running Sunday train (not per.) cause injury, action can be maintained without showing further negligence of defendant, unless plaintiff was *particeps criminis* as employee. Action can not be maintained for deceit in "swapping" of horses, 12 Met. 24. Work for gain in one's ordinary calling is what law wishes to prevent, hence wil. per., 9 Allen 116. Note made and delivered on secular day, but dated Sun., per., 97 Mass. 166. Delivering fresh meat on Sunday not ncs., 10 Allen 18. Ncs. to repair road, 4 Cush. 243. One carrying the mail can not be arrested, but passengers may be, 6 Mass. 76. Not ncs. to clear out wheel pit to prevent stoppage of wrk. on Mon., 112 Mass. 467. Damages not recoverable for horse injured while hired for pleasure or bz. (128 Mass. 594; 124:387; 103:188; 117:64), except when the horse is driven to a different place than he was hired for, 107 Mass. 251. Traveling to camp-meeting nrc., if for religious purpose (109 Mass. 398); otherwise illegal, 124 Mass. 387. Not illegal to travel in visiting sick or attending funeral, 118 Mass. 195. Damages if dog bites traveler, 128 Mass. 598. Damages for injuries received in bringing servant home on Sunday morning by carriage, she having been detained by no fault of hers from returning on Saturday evening, 121 Mass. 301. Unlawful for one to blow a horn (case of mail-carrier) "to the disturbance of serious people." 6 Mass. 76. Unlawful to work in one's garden on Sunday morning, 97 Mass. 411. Gathering seaweed on Sunday that might otherwise

							have been swept away by waves not nes. Per. as nes. "to save life, to prevent or relieve suffering of animals or men; to prepare needful food for man or beast; to save property in case of fire, flood, tempest, or other unusual peril," 97 Mass. 407. Yacht violating law yet may collect for malicious collision, 134 Mass. 95. A Seventh-day believer, prosecuted in Massachusetts for keeping open shop on the Lord's-day, argued that he had faithfully and conscientiously kept Saturday as a Sabbath, and ought to be allowed to trade on Sunday. The judges told him he was mistaken in supposing the law intended to make people observe a day religiously. It is a civil regulation providing for a fixed period of rest in the business, the ordinary avocations, and the amusements of the community. If there is to be such a cessation from labor and amusement some one day must be selected for the purpose; and even if the day thus selected is chosen because a great majority of the people celebrate it as a day of peculiar sanctity, the legislative authority to provide for its observance is derived from its general authority to regulate the business of the community and provide for its welfare. The law imposes on no one any religious ceremony or attendance, and any one who deems another day more suitable for rest or worship may observe it so; but he may also be compelled to abstain from business on the First day; not on religious grounds, but because he must submit to the rules which govern the business of the community. So he was condemned, 122 Mass. 40. See also Am. Rep. 4 : 524; 3 : 368; 19 : 396; 17 : 119; 19 : 431; 9 : 30.
373. Mich.	Lbr. Wrk. $5. $10. Sat. M. M.	Opn. Bz.	Pro. $25. $100. 10 d. 90 d.	Sub., Per., 43 Mich. 1. Mar., Per. Ctr., Pro. ☞		Rec. Pla. Dnc. Sho. Spt. Gam. Ent. Atn. $10. Con. Per.	None but lodgers and travelers to be entertained or allowed in hotels, $5. Promises of marriage and the solemnization of the same per. as exceptions under law forbidding "business, sports, and games." In 1884, U. S. Circuit Court declared a contract for Sun. work on a vsl., the work not being such as was called for by the exigencies of the voyage, namely, loading and unloading, void. "Not only are contracts made upon Sun. void, but contracts to do any manner of work on Sun. are equally within the inhibition of the act," 50 Mich. 136. On Ctr. see 2 Douglass 73; 12 Mich. 378; 24 : 425; 45 : 355; 14 : 287; 37 : 590; 29 : 61; 42 : 186; 27 : 454. See also 38 Am. Rep. 159.

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
374. Minn.	Lbr. Wrk. $2. Sat. M. M.	Opn. Bz.	Pro.	Ctr. Pro. 8 Minn. 13, 41; 9 : 194.		Dnc. Sho. Gam. Spt. Pla. Rec. Atn.	"Demand" made on Sun. illegal and a nullity. 14 Minn. 174.
375. Miss.	Lbr. Ser. $20.	Opn.	Pro. $25. $500.		Per., R. R., Stm.	Hnt. Fsh. Tht. Gam. Rac. Pro., tricks, bull bat. Atn. $50.	
376. Mo. pp. 117., 121, 166. 168, 171	Lbr. Ser. $50. Sat. M. M.	Exp. Prv., Per.	Pro.			Hnt. Shg. $5. $50.	Law constitutional, 20 Mo. 214. A judge closed charge to jury at 12.10 a.m. of Sun. New trial ordered. Court thus decided duration of the Sabbath M.M., 37 Mo. 466.
377. Neb.	Lbr. $1. $5. Sat. 14.		Pro. $100.		Tll. Fer. Emg. Per., "Necessary trains."	Spt. Hnt. Fsh. Shg. Qar. $20. 20 d.	

378. Nev. p. 104, (24).		Exp. Opn. Bz. $25. $50. Tbc., Bbr., Per. ☞	Per.			Pla. Tht. Rac. Coc. Qar. Gam. Amu.	"*Noisy* amusements" and games *of chance* pro. Baths per. "Stores, banking-houses, brokers' offices," pro. "Saloons" per.
379. N. H.	Wrk. $6. ☞	Opn. Bz. ☞	Pro. all days.	Ctr., Pro., 19 N. H. 233. Wil., Per., 45 N. H. 453.		Pla. Gam. Rec.	Work and business "to the disturbance of others" pro. (Dangerously ambiguous).
380. N. J. p. 121, (12).	Wrk. Ord. $2. $14. ☞ Sat.	Exp. $1. $2. ☞	Pro. $20.	Ctr., Pro. ☞	Pro. $1. Stg., Pro. $8. Per., each R. R., 1 Psngr. train. Pro., frght. except Mlk. $20. 14.	Shg Fsh. Dnc. Pla. Gam. $25. ☞	Drawing nets and driving cattle pro. Btr., drv., draymen, carters, waggoners pro. to travel in ord. Frequenting tippling houses pro. Courts have held Sunday contracts illegal, 5 C. E. Green, 231.

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
381. N. Y. pp. 69, 74, 81, 92, 104, 107, 116, 119, 120, 171, 226, ( ) (12) (13) (19) (20) (22) (26) (28) (46) (104) 116 (124) (340) (342) (816) (819).	Lbr. $1. $10. ☞ Sat. M. M.	Pro., Selling. Prv. to 10 a.m. Per. tbc., papers, fruit, confec.	Pro. $2½. ☞	☞	☞	Shg. Hnt. Fsh. Pla. Rac. Gam. Spt. Sho. Dnc. Tht. Operas, Pro. $1. $10. Con., Per. ☞	The double object of the law is declared to be to protect "the repose and religious liberty of the community." "In works of nes. or charity is included whatever is needful during the day for the good order, health, or comfort of the community." "Selling and offering for sale" pro., penalty, fine, forfeiture of goods. Tbc. may not be sold in liquor stores on Sun. Caterers may follow ord. Processions and parades pro., except funerals and processions to and from a place of worship, in which there shall be no disturbing noise or music; but music is allowed at military funerals, except within a block of a church. $20. 10 d. Aiding pro. performances, Mis. (See also 20 Howard's Pr. Rep. 76.) Ctr. for advertising in Sun. paper per. Extra pay can not be collected for Sun. wrk. by one on salary, 1 Hill 76; 2 Sandf. 318. Benevolent lodges of workingmen, etc., may meet, 65 Barb. 357. Wrk. to save endangered property per, 22 Barb. 539; 24 Hun. 149. Tending lock not proved unnecessary servile lbr., 5 Hun. 643. Private sales per., 3 Barb. 41; 13 Wend. 425. "Hebrews trading on Sun. are subject to the penalties prescribed in the Penal Code, and an ordinance providing otherwise would be contrary to the Constitution and the law, Abb. N. Cas., p. 455. Injunction per. to prevent police from stopping manufacturer whose bz. could not be stopped without serious injury, Abb. N. Cas., p. 447. Ctr. to go up in balloon for gain void., 1 Sheldon 500. Ctr., except for servile lbr. to be done on Sun., valid, 31 Barb. 88. Compromise of suit void, 18 N. Y. 489. "On demand" not include Sun., 1 Cow. 75. State has no jurisdiction over "interstate commerce," which is to be governed by Congress; but express bz. beginning and ending in the State illegal, Abb. N. Cas., p. 436. So of trains, 5 Barb. 79. In case of malicious injury to

							plaintiff's person, not a defence or mitigation that he was engaged in an unlawful game upon the Sabbath, 2 Hilt. 40. Law not violation of rights of conscience or religious liberty or the Constitution, 33 Barb. 548; 69 N. Y. 557. Decision given in. (605).
382. N. C. (13)	Lbr. Wrk. Ord. $1. S. S.	Bz. Ord.	Pro. Dis.		Mal. psngr. Pro., Frght. $500. ☞	Hnt. Fsh. $50. $500. ☞	Frght. trains in transitu may run until 9 a. m. to reach terminus, but may not load or unload. Hnt. with dog, or found off one's own lands with gun or pistol, pro. The fsh. pro. is "with a net." Law constitutional, 74 N. C. 187; 4 Ired. 476.
383. O. pp. 70, 112, 121, 166, 171, (12).	Lbr. $5. ☞ Sat. ☞ 14		Pro. $100. and 30 d. ☞		Per., 37 Ohio 7. Wtm. Fer. Emg.		"Cities may regulate and control the sale of beer and native wine." Millers' ord. per. Loading vsl. per. as ncs., when danger of navigation being closed, 4 O. S. 566. Law as related to Sat. and Constitution, 15 Ohio 225; 9 Ohio 439. "The statute prohibiting common lbr. on the Sabbath could not stand for a moment as the law of the state, if its sole foundation was the Christian duty of keeping the day holy, and its sole motive was to enforce the religious observance of the day."
384. Or.		Opn. $5. $50. Per., Bbr., Btr., Bkr.	Pro.			Amu.	Hotel-keepers may sell liquors to "lodgers" and "travelers." "Unlawful games" are declared unlawful on Sun.

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
385. Penn. pp. 107, 121, (827).	Emp. $4. M. M.	Bz. Prv. to 9 a. m. also after 5 p. m.	Pro. $200. $500.	Wil., Per. ☞ Sub., Per. ☞	Wtm. Fer. Emg. Pro., R. R. ☞	Hnt. Gam. Spt. Shg. Div. $4. $25. & 10 d. 25 d. ☞	Penalty for refusing to disperse from an ale house as follows: "Justice of the peace may commit such offenders to the stocks, or bind them to their good behavior as to him shall seem requisite." Law Constitutional, 8 Pa. 312. Ord. bbr. not ncs., 1 Penn. Leg. Gaz. Rep., 491. Wil. per., 55 Penn. St. 183. Sub. per., 24 Alb. Law J. 432; 98 Penn. St. 389. Transporting cattle ncs., 3 Leg. Chron. 27. R. R. and street cars nuisances, 54 Pa. St. 401; 2 Grant Cas. 506. To visit one's father on Sun. is a work of ncs. or charity, and justifies hire of a horse and wagon, 6 Penn. St. 417. Driving an omnibus on Sun. on ctr. by the month, even though used to carry people to church, not wrk. of ncs. or mercy, 22 Penn. 102. A servant may drive his master's family to church in their own conveyance. The law "has never been regarded as applying to the domestic economy of the family," 34 Penn. 398. Sailor forfeits wages if refuses to wrk. on Sun., even in loading or unloading, when captain thinks it ncs. for the safety of the vessel, 10 Pitts. Leg. Jour. 274; 1 Biss. 440.
386. R. I. pp. 109, 120, 262.	Ord. Ser. $5. Sat.	Ord.	Pro. $20. and 10 d.			Gam. Spt. Pla. Rac. $5. Discharging firearms, Pro. $20. ☞	A town council may grant a license for any sho. or performance on Sun., but any sho or performance not thus licensed is liable to a fine of $200, and the owner of any building who knowingly permits it to be used for such purpose is liable to a fine of $50. Release executed on Sun. not void, because not ord., 7 R. I. 22. A man driving for bz. can recover damages of one who wrongfully drives against him, 12 R. I. 392. See also 23 Am. Rep. 509, 11 R. I. 464.

387. S. C. p. 111.	Lbr. Ser. $1. 15.	Exp. Ord. ☞	Pro.	☞	Pro. $500. Mal.	Spt. Pla. Rac. ☞	Law requires "all persons to apply themselves to the observation of the day by exercising themselves thereon in the duties of piety and true religion, publicly and privately, and, having no reasonable or lawful excuse, on every Lord's-day to resort to some meeting or assembly tolerated and allowed by the laws of the State." Never enforced—obsolete. Ord. 15 S. C. 110; 16 S. C. 594. Ctr. not void at common law, 15 S. C. 110 (quoting 2 Pars. on Const. 757). Law constitutional, 2 Strobh. L. 508, 521, 524.
388. Tenn. pp. 117, (28) (817).	Ord. Ser. $3. ☞	Ord.	Pro. Dis.	☞		Hnt. Fsh. Pla. Gam. Spt. 1 Lea. 130.	As only ord. pro., "isolated, private ctrs., made by parties outside of their ordinary calling, are not invalidated," 2 Yerg. 31. Sale of which terms were made on Sun., but properly not examined until Mon., when terms were ratified, not void as Sun. ctr., 6 Lea. 288; 3 Tenn. 72. In 1884 Supreme Court declared new ordinance of Nashville, pro. the selling of liquors, tbc., and newspapers on Sun., constitutional. "To preserve the quiet and peace of a city or town on the recognized Sabbath of the people of the United States is a legitimate object to be consummated by the governing body of a city in such a manner as shall serve that end, and when the power is granted its exercise by that body is a legitimate exercise of legislative power," 12 Lea. 499. Bbr. not per. as ncs, 7 Baxt. 95. See also 32 Am. Rep. 555.
389. Tex.	Lbr. Ser. $10.-$50. Sat. ☞	Exp. Prv. to 9 a. m.	☞		Public Carriers Per.	Rac. 10-pins, etc. $25. $50.	Sugar mills per. City councils may close drinking places.
390. Vt., p. 111.	Lbr. Emp. $2. M. S.	Emp.	Pro., all days.		Pro., 47 Vt. 28. ☞	Amu. Hnt., discharging fire-arms, $2. $10.	Law ordains that Sunday shall be kept as a Sabbath, as a holy day. No one is allowed to be present at any assembly, except such as is held for social and religious worship and moral instruction, or to visit unless for religious edification or charity. Every denomination of Christians is required to observe the Lord's-day, and keep up such sort of religious worship as to it seems agreeable to the revealed will of God. Obsolete. Sometimes ncs. to wrk. Sun. to prevent waste of sap., 35 Vt. 97. Traveling illegal even for mrc., that could have been done another day, 37 Vt. 428. Driving to another town to visit sons per., as mrc., 44 Vt. 116. See also Am. Rep. 8: 366.

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391. Va. pp. 118, 120.	Lbr. Ser. $2. Sat.	Calling.	Pro., M. of Sat. to S. of Mon. $10. $500.		Pro. R. R. Frght. Mal. Psngr. ☞	☞	An Act of 1884 prohibits all freight trains on Sun. except for relief of wrecked trains, and for transporting live stock and articles so perishable that one day's delay would endanger them, but a train partly loaded with such articles may be completed with ordinary freight—an exception which practically nullifies the law, especially as it allows also the transportation of mails, passengers and baggage. No one is allowed to carry any pistol, bowie knife, or other dangerous weapon to church during service there, nor "without good and sufficient reason" to carry such weapons anywhere on Sun., $20. This is the only "amusement" forbidden on Sun., if indeed it ought not to be classed under "*business.*" It looks very much like that.
392. W. Va.	Lbr. Ser. $5. Sat.	Bz.	Pro.	Ctr., Per.	Psngr. Per.	Shg. Hnt. $5. $20.	
393. Wis. p. 121,	Lbr. Wrk. $10. Sat. M. M.	Opn. Bz.	Pro. $5. $25. ☞	Ctr., Pro. ☞		Gam. Pla. Sho. Dnc. Div. Ent.	By amendment 1879, a legal notice published in a Sun. paper is a valid notice. A man driving cattle on Sun. can recover damages if bridge breaks under his herd, 29 Wis. 21. So man injured when traveling by rail for pleasure on Sun., Wis. Sup. Ct. 1884; also 34 Wis. 139. Signing petition for issue of bonds on Sun. illegal, 52 Wis. 320. One of the most interesting decisions on Sun. ctr. is given in full in the "law" column of N. Y. *Chr. Advocate*, Oct. 9, 1884—the case of Gibbs & Sterrett Manf'g Co. vs. Bruckner, in the U. S. Supreme Court, interpreting and applying law of Wis., where the transaction occurred. An agent of the Manf'g Co., who had on

Territories.							power to sign a contract, had negotiated a contract with Bruckner on Sun. with a week-day date, and sent it to the Co. for their signature without informing them it had been negotiated on Sun. The following extracts from the decision of the Supreme Court refusing to void the contract show the grounds on which it was based: "The ground upon which courts have refused to maintain actions on contracts made in contravention of statutes for the observance of the Lord's-day is the elementary principle that one who has himself participated in a violation of law can not be permitted to assert in a court of justice any right founded upon or growing out of the illegal transaction. . . . So far as there was any violation of the law of Wisconsin forbidding the transaction of business on Sunday, it was the act of Brucker alone, in which the plaintiff took no part, and of which it had no knowledge. . . . The mere signing of a contract on Sunday, which is not delivered on that day, does not avoid the contract. . . . The fact was that the delivery to Matteson was virtually the delivery to a messenger to transmit the contract to the other party for its approval or disapproval. . . . The defence, therefore, resolves itself into this: that the defendant, without the concurrence or knowledge of the plaintiff, signed on Sunday a paper writing, which bore date of a week day, and which, to become a contract between the parties, required the assent and signature of the plaintiff, which was given on a week day. This, according to the authorities, does not avoid the contract. We have examined all the cases decided by the Supreme Court of Wisconsin which have been cited by counsel, and find nothing in them contrary to the views we have expressed. The case of Knox vs. Clifford, 38 Wis. 651, sustains the conclusion we have reached, though on a different ground. In that case it was held that he who makes and puts in circulation a promissory note bearing date on a week day is estopped as against an innocent holder from showing that it was executed on Sunday," 111 Wis. 597. See also 9 Am. Rep. 534.
394. Ariz.	☞						No Sunday law.
395. Dak. pp. 94, 168, (12)	Lbr. $1. Sat. M. M.	Public traffic. Prv. to 9 a. m.	Pro.		Pro. "Undue travel."	Public Spt. Rac. Shg. Gam. Noise pro.	

States and Territories.	Labor, how Forbidden.	Business, how Forbidden.	Intoxicating Drinks.	Contracts, Wills, Marriages, Religious Subscriptions.	Traveling.	Amusements.	Miscellaneous Statutes, Judicial Decisions, Notes, etc.
396. D. C. p. 111.	Lbr. Wrk. ☞ Sat.	Per., Bbr. Papers. per. to 1 p. m.	Pro. $20. $50.		☞	Gam. Fsh. Hnt. ☞	Cabmen not to occupy their public stands. Carriages not to be washed in the street. Penalty for lbr., "200 lbs. tbc.;" for allowing others than lodgers and travelers in hotels, "2000 lbs. tbc." Fowling, "*unlawful* pastimes and recreations" pro.
397. Idaho.	☞						No Sunday law.
398. Mon. p. 94.						Tht. Dnc. Gmb. Opn. Amu. $100.	
399. N. Mex. (291).	Lbr. $10. $50. S. M.	Opn. Per., Bbr., Btr., Bkr.	Pro.		Fer. R. R., Per.	Gam. Spt. Rac. Dnc.	Secular public meetings pro.

400. Utah pp. 94, 168.	Lbr. $25. M. M.	Opn. $5. $100. ☞	Pro. $100.			Amu. Mis.	Baths per.
401. W. T.		Opn.	Pro. $25. $100.			Amu. $30. $250.	
402. Wy. p. 94.							Opening gaming house, pro., $100. 6 mo.

403.—As "Everybody knows more than anybody," a law for the Sabbath better than any now existing might be made by combining the best elements of all the statutes and judicial decisions on the subject. The author ventures to present such a mosaic as a hint in the direction of improved legislation, which should be very *definite*, in order to lighten the work of the courts and the expenses of law enforcement, and leave law-abiding citizens in no doubt as to their duties. Of course, slight changes in phraseology and other minor matters would be necessary in order to conform to the usages of any particular State as to official titles, etc.

OF CRIMES AGAINST PUBLIC DECENCY AND GOOD MORALS.

CHAPTER I.—*Of Crimes against Religious Liberty and Conscience.*

§ 1. The first day of the week being, by general consent, set apart for rest and religious uses, the law prohibits the doing on that day of certain acts hereinafter specified, which are serious interruptions of the repose and religious liberty of the community.

§ 2. A violation of the foregoing prohibition is a misdemeanor, punishable by fine or imprisonment, as hereinafter specified.

§ 3. Under the term "day," as employed in the phrase "first day of the week," when used in this chapter, is included all the time from midnight to midnight.

§ 4. All labor, including that of printers, drivers of ice wagons, barbers, and all others, whether in one's ordinary calling or otherwise, is impartially prohibited, excepting the works of those whose labor is under the control of the national Congress, and works of necessity or charity. In works of necessity and charity are included the usual duties of ministers, religious teachers, organists, singers, sextons, doctors, undertakers, policemen, domestic servants engaged in daily household duties, ferrymen, sailors at sea employed in the necessary labor of working a vessel, and whatever is needful to the good order and health of the community. Violations of this section shall be punished by a fine of not less than ten nor more than twenty dollars, or by imprisonment for not less than ten nor more than twenty days, or by both.

§ 5. It is a sufficient defence to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor upon that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day for rest or religious service.

§ 6. All manufacturing on the first day of the week is prohibited, except that in rolling mills and blast furnaces and similar establishments where serious injury would be done to a legal industry by a total suspension of work, the fires may be kept up and other works of necessity may be done in such a manner as not to interfere with the repose and religious liberty of the community. Any manufacturer who violates this section shall be punished by a fine of one hundred

dollars for each offence. Employees who violate this section shall be liable to the penalties named in § 4.

§ 7. All opening of saloons, shops and other places of trade and business, and all lingering in or about such places, and all manner of selling or exposing for sale of any merchandise or property (including tobacco, newspapers, groceries, confectionery, fruit, meats, fish, prepared food, lager beer, wine, cider, ale, brandy, whiskey, rum, gin, and all other alcoholic liquors and all other kinds of property whatsoever), on the first day of the week is impartially prohibited, except that milk may be sold or delivered before 9 A.M., and meals (with water, coffee, tea, cocoa, chocolate, and milk, but no other drinks) may be sold in eating houses having no bar, and genuine hotels, between 7 and 9 A. M., between 12 M. and 2 P.M. and between 6 and 8 P.M. ; and druggists may sell medicines and surgical appliances on the prescription or order of a reputable physician residing in the same county where the sales are made, at any time of the day, but no other articles. That any door connecting with a place of trade or business in front or rear is unlocked and persons other than the proprietor and his family and servants are permitted to enter shall constitute an "opening" in the meaning of this section. Saloons and all other places where liquors are sold shall remove or raise any shutters, curtains, screens or other obstruction which would prevent a good view from the street of the interior of the saloon or bar or drinking place during the day and evening of each first day of the week. The penalties for violating this section shall be : for first offence, a fine of not less than twenty-five nor more than forty dollars, or imprisonment for fifteen days, or both ; for violating the law subsequent to the first conviction, a fine of not less than fifty nor more than one hundred dollars, or imprisonment for not less than thirty nor more than sixty days, or both ; for violating the law subsequent to the second conviction, a fine of one hundred dollars and imprisonment for sixty days, and any person so convicted shall forfeit any license he may have for carrying on the business in which the offence was committed, and shall thereafter be incapable of holding a license in that business.

§ 8. Contracts made on the first day of the week (except promises of marriage, marriages, and religious or benevolent subscriptions), or contracts for unlawful labor on the first day of the week, or receipts given on that day, are hereby declared void, but wills may be made on any day.

§ 9. Bills of exchange and promissory notes falling due on the first day of the week shall be deemed to fall due the previous day, and may be presented and protested accordingly.

§ 10. Traveling on the first day of the week (except to and from a place of worship or a funeral, or walking for air and exercise, or in the performance of some act of necessity or mercy) is prohibited ; and those engaged in permissible travel are prohibited from passing a place of worship where services are in progress at a speed faster than a walk, or with any outcry or sound of bells. Sunday excursionists or others traveling in violation of this section, may be arrested at sight by any sheriff, constable or police officer of any village or resort to which they so unlawfully travel on the first day of the week ; but in such cases each person so arrested shall be arraigned on the same day, if he so request. Violations of this act shall be punished by a

fine of not less than ten nor more than fifty dollars, for the first offence; and any subsequent offence shall be punished by a fine of not less than fifty nor more than seventy-five dollars, or by imprisonment for not less than fifteen nor more than sixty days.

§ 11. All carrying of weapons or implements of amusement, all shooting, hunting, fishing, base-ball playing, racing, gaming, and other public sports, exercises, shows, and all opening of theatres, concert halls, museums, art galleries, beer gardens, picnic grounds, or other places of amusement, and all attendance at any of these forbidden amusements, upon the first day of the week, and all noise disturbing the peace of the day, are prohibited, except that theatres and halls may be opened for free addresses on morals and religion, with sacred music only. Every person violating any provision of this section or aiding in such violation by advertisement, posting or otherwise, and every owner or lessee of any park, garden, building, or other room, place or structure, who leases or lets the same for any of these forbidden amusements, or who assents to the use of the same for any such purpose, if it be so used, is subject to a penalty of five hundred dollars. Besides this penalty, every such exhibition or performance or exercise, of itself, annuls any license which may have been previously obtained by the manager, superintendent, agent, owner or lessee, using or letting any building, garden, room, place or other structure for any of these forbidden amusements, or consenting to such use of it.

§ 12. All meetings on the first day of the week to which an admittance fee is charged, and all meetings on that day not devoted to moral reform or religion, and all disturbance of religious meetings, are prohibited. Every person participating in any violation of this section shall be punished by a fine of ten dollars.

§ 13. All processions and parades on the first day of the week in any city, excepting only funeral processions for the actual burial of the dead, and processions to and from a place of worship in connection with a religious service there celebrated, are forbidden; and in such excepted cases there shall be no music, fireworks, discharge of cannon or firearms, or other disturbing noise. At a military funeral, and at the burial of a national guardsman or of a deceased member of an association of veteran soldiers, or of a disbanded militia regiment, music may be played while escorting the body, but not within two blocks of a place of worship where service is then being held. Any person violating any provisions of this section is punishable by a fine of not less than twenty-five nor more than one hundred dollars, or by imprisonment for not less than twenty-five nor more than ninety days, or by both.

§ 14. No court shall be opened, nor shall any judicial business be transacted on the first day of the week except for the following purposes: *First*, To give, upon their request, instructions to a jury then deliberating on their verdict. *Second*, To receive a verdict or discharge a jury. *Third*, For the exercise of the powers of a magistrate in a criminal action, or in a proceeding of a criminal nature.

§ 15. The publication ot a legal notice on the first day of the week shall not be considered a valid publication.

§ 16. Whoever maliciously procures any process in a civil action to be served on Saturday, upon any person who keeps Saturday as holy time, and does not labor on that day, or maliciously serves upon him

any process returnable upon that day, or maliciously procures any civil action to which such person is a party to be adjourned to that day for trial, is punishable by a fine of not less than fifteen nor more than thirty dollars, or by imprisonment for not less than fifteen nor more than thirty days, or by both.

§ 17. Arrests for any violation of this chapter may be made by warrant, or without a warrant by any justice of the peace, sheriff, constable, or policeman cognizant of such violation.

§ 18. The county commissioners of each county shall appoint not more than thirty nor less than ten prosecuting agents in each county, whose duty it shall be to prosecute offenders against the provisions of this chapter, and each prosecuting agent shall be paid the sum of ten dollars for each conviction secured by him. When a case is appealed from a police court, it shall be the duty of the district attorney of the district in which it is charged that the offence was committed to prosecute the case in the higher courts.

404—Denominational Declarations on the Sabbath.

405—Baptists (U. S.)—2,394,742 members. [Statistics from Independent Almanac, 1884.] From the New Hampshire Declaration of Faith [Now almost universally used.—*J. B. Thomas, D.D.*]: "XV. Of the Christian Sabbath.—We believe that the first day of the week is the Lord's-day, or Christian Sabbath; and is to be kept sacred to religious purposes by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God." [Query: Are not "*sinful* recreations" to be abstained from on all days?] The American Baptist Home Missionary Society, at Saratoga Anniversaries, 1880, adopted the following Report of its Sabbath Committee: "The alarming and growing prevalence of Sabbath desecration in various forms, by unnecessary railroad travel, by steamboat excursions and picnics, and by liquor-selling on the Lord's-day, call loudly for the earnest protests of all our Christian churches and Sunday-schools, for vigorous appeals from pulpit and press, and for more organized, definite, and positive methods of moral opposition, so that this gigantic evil may be circumscribed, and, if possible, entirely suppressed. And your Committee beg leave earnestly to recommend: I. That our pastors preach more frequently on Sabbath observance. II. That our religious newspapers call more frequent attention to this subject, and invite able writers to discuss it in their columns. III. That suitable resolutions on this general subject be passed by all our Associations and State Conventions." [These declarations represent the "regular" Baptists, but substantially the same views are held by Freewill Baptists, who number in U. S., 77,929.] **406**—Disciples of Christ (U. S.)—591,821 members. [From "a careful statement of the Teaching of the 'Disciples of Christ' on all questions by one of our leading men, Isaac Errett, D.D. It is not authoritative and binding in the sense of a creed, but it is the generally accepted teaching of the church."—*Frederick D. Power, D.D., Washington, D. C.*] "Ch. 2 : 9. The *Lord's*-day—not the Jewish Sabbath—is a New Testament institution, the observance of which is not governed by statute, but by Apostolic example and the inspiration of loyal and loving hearts." [From a letter from Dr. Errett himself I may add another paragraph in regard to the civil Sab-

bath.] "The civil Sabbath, as resting on the authority of the State, they [the Disciples] hold should be regarded just as all righteous laws should be observed."

407—CONGREGATIONALISTS (U. S.)—387,619 members. The new creed (1884), which was framed by a large and representative committee, says: "We believe in the observance of the Lord's-day, as a day of holy rest and worship." [It is objected to this article that it "gives not the remotest hint that the Lord's-day has any Divine authority, which is a serious omission, as Continental history proves."] As this creed has no binding force upon the denomination, and at this writing (Jan. 1st, 1885) has not been adopted by a majority of the churches, we subjoin a more specific utterance of Congregationalists—the action of the Clerical Union of Congregational Ministers of New York and Vicinity: "We are constrained to make emphatic declaration of our belief that the Fourth Command of the Decalogue, as interpreted by Christ, is binding upon the consciences of men and authoritative over the life of individuals, corporations and communities. Most solemnly, as in the presence of a great peril to our civil and religious liberties, to the prevalence of morality and righteousness, as well as an affront to the majesty of Divine law, do we entreat the members of our churches to reduce to the limits of necessity and mercy, their Sunday work, for themselves and the servants of their households. We are constrained to name the Sunday newspaper; the petty traffic of Sabbath-desecrating shops of all sorts, that tempt children, youth and older people; the marketing that might be avoided; the travel that ends of set purpose, on Sunday morning, or starts out on Sunday night; driving for pleasure; dinner-parties; promiscuous reading and the like; as matters that either help or hinder the work of reform; that are either consistent or inconsistent with a Christian observance of the day, as hallowed and blessed of God; and to ask the loyal disciple carefully and honestly to inquire, on which side these, and the like of them, fall, and to be governed accordingly."

EPISCOPALIANS—**408**—CHURCH OF ENGLAND, 13th Canon: "All manner of persons within the Church of England shall henceforth celebrate and keep the Lord's-day, commonly called Sunday, and other Holy Days, according to God's will and pleasure, and the orders of the Church of England prescribed in that behalf."—*Quoted from Hessey, p.* 195. "Homily on Place and Time of Prayer": "In the Fourth Commandment God hath given express charge to all men that upon the Sabbath day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent that like as God Himself wrought six days, and rested the seventh, blessed and sanctified it, and consecrated it to rest and quietness from labour, even so God's obedient people should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to Heavenly exercises of God's true religion and service."—See also Twentieth Homily. "The Catechism which is intended to instruct us in faith and practice, deliberately refers us to the Ten Commandments as spoken of God in the Twentieth Chapter of Exodus, as what we are to keep, in order to the fulfilment of our Baptismal obligation."—*Hessey, p.* 149. **409**—PROTESTANT EPISCOPAL (U. S.)—344,888 members. Pastoral Letter of the House of Bishops, 1880: "We desire to call your attention to our Canon entitled, 'Of the due Celebration of Sunday:' 'All persons

within this Church shall celebrate and keep the Lord's-day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.' We affectionately urge our people to do all that in them lies to preserve for themselves and their families the blessings of this hallowed day, and to refrain from countenancing by their example any of the ways of its too common profanation." [We respectfully suggest that if this Canon on "the due Celebration of Sunday" is to be generally observed in the Episcopal Church, the Catechism, which now evades the duty of Sabbath observance in its questions to children about the Commandments, should be revised at that point, and made to help in answering the prayer which elsewhere in the Prayer Book follows the reading of the 4th Commandment, "Incline our hearts to keep this law," on which Mr. Field Fowler of Boston aptly remarks: "I am amazed to think Episcopalians—and I am one of them—go to church Sunday after Sunday, and in response to the Fourth Commandment say, 'Lord, have mercy upon us, and incline our hearts to keep this law,' and then go out, and get into a Sunday horse-car."] **410**—REFORMED EPISCOPAL CHURCH (U. S.)—6,811 members. "1 Canon II Section 1" is the same as the Canon of the Protestant Episcopal Church entitled, "Of the due Celebration of Sunday." Standing Resolution adopted by General Council, Baltimore, 1883: "Resolved, That the persistent increase of innovations tending to secularize the Lord's-day, to encroach upon the rights of employees to worship God according to the dictates of their consciences; to deprive many of the benefits and privileges of the sanctuaries and Sabbath-schools; to pervert it from a Holy Day of rest, to a day of labor for some, and of dissipation for others; and to promote vice, crime, pauperism and communism, calls for sincere concern and earnest efforts on the part of all who fear God and regard humanity, for the prevention of Sabbath desecration."

411—FRIENDS (Orthodox), (U. S.)—56,000 members. From the Discipline of the Society of Orthodox Friends of New York Yearly Meeting: "The observance of a day of worship and rest is traced back to the time of the Creation, when it is said, 'And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it.' In accordance with the example of the Apostles and early Church, Christians by common consent have set apart, for religious services, the day of the week on which our Savior rose from the dead. Our members are therefore advised to lay aside, as far as possible, all avocations of a temporal character and devote the time to the important duties of the day, and in accordance with its sacred associations. This observance is of so much importance to the preservation of piety and virtue, and the neglect of it so evidently marked with irreligion, and frequently with immorality, that every reasonable consideration conspires to press the practice closely upon us, as affording an opportunity which many could not otherwise obtain, of receiving religious instruction and improvement, and of publicly worshiping 'Him that made Heaven and earth, and the sea, and the fountains of waters.' We therefore advise all to be guarded against unprofitably passing their time on First days, believing that good impressions have been lost by indulging in company on this day,

when, if proper attention had been given to meditation and to reading the Holy Scriptures and other books tending to religious edification and improvement, a real advancement would have been experienced." [Ex-Pres. Moore of Abingdon College says : "The Orthodox Friends are much more scrupulous in their observance of 'First Day' (Sunday) than they were in my boyhood, say 30 or 40 years ago."]

412—LUTHERANS (U. S.)—785,987 members, of whom 146,591 belong to the "General Synod." The Augsburg Confession, 1531, which, according to Dr. Lyman Abbott in his Dictionary of Religious Knowledge, is "still the formal creed of most of the Lutheran Churches, though it is probably an inadequate statement of their modern views" [see p. 87], says of the Lord's-day : "Those who judge that in the place of the Sabbath the Lord's-day was instituted as a day to be necessarily observed, are greatly mistaken. Scripture abrogated the Sabbath, and teaches that all the Mosaic ceremonies may be omitted, now that the gospel is revealed. And yet, forasmuch as it was needful to appoint a certain day, that the people might know when they ought to assemble together, it appears that the Church destined the Lord's-day for this purpose." [We find that, wherever in Protestant Europe the influence of these principles has been predominant, looseness in Sabbath observance has prevailed.—*Rev. Wm. Rice.*] See Hessey, p. 167. Luther's Small Catechism, on the Third Commandment : "What does this [Commandment] mean? We should so fear and love God as not to despise preaching and His Word, but deem it holy, and willingly hear and obey it."

413—PRESBYTERIANS (U. S.)—966,437 members.

"Confession of Faith," xxi, §§ vii, viii : "As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God ; so, in His Word, by a positive, moral, and perpetual Commandment, binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him : which, from the beginning of the world to the resurrection of Christ, was the last day of the week ; and, from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lord's-day, and is to be continued to the end of the world, as the Christian Sabbath. The Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words and thoughts, about their worldly employments and recreations ; but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy." [This doctrine of the Christian Sabbath is expanded in the Shorter and Larger Cathechism in the explanations of the Fourth Commandment.] The General Assembly of the Presbyterian Church, North (U. S.), in 1884 adopted, with only two dissenting votes, the following report of its Sabbath Committee : "Resolved, That this General Assembly calls the attention of the United States Government to the violation of the Sabbath by the Postal Department in forwarding and distributing the mails on that day, and also to the fact that such violation of the Sabbath is also a violation of the personal rights guaranteed to every citizen by our Constitution, inasmuch as it compels employees of this Department to either violate the Sabbath or relinquish their positions under the Gov-

ernment. Resolved also, That inasmuch as soldiers at various military posts in the United States are compelled to parade on the Sabbath, to the violation of conscience and the degradation resulting therefrom, and also the demoralization of the communities where such posts are stationed, and to the great distress of conscience and the convictions of both soldiers and citizens, and the violation of their guaranteed Constitutional rights ; and inasmuch as it is unnecessary thus to parade and drill on the Sabbath in time of peace ; therefore we, the General Assembly of the Presbyterian Church of the United States of America, respectfully ask that steps be taken by our Government to forbid such parade or drill on the Sabbath, except in times when it may be imperatively demanded by military necessity. . . . Resolved, That the law of God on this subject be reverently kept in mind ; that warnings against Sabbath desecration be faithfully given, and sound views in respect to it be disseminated among our youth, and the foreign population coming to this country ; that pastors preach on the subject ; that our people be counselled not to be owners in Sabbath-breaking corporations, passengers on steamboats run on the Lord's-day, patrons of or writers for the Sunday papers ; and that the practice of taking mail matter from the post-office on the Sabbath be discountenanced." [600,695 members are directly represented by these resolutions. All other Presbyterian churches hold substantially the same views.]

414—METHODISTS (U. S.)—3,943,875 members. In the "General Rules" of the Methodists, which are the same in all branches of the denomination, occurs the following : "It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation, first, by doing no harm, by avoiding evil of every kind, especially that which is most generally practised, such as the taking of the name of God in vain, the profaning the day of the Lord, either by doing ordinary work therein, or by buying and selling."

Action of General Conference of the Methodist Episcopal Church, North, in 1884.—The Report of Sabbath Committee, which was adopted, was as follows : "Your committee beg leave to report that we view with grave apprehension the growing disregard throughout the land for the Christian Sabbath, and the evidently increasing laxity of conscience among our people respecting the sacredness of the day. 'If the foundations be destroyed, what can the righteous do?' A proper recognition of the sanctity of the holy Sabbath is one of the chief corner-stones in the foundation of the Church and of our Christian civilization. If this be removed by the persistent efforts of those who seek to destroy it, or lose, in any sense, its sacred character through laxity of conscience among Christians, everything held dear or sacred in both Church and state can not but be disastrously affected. Furthermore, we recognize as an infraction of both moral and civil law the pursuit of ordinary business or labor upon the Sabbath day, and as being destructive of the best interests of the individual, the home, and of society ; therefore, *Resolved*, 1. That we deplore the low state of moral sentiment which permits, almost without rebuke, certain elements of community to live in constant violation of this wholesome law, by keeping open ordinary places of business, drinking saloons, running railroad trains, and engaging in Sunday picnics. 2. That we regard all unnecessary travel on the Sabbath, the buying

or reading of Sunday papers, and all forms of pleasure-taking on that day, as being in violation of the Divine injunction, 'Remember the Sabbath day to keep it holy.' 3. That we will faithfully employ all lawful measures to lead our people everywhere to a higher appreciation of the Sabbath as the great law of God, and conservative of moral and civil government." [Dr. J. M. Buckley thought the report left everything loose. "Necessary travel" could be interpreted in all sorts of ways.] [1,799,593 members are directly represented by these resolutions. All other Methodist churches hold substantially the same views of the Sabbath, as shown by the following paragraph from the Pastoral Address of the Centennial Conference of all American Methodist churches, Dec., 1884: "A spiritual Church without a Sabbath is an impossibility. God has consecrated one seventh of our days to rest and worship. The law enjoining its observance is both positive and moral, imbedded in the Decalogue, enforced in the New Testament, and interpreted and illustrated in the practice of the Primitive Church. But it is not less a benevolent than a positive institution. It is needed by all the toiling millions of earth. To the laborer it is a boon of priceless value, and to the professional man and the man of business, with nerve and brain strained to the utmost tension, it comes as a benediction indeed; to the Christian it is indispensable. All classes need the physical and moral recuperation it brings. But this precious gift of God is imperilled by the sordid claims of mammon, and the no less imperious clamor of sensuality. It behooves the Church to stand up in the firmness of her God-given might to withstand the aggressions of evil men who would destroy this pillar of our Christian civilization. We ask first of all, that in your own personal conduct you will honor the Divine command: 'Remember the Sabbath day to keep it holy.' Make the holy day a delight, not a burden. Gather into it all the light and cheerfulness of a living faith. Be joyful in the Lord. Put away secular thoughts and conversations, secular reading, and work, and let the day be sacred to spiritual exercises and refreshments, and to works of charity and necessity. We beseech you, as Christian people, to stand like a wall of adamant against all who would profane the day of the Lord."]

415—Reformed Churches of Switzerland and France: [The doctrine of these churches is found in the Helvetic Confession, drawn up in 1566, which is still, says Prof. Scott, "the historic creed of the Swiss Church, though the churches in Switzerland are now left free to believe it or not as they please. It is held historically, though loosely, by the French Church."] "In the churches of old, from the very time of the Apostles, not merely were certain days in each week appointed for religious assemblies, but the Lord's-day itself was consecrated to that purpose, and to holy rest. This practice our churches retain for worship's sake, and for charity's sake. But we do not thereby give countenance to Judaic observance, or to superstition. We do not believe, either that one day is more sacred than another, or that mere rest is in itself pleasing to God. We keep a Lord's-day, not a Sabbath day by an unconstrained observance." **416**—Reformed Church of America, 80,156 members. Heidelberg Catechism, Question 103: "What does God require in the Fourth Commandment?" "In the first place, that the ministry of the Gospel and schools be maintained; and that I especially on the Day of Rest dili-

gently attend church to learn the Word of God, to use the holy sacraments, to call publicly upon the Lord, and to give Christian alms. In the second place, that all the days of my life I rest from evil works, allow the Lord to work in me by His Spirit, and thus begin in this life the everlasting Sabbath." See Hessey (704), p. 172. Action of the General Synod of the Reformed Church of America, 1883: "*Resolved*, That our ministers be urged statedly to preach upon the Christian Sabbath, and its proper observance, and to use all their influence through the pulpit and press to restrain the growing tendency to desecrate the Lord's-day. *Resolved*, That all church officers, members, Christian parents, and teachers be and are hereby admonished, so as to have those under their care in the fear of the Lord, that they shall keep His Sabbaths, and count His holy day honorable." [The Heidelberg Catechism is also the standard of the German Reformed Church, which numbers in U. S. 163,669.]

417—ROMAN CATHOLICS (U. S.)—6,832,954 population. See (1000), "Romanists." Pope Leo X, see p. 60. Cardinal McCloskey of N. Y., 1882: "We wholly denounce and positively forbid excursions or picnics on Sundays or after dark, all moonlight excursions and all Sunday picnics; and we exhort our good people, who love their Church and have the interests of religion and morality at heart, to abstain from any participation in such scandalous, unhallowed and disgraceful practices, and to use all their influence to suppress them. The Lord's-day, the blessed day of rest, must not be desecrated by such shameful scenes." Metropolitan Catholic Union, at State Convention, Troy, 1882: "That the sale of intoxicating drinks upon the Lord's-day is not only a violation of the laws of the State and of the precepts of the church, but also a fruitful source of intemperance, and we are bound in the very nature of this Union to oppose it and to seek by every available means to uproot it." Catholic Young Men's Convention, Chicago, 1881: "Whereas, In many of our large towns and cities, particularly those of the West, theatrical managers and proprietors of variety halls and concert saloons have endeavored to obliterate the Sunday by keeping their places open on that day, in gross violation of Christian decency, and thus lend their influence to the unholy cause of vice and immorality, Resolved, That we call upon the different town and city governments, and upon all Christian people, to use every lawful means to bring about a proper observance of Sunday, which is the great social bulwark of Christianity." Butler's Catechism—the standard among English-speaking people (pp. 34, 40, 58): "*Q.* Say the Third Commandment. *A.* Remember that thou keep holy the Sabbath day. *Q.* What is commanded by the Third Commandment? *A.* To sanctify the Sunday. *Q.* Which is the chief duty by which we are commanded to sanctify the Sunday? *A.* Assisting at the holy sacrifice of the Mass. *Q.* What other religious exercises are recommended to sanctify the Sunday? *A.* Attending vespers, reading moral and pious books, and going to communion. *Q.* What particular good works are recommended to sanctify the Sunday? *A.* The words of mercy, spiritual and corporal; and particularly to instruct the ignorant in the way of salvation, by word and example.—*Daniel* 12: 3. *Q.* What is forbidden by the Third Commandment? *A.* All unnecessary servile work; and whatever may hinder the due observance of

the Lord's-day, or tend to profane it. . . . *Q.* How are we to keep holy days? *A.* As we should keep the Sundays. . . . *Q.* What Divine traditions existed before Moses wrote the first books of the Old Testament? *A.* The duty of sanctifying the Sabbath (*Gen.* 2 : 3); the prohibition of eating the blood of animals (*Gen.* 9 : 4); the rite of Circumcision (*Gen.* 16 : 10); and generally, the whole history of religion before the time of Moses, during twenty-five hundred years. *Q.* What traditions of the Christian religion existed before the several books of the New Testament were promulgated or written? *A.* The substitution of the Sunday, as a Holy Day, for the Sabbath, or Saturday; the abrogation of the necessity of circumcision, and, generally, the whole system of the Christian religion."—From the Pastoral Letter of the Roman Catholic Prelates of the United States, Dec. 1884: "THE LORD'S-DAY.—There are many sad facts in the experience of nations, which we may well store up as lessons of practical wisdom. Not the least important of these is the fact that one of the surest marks and measures of the decay of religion in a people is their non-observance of the Lord's-day. In travelling through some European countries, a Christian's heart is pained by the almost unabated rush of toil and traffic on Sunday. First, grasping avarice thought it could not afford to spare the day to God; then unwise governments, yielding to the pressure of mammon, relaxed the laws, which for many centuries had guarded the day's sacredness—forgetting that there are certain fundamental principles which ought not to be sacrificed to popular caprice or greed; and when, as usually happens, neglect of religion had passed by lapse of time into hostility to religion, this growing neglect of the Lord's-day was easily made use of as a means to bring religion itself into contempt. The Church mourned, protested, struggled, but was almost powerless to resist the combined forces of popular avarice and Cæsar's influence, arrayed on the side of irreligion. The result is the lamentable desecration which all Christians must deplore. And the consequences of the desecration are as manifest as the desecration itself. The Lord's-day is the poor man's day of rest; it has been taken from him—and the laboring classes are a seething volcano of social discontent. The Lord's-day is the home day, drawing closer the sweet domestic ties, by giving the toiler a day with wife and children; but it has been turned into a day of labor—and home ties are fast losing their sweetness and their hold. The Lord's-day is the church day, strengthening and consecrating the bond of brotherhood among all men, by their kneeling together around the altars of the one Father in heaven; but men are drawn away from this blessed communion of saints—and as a natural consequence they are lured into the counterfeit communion of Socialism, and other wild and destructive systems. The Lord's-day is God's day, rendering ever nearer and more intimate the union between the creature and his Creator, and thus ennobling human life in all its departments; and where this bond is weakened an effort is made to cut man loose from God entirely and to leave him according to the expression of St. Paul, 'without God in this world' (Ephes. 2 : 12). The profanation of the Lord's-day, whatever be its pretext, is a defrauding both of God and His creatures, and retribution is not slow. In this country there are tendencies and influences at work to bring about a similar result, and it behooves all who love God and care for society to see that they be

checked. As usual, greed for gain lies at the bottom of the movement. Even when the pretence put forward is popular convenience or popular amusement, the clamor for larger liberty does not come so much from those who desire the convenience or the amusement as from those who hope to enrich themselves by supplying it. Now far be it from us to advocate such Sunday laws as would hinder necessary work, or prohibit such popular enjoyments as are consistent with the sacredness of the day. It is well known, however, that the tendency is to rush far beyond the bounds of necessity and propriety, and to allege these reasons only as an excuse for virtually ignoring the sacredness of the day altogether. But no community can afford to have either gain or amusement at such a cost. To turn the Lord's-day into a day of toil is a blighting curse to a country ; to turn it into a day of dissipation would be worse. We earnestly appeal, therefore, to all Catholics without distinction not only to take no part in any movement tending toward a relaxation of the observance of Sunday ; but to use their influence and power as citizens to resist in the opposite direction. There is one way of profaning the Lord's-day which is so prolific of evil results that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends more than any other to turn the day of the Lord into a day of dissipation, to use it as an occasion for breeding intemperance. While we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country, never to take part in such Sunday traffic, nor to patronize or countenance it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living. And here it behooves us to remind our workingmen, the bone and sinew of the people and the specially beloved children of the Church, that if they wish to observe Sunday as they ought, they must keep away from drinking places on Saturday night. Carry your wages home to your families, where they rightfully belong. Turn a deaf ear, therefore, to every temptation, and then Sunday will be a bright day for all the family. How much better this than to make it a day of sin for yourselves, and of gloom and wretchedness for your homes, by a Saturday night's folly or debauch. No wonder that the Prelates of the Second Plenary Council declared that ' the most shocking scandals which we have to deplore spring from intemperance.' No wonder that they gave a special approval to the zeal of those who, the better to avoid excess, or in order to give good example, pledge themselves to total abstinence. Like them we invoke a blessing on the cause of temperance, and on all who are laboring for its advancement in a true Christian spirit. Let the exertions of our Catholic Temperance Societies meet with the hearty co-operation of pastors and people ; and not only will they go far toward strangling the monstrous evil of intemperance, but they will also put a powerful check on the desecration of the Lord's-day, and on the evil influences now striving for its total profanation. Let all our people ' Remember to keep holy the Lord's-day.' Let them make it not only a day of rest, but also a day of prayer. Let them sanctify

it by assisting at the adorable sacrifice of the mass. Besides the privilege of the morning mass, let them also give their souls the sweet enjoyment of the vesper service and the benediction of the Blessed Sacrament. See that the children not only hear mass, but also attend the Sunday-school. It will help them to grow up more practical Catholics. In country places, and especially in those which the priest can not visit every Sunday, the Sunday-school ought to be the favorite place of reunion for young and old. It will keep them from going astray, and will strengthen them in the faith. How many children have been lost to the Church in country districts, because parents neglected to see that they observed the Sunday properly at home and at Sunday-school, and allowed them to fall under dangerous influences." —*Catholic Examiner, Brooklyn, Dec.* 20, 1884.

418—SEVENTH-DAY ADVENTISTS (U. S.)—17,169 members. From "Origin, Progress and Principles" : "S. D. Adventists have no creed but the Bible ; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason to every man that asketh them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe . . . 'XI. That God's moral requirements are the same upon all men in all dispensations ; that these are summarily contained in the Commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament ; Num. 10 : 33 ; Heb. 9 : 4, etc. ; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament ; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in His temple the ark of His testament." Rev. 11 : 19. XII. That the Fourth Commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties ; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen. 2 : 2, 3, and which will be observed in paradise restored, Isa. 66 : 22, 23 ; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day ; and that the terms Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning. XIII. That, as the man of sin, the papacy, has thought to change times and laws (the law of God), Dan. 7 : 25, and has misled almost all Christendom in regard to the Fourth Commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56 : 1, 2 ; 1 Pet. 1 : 5 ; Rev. 14 : 12, etc.'" **419**—SEVENTH-DAY BAPTISTS (U. S.)—8,611 members. Belief substantially the same as above. **420**—UNITARIANS (U. S.)—20,000 members—"estimated." See pp. 84, 264, (826), (882), (883), (884). **421**—UNIVERSALISTS (U. S.)—36,238 members. Their position on Sabbath observance is substantially the same as that of Unitarians. [MENNONITES (U. S.)—30,000 members—although "evangelical Christians" (Schaff-Herzog) are *creedless* and so have no authoritative utterance on the Sabbath. Mo-

RAVIANS (U. S.)—9,928 members—also have no formal confession, but a reputation for good Sabbath observance nevertheless. NEW JERUSALEM CHURCH (U. S.)—3,994 members. No official declaration on the Sabbath. Swedenborg's interpretation of the Fourth Commandment is allegorical.]

422—In the presence of these declarations on the Sabbath not only in creeds but in recent resolutions of representative and delegated bodies, we leave the reader to judge whether ignorance or wilful misrepresentation is back of the statement of the leading paper of Seventh-day Baptists (which has been made in substance by many advocates of the Continental Sunday also), that "the traditionary notions of Sabbatical duty to which we are accustomed are the notions only of a very small party in the Christian Church." The figures given show that *four fifths of the Evangelical Christians of America recognize the Lord's-day as "the Christian Sabbath," resting for its authority on the Fourth Commandment, and by that determined also as to its mode of observance.* Of those in evangelical denominations which do not as a whole take this position—Congregationalists, Episcopalians, Friends, Lutherans, etc.,—a very large number take the same position as *individuals.* See p. 85, (504).

500—WHAT NOTED MEN SAY OF THE SABBATH. **501**—THE SABBATH'S AUTHORITY. **502**—E. B. WEBB, D.D., *of Boston, in a tract on The Sabbath:* "The Sabbath was not smuggled into the calendar of the week by a crafty Church, neither is it sustained by designing priests. God established the Sabbath; and the hand that upholds the sun, and revolves the seasons, secures the recurrence of the Holy Day." **503**—REV. A. J. SESSIONS, *in "Lord's-day Rescued:"* "The Sabbath is one of the ten diamonds on a golden cord which never must be broken." **504**—SIR ROUNDELL PALMER, M. P. (now Earl Selborne, *Lord High Chancellor of England*), *in a speech against the Sunday opening of museums*, 1856: "All ministers of the Christian religion throughout the world—whether Roman Catholics, who place the obligation on ecclesiastical grounds, or members of the Church of England, or of any of the Protestant communities, who regard it as a Scriptural and Divine institution—would agree that it is a moral obligation, resting upon higher grounds than any which could be derived from mere temporal sanction" (895). **505**—BISHOP, *on Criminal Law:* "It is a mistake to suppose that Sabbath-keeping is a thing merely of religious observance . . . The setting apart by the whole community of one day in seven, wherein the thoughts of men and their physical activities shall be turned into another than their accustomed channel, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days" **506**—REV. F. W. ROBERTSON, *of Brighton:* "I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that, as long as man is man, the blessedness of keeping it not as a day of rest only, but as a day of spiritual rest, will never be annulled. . . . For the Sabbath was made for man. God made it for men in a certain spiritual state, because they needed it. The need, therefore, is deeply hidden in human nature. He who can dispense with it must be holy and spiritual indeed. And he who, still unholy and unspiritual, would yet dispense with it, is a man who would fain be wiser than his Maker. We,

Christians as we are, still need the law, both in its restraints, and in its aids to our weakness. . . . I certainly do feel by experience the eternal obligation, because of the eternal necessity, of the Sabbath. The soul withers without it ; it thrives in proportion to the fidelity of its observance."—*Life*, Boston, 1865, vol. i. p. 248 ; *Serm.*, 2d series, p. 205. **507**—A. J. GORDON, D.D., *of Boston :* " When your watch as you take it from your pocket is found to agree to a second with the town-clock, you are strongly assured that you have the true time of day. So, when the dial of nature is found to agree with the dial of revelation, what conviction it awakens of the truth of the Bible ! If the pulse-beats of the heart tick with the seconds of God's Sabbatic time, so that when God's clock strikes seven, the heart says seven also, how the conviction is strengthened and deepened that God must be the author and regulator of both" (714) !

511—THE SABBATH'S PERSONAL BENEFITS TO THE BODY AND TO BUSINESS. **512**—BISHOP RYLE, *in "A Word for Sunday" :* " The Sabbath is God's merciful appointment for the common benefit of all mankind. It is not a yoke but a blessing. It is not a burden but a mercy. It is not a hard, wearisome requirement, but a mighty public benefit."

513—For valuable testimonies by Sir Matthew Hale, Drs. Farre, Sewell, Mussey, Harrison, Alden, and others to the physical and mental benefits of the Sabbath, see Sabbath Manual by Justin Edwards (Am. Tract Soc., N. Y.)

525—THE SABBATH'S BENEFITS TO THE MIND. **526**—ISAAC TAYLOR, D.D. : " I am prepared to affirm that the Sabbath is the best of all means of refreshment to the mere intellect." **527**—RIGHT HON. W. E. GLADSTONE, in a speech against the Sunday opening of Museums : " From a long experience of a laborious life, I have become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternations of rest and labor at the short intervals which are afforded by the merciful and blessed institution of Sunday are necessary for the retention of a man's mind and of a man's frame in a condition to discharge his duties, and it is desirable as much as possible to restrain the exercise of labor upon the Sabbath, and to secure to the people the enjoyment of the day of rest." **528**—RALPH WALDO EMERSON : " The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society." **529**—COLERIDGE : " I feel as if God in giving the Sabbath had given fifty-two springs in the year."

535—OF THE SABBATH'S BENEFITS TO WORKINGMEN, WITH SPECIAL REFERENCE TO THE QUESTION OF SUNDAY OPENING OF MUSEUMS. **536**—GRAHAME :

> " Hail, Sabbath ! thee I hail, the poor man's day !
> On other days the man of toil is doomed
> To eat his joyless bread, lonely ;
> But on this day, embosomed in his home,
> He shares the frugal meal with those he loves."

537—MR. BROADHURST, M.P., *Trades Unionist, in a speech against the Sunday opening of museums :* " To those who live a ceaseless life of toil, the Sunday is that which the cooling stream in the desert is to the weary traveller. They know they will arrive at it, and it is one of their great hopes in life that they may on that one day of the week

feel that all men are equal for twenty-four hours, and that they are having a foretaste at least of a future in which they shall share with all mortals the results of a life of labor. Whatever you do, do not take away the poor man's Sunday. It is the only day he has to himself. If you attempt to begin opening places of amusement, you will soon have places of work open too, and thus the poor man will lose that which he now enjoys" (866). **538**—EARL OF SHAFTSBURY, *in a debate on the Sunday opening of museums, in the House of Lords, Feb.*, 1881: "Sunday is a day so sacred, so important, so indispensable to man, that it ought to be hedged round by every form of reverence. Its adaptability to the wants and necessities of society, the wisdom of its institution, proves it to be Divine; and the working people of this country—the great bulk of the working people regard it in that light. They differ, no doubt, many of them. Some take a religious view of the matter; others take a more political view of it; but all are of this mind that the sanctity of the Sunday is to them a great protection. **539**—EARL OF BEACONSFIELD (D'Israeli), *in a debate on museums:* "Of all Divine institutions, the most Divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its fracture might even affect the health of the people. The opening of museums on Sundays is a great change, and those who suppose for a moment that the proposal could be limited to the opening of museums will find they are mistaken." **540**—REUEN THOMAS, D.D., *New Haven, Ct.:* "Our friends who want museums, picture galleries, and other such places, open on Sunday, think that thus Sunday can be made a little less objectionable to the foreigner. I have no doubt as to their *meaning* well by these expedients, urged, as we sometimes hear, to keep the drinking-men out of the saloons. Personally, I have made too many observations and inquiries, seen and heard too much on the Continent of Europe and in England, to believe even for the space of a second, that seeing Egyptian mummies, and stuffed monkeys, or even very fine works of art, in art-galleries, will ever do anything in that direction. In England we have been successful so far in keeping all our public institutions closed on the Sunday,—with one exception. There is a famous library in the town of Birmingham which was opened a few years since. I was curious to know what class of readers frequented it, and what class of books was taken out on Sunday. I was informed that the most inferior books in the library were invariably called for on Sundays. Our brethren, who believe that some indefinite good is to come to somebody from keeping public, state, and national museums open on Sunday, have only to visit the countries where none of them are shut, have only to observe the kind of pictures which are most popular with the Sunday visitors, to have their faith shaken, and the ardor of their zeal cooled. My firmly-rooted belief is that it is not in the spirit of weak compromise on this, or any question, that strength lies. Our influence over the foreign population will not be in proportion to our likeness to them, but in the ratio of our elevation above them. The great reason why America is more attractive to them than France or Germany or Italy is, that she is different from all; and the difference is a difference of *elevation*. So it must be on this Sabbath question. We must have a holier, a purer, a more beneficent Sabbath, than Germany

or France has, if we would have a brighter and cheerier Sabbath. **543**—Rev. H. G. Tomkins: "Have men forgotten the perfection of art in ancient Greece side by side with the most appalling and revolting corruption? Have men forgotten that 'the vices of civilization' have passed into a proverb? Have men forgotten that it is not pleasure, nor refinement of taste, nor culture, nor arts and sciences which elevate a people and keep them great, but rather virtue, chastity, honor, self-restraint, and the fear of God? In the course of twenty years' ministry I have never yet met with any one who was made a Christian by the Fine Arts, nor have I faith to believe or expect that I ever shall witness such a phenomenon" (852). **544**—John Gritton, D.D.: "When we go to those chiefly concerned in the matter, the labouring classes, we find an almost unanimous verdict against breaking down the ancient character of the Sabbath in the land. Sometimes from true Christian principles, at other times from wise, long-headed prudence, they are not in favor of opening places of semi-amusement and semi-art instruction on the Lord's-day" (799). **545**—Archbishop Tait, *in a speech in the House of Lords, Feb.* 22, 1883, *against the Sunday opening of museums:* "The working classes are satisfied that if once they broke in upon the present custom, it would be impossible to impose any limit upon the change; that one class of employers after another would open their establishments, until at last all shops and workshops would adopt the plan of continuous labour." **546**—Earl Cairns, *in a speech in the House of Lords against Lord Thurlow's motion for Sunday opening of museums:* "If the State once enters upon a course of this kind, the only point at which it would stop short is the point which has been reached in foreign capitals, where there is absolutely no protection at all to the workingman in the observance of the Sabbath." **547**—Dean Stanley: "I decline altogether to sit in judgment on the consciences of others. I believe there are very few in this country who would not feel that it was an immense gain to the solidity, the seriousness, the elevation of the English character, that on at least one day in the week there should be an interruption in the perpetual course of amusements and entertainments which, however innocent, tend to dissipate and distract the mind, and from which it was a great advantage to every thinking man to be from time to time disengaged and delivered" (799). **548**—Editor of *The London Times, December* 9, 1865: "How much we all owe to the observance of Sunday, it would be difficult to estimate. We may be allowed to think that the day has had an influence on our national character, and contributed a sobriety, a steadiness, and a thoughtfulness to it which it would otherwise have wanted." **550**—Sir Roundell Palmer: "I can imagine that much more affecting and more moving arguments could be constructed in favor of the right to be allowed to labour for additional bread on Sunday than any now offered in favor of recreation and amusement" (899). **551**—Rev. C. B. Smith, D.D., *New York:* "Religion, teaching the *sanctity* of the workman's weekly day of rest, has proved itself a good though strict keeper of his liberty."—*Quoted in The Intelligencer.* **552**—Charles Dudley Warner: "Sunday is more essential to the *workers* of society than to any other members. The reverent observance of it is a prerequisite to their moral and spiritual growth; and this growth is necessary, not only to industrial but to national success,

In the name then of religion, patriotism and material prosperity, the worker is entitled to those conditions which will enable him to approach the Sabbath with a reverent pleasure, instead of with a revengeful feeling, or an indifference growing out of exhaustion."—*Quoted in Zion's Herald.* **553**—BISHOP HENRY C. POTTER, D.D., *New York:* "In such a capital as Paris, it has already come to pass that the workingman's Sunday is often as toilsome a day as any other; and that since the law no longer guards the day from labor, the capitalist and contractor no longer spare nor regard the laborer" (803). **554**—BISHOP SAMUEL FELLOWS, D.D., *Chicago, in a sermon*, 1884: "The Sabbath is God's best boon to the workingman, not only to the one who works with his hands, but also to the one who works with his brain." **555**—JOSEPH COOK: "It is simply a question of the distribution of hours of labor and rest, whether a man works sixty hours a week, and has a jaded, unproductive Monday, or the same number of hours and has an elastic Monday. When a man must work sixty hours a week, what are the reasons which make it wise for him to labor for six days and do all his work, and rest the seventh, rather than to divide the labor equally between the seven days? 1. Monotony in toil is not broken up when the seventh day must contain as much labor as either of the preceding six days. 2. Without the breaking up of the monotony of labor, there can be no adequate rest. 3. Without adequate rest, the pace and speed of labor soon slacken. 4. Lashed forward monotonously, without proper rest in their work, the brain and body fall into disease. 5. Productive power is therefore, by unalterable natural law, dependent for its highest efficiency on periodic rest of such length and frequency as will break up the monotony of toil, and maintain the physical and mental elasticity of the laborer" (714). **556**—A. J. GORDON, D.D.: "In an anti-Sabbath convention I heard several well-known free-thinkers appealing vehemently to the people to rise up against the tyranny of Sunday laws and restrictions. 'Let the day be as free as any other,' they demanded. 'Let the cars and steamboats run *ad libitum*, for conveying the tired people on excursions into the fields and upon the waters. Let the reading-rooms and theatres be open for the entertainment of the weary working-people. Let the shop-keeper be free to take down his shutters, and sell his fruit and refreshments to the hungry and thirsty crowds that shall pass by.' Is not it strange, that men who assume the name of 'advanced thinkers' should put forth a plea for liberty, which is so utterly and thoughtlessly self-contradictory as this? They assume to be friends of the workingman, and then clamor for a freedom that shall compel him to work seven days in the week" (714). **557**—HENRY WARD BEECHER, *in a sermon on the Sabbath*, 1884: "It is needful that a man who is uninstructed should rise up into the crystal dome of his house. Ordinarily he is working on the ground floor; but there comes a day in which, if he improves the means that are within his reach, a man can cease to be altogether a mechanical agent, can cease to think of physical qualities or things, and rise into the realm of ideas, into the realm of social amenities, into the realm of refined and purified affections, into the great mysterious, poetic realms of the spirit. And is there any class that need that more than poor laboring men?" **558**—MOSES D. HOGE, D.D., *Richmond, Va.:* "The best friend of the poor man is his weekly day of rest"

(804). **559**—Prof. David Swing, *Chicago :* "If to the quantity of labor already too large we must give up the hours of Sunday and make our nation an everlasting shop, then are we to be as galley slaves at once. The six days' struggle come near ruining the bodies and brains of so many that any words against the rest-day of the people might well awaken simply indignation."—*From sermon in The Alliance.* **560**—Howard Crosby, D.D., *in letter to New York Tribune*, 1883 : "We insist upon Sunday rest for the good of the laboring man, and upon a quiet Sunday for the sake of decent courtesy to the prevailing religion." **561**—Judge E. L. Fancher, *New York, in an address at Cooper Union, Dec.* 1883, *as reported in The New York Observer :* "If the thousands of poor men and women who were compelled to toil six days in seven for their own support could not demand one day of rest in seven as a legal right, they might well ask for it as a mercy." **562**—S. D. Waddy, M.P. : "Let Sunday once come to be used by the nation generally for amusements, and the collar of work will be fastened as tightly around the necks of the workingmen on Sundays as on any other day" (804). **563**—L. W. Bacon, D.D. : "You cannot break this statute half across, and leave the other half sound. Some of these fine days, as business grows brisk, you will get back from your Sunday excursion or beer-garden, and find a notice that next Sunday, owing to pressure of business, the factory will run, or the shop will be open, and that you are wanted for a day's work. And if you think that then you will be able to plead, for your rest and your liberty, the very statute that you have defiantly broken for your amusement, you will have ample time and opportunity to find out your mistake" (714). **564**—Rev. Henry A. Stimson, *Worcester, Mass., in The Independent, July*, 1884 : "A vigorous resistance to the immorality of the theatre, strenuous enforcement of the law against all forms of gambling and of vice, vigilant guarding of the Sabbath as a day of rest, the only protection of the people against the slavery of ceaseless toil—these and a large provision of the means of general education are necessary if the prophecy of the statesman for us is to be fulfilled. Only by widespread education, coupled with a healthful, moral life, is the trustworthiness of the common people to be secured." **565**—Bishop Mallalieu : "The inevitable consequences of the Sabbath-breaking so recklessly engaged in by corporations will be, first, the destruction of the morals of the workmen ; and, secondly, the establishment of such conditions of labor that it will take three hundred and sixty-five days' toil to secure the same comforts of life as are now procured by the labor of three hundred and thirteen days. Hence *the Sabbath-breaking corporations are the worst enemies of the workingman,* and of the Republic" (714). **568**—P. J. Proudhon, *in Œuvres Complète*, II, 120 : "Nothing equal to the Sabbath, before or since the legislator of Sinai, has been conceived and accomplished among men. The laboring classes have the deepest interest in maintaining the Sunday observance." **569**—Dr. Niemeyer : "Le repos dominical est le premier commandement de l'hygiène ; il fournit le moyen d'apprécier ce qu'un peuple a de sens commun, et combien il est avancé dans la civilisation" (931). ["Sunday rest is the first precept of hygiene ; its observance or non-observance affords the means of gauging a people's common sense, and the degree

of its advancement in civilization."] **570**—E. DELUZ, Geneva: "Santé du corps et santé de l'âme, vie de famille et vie chrétienne, prospérité des nations et progrès du règne de Dieu, il n'y a rien moins que cela au fond même de la question du Dimanche" (796). ["Health of body and health of soul, family life and Christian life, the prosperity of nations, and the progress of the kingdom of God, all these lie at the foundation of the Sunday question."] **571**—ALEX. LOMBARD, *in Inaugural address at Berne Congress*, 1879: "Persévérons donc à travailler en faveur des déshérités du Dimanche, et nous les verrons tôt ou tard joindre leur grande voix à la notre. Comme l'a dit le socialiste Proudhon, les classes laborieuses sont trop intéressées au maintien de la fériation dominicale pour qu'elle périsse jamais. En effet, et pour nous servir des paroles d'un autre défenseur de la même cause, 'toutes choses concourent en faveur de cette légitime revendication: la nature l'exige, Dieu le commande et le droit au Dimanche est l'un des vrais droits de l'homme" (796). ["Let us persevere then in our labors in behalf of the classes who have been deprived of their inheritance in the Sabbath, and we shall behold them, sooner or later, uniting their mighty voice with ours. As the socialist Prudhon has said, the working classes are too much interested in the maintenance of the Sabbath to allow its ever becoming obsolete. In fact, to quote the words of another advocate of the same cause, 'Everything conspires in favor of this legitimate act of restitution; nature exacts it, God commands it and the right to the Sabbath is one of the fundamental rights of man.'"]

575—THE SABBATH'S BENEFITS TO THE RICH. **576**—HENRY M. KING, D.D.: "Sunday is more than the poor man's day. It is the rich man's day as well, who too often finds that increasing wealth and business bring increasing care, and make fresh demands upon his already exhausted time and strength, and, while checking more and more the expression of the natural affections and the cultivation of the domestic virtues, at length take complete possession of the man, and monopolize him" (714). **577**—R. W. DALE, *in Sermons on The Ten Commandments, pp.* 117: "There are too many people in England [and in America also], on whose gravestones the French epitaph might be written, 'He was born a man, and died a grocer.' Apart altogether from the higher relationships of man, it is for the interest of the nation that tradesmen, manufacturers, and merchants should find the doors of their shops, their works, and their counting-houses locked and barred against them during one day in seven, and that for twenty-four hours they should be emancipated, by a compulsory law, from the bondage which they love too well, and should be compelled to spend their time with their children and friends." **578**—WILLIAM WILBERFORCE, *in Letter to Christophe, King of Hayti*, Oct. 8, 1818: "I well remember that during the war, when it was proposed to work all Sunday in one of the royal manufactories, for a continuance, not for an occasional service, it was found that the workmen who obtained government consent to abstain from working on Sundays executed in a few months even more work than the others" (714). **579**—J. O. PECK, D.D.: "Manufacturers see that goods made on Monday, after a day of rest, are superior to those made in weariness Saturday. It was found, during our war for the life of the nation, that those great

manufactories which stopped on the Sabbath turned out more and better war material, with greater profit, than those which worked the whole seven days" (714).

580—ITS BENEFITS TO THE NATION. **581**—RIGHT HON. JOHN BRIGHT, *in a speech before the House of Commons :* "The stability and character of our country, and the advancement of our race, depend, I believe, very largely upon the mode in which the Day of Rest, which seems to have been specially adapted to the needs of mankind, shall be used and observed" (803). **582**—THEODORE WOOLSEY, D.D. : "Legislation is not confined within the sphere of outward and material good. The ideal good is as much to be protected by the laws of society as the good of the body and the temporal possessions. Otherwise all that department of law which relates to education, to the prevention of certain immoral habits, such as obscene exposure of the person, to cruelty toward animals, to blasphemy, could not be defended. The conception of man as a moral, intellectual, æsthetical, and religious being, has something to do with the conduct of his fellows toward him or his toward them, and may call for the protection of this part of his nature, just as the sensual and outward part of his nature calls for his protection in other respects" (714). **583**—THOMAS HUGHES, *in a lecture at Cincinnati, Oct.*, 1880 : "I look upon Sunday as a quite unspeakable blessing to all Christian nations, and above all to our race, upon whom so large a share of the world's hard work has been laid in this marvellous country, and who are addressing themselves to it with an energy full of hope and promise for the future, while controlled by high purpose and high principle, but constantly in danger of running into feverish haste and reckless and unrighteous greed of possession—an unmanly hankering after material prosperity and wealth. Against this false tendency—this subtle temptation of us English folks on both side of the Atlantic—Sunday, God's appointed day of rest and worship, stands out as the great bulwark." (803). **584**—HON. THOS. F. BAYARD, *U. S. Senator from Delaware :* "I most sincerely approve of the civil institution of the Sabbath. I heartily desire to see its observance under statute law, and the stronger law of habitual and universal custom and popular acquiescence" (803). **585**—JUSTICE STRONG, U. S. Supreme Court : "There is abundant justification for our Sunday laws, regarding them as a mere civil institution which they are, and he is no friend to the good order and welfare of society who would break them down or who himself sets an example of disobedience to them. They appeal to each citizen as a patriot, as an orderly member of the community, and as a well-wisher to his fellow-men, to uphold them with all his influence and to show respect for them by his conduct and example" (818). **586**—HENRY E. YOUNG, *President of American Bar Association*, 1880 : "Doubtless these [Sunday] laws have their source in the religious customs and habits of our people ; but still in a land where the state keeps itself wholly apart from matters of religion, they are merely police regulations, and rest upon the right and duty of every social organization to enforce whatever conduces to the welfare of itself, and its members, and is necessary to good order" (836). **587**—JUSTICE STORY : "One of the most beautiful boasts of our municipal jurisprudence, is that Christianity is a part of the common law, from which it seeks the sanction of its rights, and by which it endeavors to regulate its doc-

trines. And the boast is as true as it is beautiful. There never has been a period in which the common law did not recognize Christianity as lying at its foundation. It pronounces illegal every contract offensive to its morals. It recognizes with profound humility its holidays and festivals, and obeys them as '*dies non juridice.*'"—*Quoted in Kingsbury on the Sabbath, p.* 124. **588**—SIR ROUNDELL PALMER: "The Sabbath has received the sanction of national law in such a manner as to become the main sign of national religion,—the great testimony in favor of Christianity which the associated body, called our country, bears to the world. Who can calculate the influence, exercised upon all who came within its sphere, of such a testimony, borne by the legislation of the country in favor of higher objects than those to which the appetites of man invite him" (899)? **590**—JOSEPH COOK, *in The Christian Union:* "Safe republicanism consists in the diffusion of intelligence, liberty, property, and conscientiousness among the masses. The perils of universal suffrage are such that the diffusion of the first three of these blessings among the common people will be found inadequate to produce political sanity without the fourth. There is no means of securing the diffusion of conscientiousness among the people without setting apart a day for rest and for the moral and religious education of the masses. . . . The enemies of Sunday in a republic are the enemies of the poor man and of the political sanity of the community at large. . . . Among those mischievous cut-throats of the body politic must be reckoned railroads which unnecessarily desecrate the Sabbath, swindling public amusements on Sundays, voters who justify open whiskey-shops on the Lord's-day, churches—whether Romish or Protestant—that turn half of Sunday into a holiday, unprincipled fashionable circles who make the day one of dissipation, or parade, and secularists who would abolish all Sunday laws." **591**—HENRY WARD BEECHER: "I think it may be shown that an abiding civilization has always gone with the Christian Sabbath, and I believe it always will go with it." **592**—PHILIP SCHAFF, D.D., *in The Christian Union:* "The Church of God, the Book of God, and the day of God, are a sacred trinity on earth, the chief pillars of Christian society and national prosperity. Without them Europe and America would soon relapse into heathenism and barbarism." **593**—BISHOP CHARLES E. CHENEY, *of Chicago, in Sermon*, 1884: "The Sabbath is of inestimable secular worth. It should be contended for as the men of Anglo-Saxon times did for Magna Charta, and those of 1776 for secular independence. . . . Had red-handed communism risen up and attempted to destroy the day of rest, the interest of the public had been aroused. The peril is in the imperceptible and quiet way in which the Sabbath is being taken away. If ever this country shall be the spot of revolution, the calamity will be seen to have entered through these rents of Sabbath desecration." **595**—JAS. STACEY, D.D., *Newman, Ga.:* "We need an enlightened public sentiment, it is true, but unless that public sentiment, when thus enlightened, shall find an outward expression in the form of law, it will never reach the public evils of which we complain. The drafted design must precede the building, but the householder who stops with the design, will only have a paper house in which to live. So if the friends of the Sabbath stop simply with public sentiment, they will only have the plan and nothing else" (804)! **596**—REV. E. S. AT-

WOOD : " There is a myth concerning an old painter, that by happy chance he compounded one day a certain mordant, which, colorless itself, possessed the power of heightening every color with which it was mixed. By the help of his discovery, from being a commonplace artist, he became a master. His works were renowned for the marvellous brilliancy of their tints. . . . It is not mere ecclesiastical prejudice which asserts that the American Sabbath has similarly wrought in American life. The student of our legislation, the observer of our domestic and social prosperity, the inquirer into the excellence of our educational systems, finds everywhere the influence of reverence for the Lord's-day. Often unrecognized in its workings, the Sabbath is the element that has wrought out the choice beauty of the best things of which we boast. To it, and largely, we are indebted for juster laws, better schools, happier homes, greater security of social order, than can be found in other lands ; and therefore let it be perpetuated "

615—THE SABBATH'S BENEFITS TO THE HOME. **616**—H. M. KING, D.D. : " The Sabbath stands as the guardian and protector of the family, with its hallowed associations and its blessed trusts, the faithful watchman who returns upon his regular beat to insure the safety of the home, and to cry ' All is well ' " (714).

620—SABBATH OBSERVANCE. **621**—REUEN THOMAS, D.D. : " Allowing that in the generations past there was too much of rigidity and severity in the working out of the Sabbath idea, yet I ask you to take ten thousand specimens of the men and women of New England, who were matured under that severity and rigidity, and ten thousand specimens of Frenchmen or Germans to whom Sunday has been anything but a Sabbath, and judge by the results on manhood and womanhood as to which extreme (if we are obliged to adopt either) is the most harmful " (714). **622**—F. W. ROBERTSON : " To needlessly loosen the hold of a nation on the sanctity of the Lord's-day would be most mischievous ; to do so wilfully, would be an act almost diabolical. For, if we must choose between Puritan over-precision, on the one hand, and, on the other, that laxity, which in many parts of the Continent, has marked the day from other days only by more riotous worldliness and a more entire abandonment of the whole community to amusement, no Christian would hesitate—no English Christian, at least, to whom that day is hallowed by all that is endearing in early associations, and who feels how much it is the very bulwark of his country's moral purity" (898). **623**—GEORGE HERBERT ;

" Sundays the pillars are
On which Heaven's palace arched lies ;
The other days fill up the space,
And hollow room, with vanities ;
They are the fruitful beds and borders
In God's rich garden ; that is bare
Which parts their ranks and orders" (911).

624—RIGHT HON. W. E. GLADSTONE : " The religious observance of Sunday is a main prop of the religious character of the country. . . . From a moral, social, and physical point of view the observance of Sunday is a duty of absolute consequence." **625**—BISHOP JEREMY TAYLOR : " The Lord's-day being the remembrance of a great blessing, must be a day of joy, festivity, spiritual rejoicing, and thanksgiving ; and therefore it is a proper work of the day to let your devo-

tions spend themselves in singing or reading Psalms, in recounting the great works of God, in remembering His mercies, in worshipping His excellences, in celebrating His attributes, in admiring His person, in sending portions of pleasant meat to them for whom nothing is provided, and in all the arts and instruments of advancing God's glory and the reputation of religion" (718). **626**—WILLIAM WILBERFORCE: "O what a blessed day is the Sabbath! which allows us a precious interval wherein to pause, to come out from the thickets of worldly concerns, and give ourselves up to heavenly and spiritual objects. Observation and my own experience have convinced me, that there is a special blessing on a right employment of these intervals."—*Quoted in Edward's Sabbath Manual.* **627**—J. O. PECK, D.D.: "The same Infinite Wisdom that made food for the body, air for the lungs, light for the eye, beauty for the taste, and truth for the mind, made the Sabbath for man as a moral and religious being. It is a necessity for his soul and body" (714). **628**—E. E. HALE, D.D.: "The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life" (820). **629**—PROF. DAVID SWING, *Chicago:* "Be Sunday ever so valuable as a day of positive worship of God, it possesses the additional value of being a blessed season for man, not as a Christian or as a deist, but for man as a rational, and emotional, and toiling, and resting creature. A Sabbath for man is something so vast that in order to measure the idea it would be necessary to measure first the idea of man. Could we estimate the being for whom the day of rest was made, could we learn how much love and thought his home demands, could we find the value of his self-introspection, the value of his meditation, could we appraise man's imagination, and fancy, and poetry, could we learn how deeply his soul needs an altar and a hymn, and understand the mystery of the death which awaits him, we might, out of such rich premises, learn the value of his Seventh Day—that day of intellectual and physical liberty." **630**—REV. H. D. GANSE, D.D., *St. Louis:* "There is no excellent human interest so personal and private, so public and universal, that the Sabbath, wisely kept, does not serve it. With God's Work and God's Spirit in it, it is the nearest earthly symbol of the river of the water of life. Its waters, compared with other streams, are clear as crystal; and on either side of it is the tree of life, whose leaves are for the healing of the nations" (804). **631**—DR. T. DWIGHT: "Take this day from the calendar of the Christian, and all that remains will be cloudy and cheerless: religion will instantly decay; ignorance, error, and vice will immediately triumph; the sense of duty vanish; morals fade away; the acknowledgment, and even the remembrance of God, be far removed from mankind; the glad tidings of salvation cease to sound; and the communication between earth and heaven be cut off forever." **632**—DANIEL WILSON, D.D., *Bishop of Calcutta, in "Seven Sermons on the Lord's-day:"* "As to the mass of mankind, if the Sabbath be taken away from them, no time is left for religious duties, for the worship of Almighty God, domestic piety, the instruction of children, the visiting the sick and needy, the reading and hearing the Gospel, the celebration of the Sacraments, the preparation for that rest of Heaven of which it is the pledge and foretaste. And the remaining classes of society would never allot a time for those duties, which, if there were no Sabbath,

would be left open, nor could they sustain the honor of religion in their families or the world." **633**—J. O. PECK, D.D.: "The Sabbath is the lungs by which the Christian religion breathes. Destroy it, and Christianity dies of consumption." **634**—SIR ROUNDELL PALMER: "The consecration of this day to God withdraws man once a week from the contemplation of secular and earthly things, and invites him, with a call which every man must hear, though all might not regard, to remember his eternal interests—to recollect that he is a spiritual being with an immortal soul, and that this world, its pleasures, its labours, its objects, and its gains, are not the only things for the sake of which he has been born into the world. That is the greatest of all the benefits which this institution confers upon man" (899). **635**—DR. FLAVEL COOK: "Numbers of men are trying to preserve national monuments. Why do they not try to preserve the greatest monument that ever existed, a monument of the Redemption and Resurrection of Christ." **636**—FATHER DE RAVIGNAN, S.J.: "I really do not see that practical atheism can be more thoroughly expressed than by the habitual public and universal violation of the Lord's-day. No more worship, no more religion, practically no more God" (803). **637**—LORD KAMES: "Sunday is a day of account, and a candid account every seventh day is the best preparation for the great day of account." **638**—JAMES HAMILTON, D.D.: "Oh! blessed Sabbath—the ladder set up on earth whose top reacheth to heaven, with angels of God ascending and descending upon it!" **639**—BISHOP HEZEKIAH HOPKINS: "In the ring and circle of the week, the Sabbath is the jewel, the most excellent and precious of days." **640**—CANON LIDDON, D.D.: "Sundays are to human life like shafts in a long tunnel; they admit at regular intervals light and air, and though we pass them all too soon, their helpful influence does not vanish with the day. It furnishes us with strength and light for the duties which await us, and makes it easier for us to follow loyally the road which God's loving Providence may have traced for each one of us toward our Eternal Home." **641**—LONGFELLOW:

"Sunday is the golden clasp
That binds the volume of the week."

642—GEORGE HERBERT, "*On a Fayre Sabbath Morn*:"

"O Day most sweet, most calm, most bright,
The bridal of the earth and sky,
The dews shall weep thy fall to-night,
For thou must die."

643—CHRISTOPHER WORDSWORTH, D.D., *Bishop of Lincoln*:

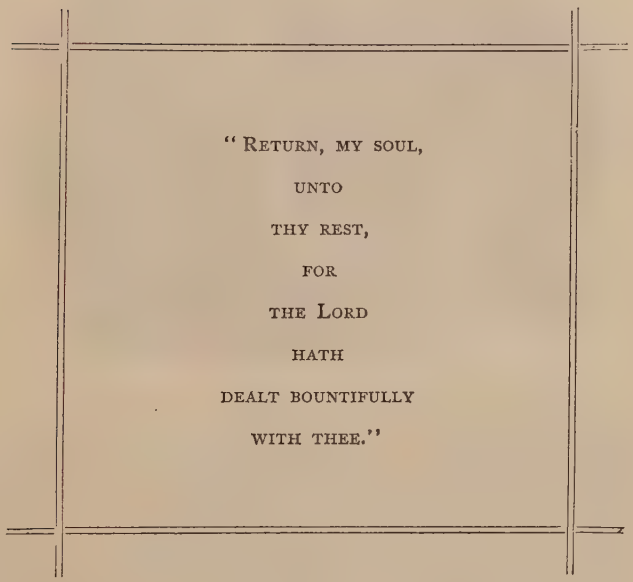
"O Day of rest and gladness,
O day of joy and light,
O balm of care and sadness,
Most beautiful, most bright!
* * * * *
On thee at the Creation
The light first had its birth:
On thee, for our salvation,
Christ rose from depths of earth;
On thee, our Lord victorious,
The Spirit sent from Heaven,
And thus on thee, most glorious
A triple light was given."

644—HENRY VAUGHAN, *17th Century, on "Son-Dayes:"*

"Bright shadows of true Rest: some shoots of blisse:
Heaven once a week:
The next world's gladness prepossest in this:
A day to seek
Eternity in time: the steps by which
We climb above all ages: Lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight.

"The milky war chalkt out with suns, a clue
That guides through erring hours; and in full story
A taste of Heaven on earth; the pledge and cue
Of a full feast, and the out-courts of glory."

—*Quoted in Hessey.*



700—AVAILABLE SABBATH LITERATURE, TOPICALLY ARRANGED AND CONCISELY REVIEWED. **701**—In the United States there has been far too little done for the Sabbath in the way of distributing literature. A State sown knee-deep with strong Sabbath documents will inevitably improve its Sabbath observance. This leads me to say that some of the Sabbath tracts published in the United States are calculated to promote rather than decrease the prejudice against the Sabbath; for instance, those that seek to prevent Sunday pleasuring by stories of the one Sabbath-breaker in a million who gets drowned, (896), (921), as if God settled with men day by day; and also those that are illustrated in this fashion:

A Sabbath "document," or "leaflet" is better than a "tract," even if it is the same thing under another name. Best of all for promoting a better understanding of the Sabbath would be an able Saturday afternoon paper published by several Sabbath Committees together, and simultaneously issued at many places, giving articles on the Sabbath, and a store of good and popular Sabbath reading, at a price as cheap or cheaper than the daily papers. Another valuable method of enlightening the people about the Sabbath is to induce regular periodicals for old and young to issue special numbers devoted chiefly to it. Sabbath Committees have also found it a wise plan to have articles on the Sabbath published at low advertising rates in secular papers, whose readers needed them and could not well be reached in any other way. Friends of the Sabbath should also see to it that the subject is properly represented in public libraries, which have found very deficient in standard Sabbath literature. Some Lord's-day societies in England use advertising boards and walls to put up Sabbath handbills of large type, with gratifying results. By every possible

method information about the Sabbath should be scattered, especially among foreigners and others who do not understand the obligation and advantages of the Christian Sabbath. A man often knows better than he does, but he never does better than he knows. We must throw ink at the Devil as Luther did. In the words of Frances Power Cobbe, "Ink has done more to abridge the empire of the Prince of Darkness than all the holy water of the saints."

In finding review articles on the Sabbath, I have been greatly helped by Poole's Index (including the unpublished Supplement by the courtesy of the editor). Poole's Supplement has been in turn supplemented by the *Library Journal's* monthly index, and also from the index of legal periodicals. Nearly all of the articles named in these indexes have been examined, and are herein classified and described. Besides these magazine articles, I have listed and described the most valuable *books* and *pamphlets* on the Sabbath, and the *documents* and *leaflets* of the various Sabbath associations. To prevent unnecessary repetition, I shall speak of all who hold that the observance of the first day of the week has no higher authority than the Church, as holding "the Ecclesiastical view;" of those who claim that it has also the warrant of Apostolic precept or practice or both, as holding "the Dominical view;" of those who claim that, beyond its Church authority and the authority of Apostolic example, it has the same authority as the Sabbaths of Eden and Sinai, as holding "the Christian-Sabbath view." The first of these views is stated by its advocates on p. 63 and in (771). The second is given by one of its defenders in (507). The third is the view advocated by this book and held by most of the English-speaking evangelical Christians. See (404). This view is concisely given in the following "Statement of Principles," prepared by Rev. W. W. Atterbury (803), as the platform of co-operation for a Sabbath Convention: "*First.*—We hold the Sabbath, or weekly rest-day, as founded by the Creator in the constitution of man, as embodied in the Fourth Commandment of the Decalogue, as recognized and confirmed by our Lord Jesus Christ, and as re-appearing with new spiritual significance in the Lord's-day of the Christian Church. We aim to promote among Christians the sense of its Divine authority, and the more conscientious observance of it against the influences which now prevail to secularize it. *Second.*—While the State can not and should not enforce or interfere with the *religious* observance of the Sabbath, yet the weekly rest-day exists also as a *civil institution*, maintained by law and custom from the beginning of our history, and vitally related to the well-being of individuals and of society, and to the stability of our free institutions. We aim to promote among our fellow-citizens of all classes such a true understanding of its value to themselves, to their families, and to the State, as will lead them to resist whatever tends to deprive them of it, and to sustain the just laws which protect their right to it." In reading articles from reviews, their religious or anti-religious position should be borne in mind, as far as they have any. The *Dublin Review* and *Catholic World* are Roman Catholic. The *Nineteenth Century*, *Westminster Review*, *Canadian*, *Radical*, and *Christian Review*, are anti-evangelical. The *Bibliotheca Sacra*, *Monthly Christian Spectator*, *Presbyterian Review*, *Princeton Review*, *Methodist Quarterly Review*, *Congregational Quarterly*, *Catholic Presbyterian*, *Presbyterian Quarterly*, *British Quarterly Review*, and *Baptist Quarterly*

Review, are evangelical. ABBREVIATIONS AND SIGNS. Titles printed in SMALL CAPITALS indicate books; in *italics*, pamphlets, leaflets, documents, and tracts, for general distribution; in Roman type, single articles in magazines or books. J., Journal. MG., Magazine. MO., monthly. R., Review. *Repos.*, Repository. Q., Quarterly. Other abbreviations are generally those used in Poole's Index, which is found in all Public Libraries and by which books are called for in writing when wanted for reference. The "standards" in defence of the Scriptural, natural and civil laws of the Sabbath are indicated by ***. The ablest books which deny the perpetual authority of the Fourth Commandment or its application to the Lord's-day are indicated by **.

702—BOOKS ON THE WHOLE SUBJECT. **703**—THE SABBATH, VIEWED IN THE LIGHT OF REASON, REVELATION, AND HISTORY *** (J. Gilfillan), pp. 635. Out of print in U. S. Christian-Sabbath view. The claim of the book is concisely stated in a motto from Hooker, 1597, on its title-page: "We are to account the sanctification of one day in seven, a duty which God's immutable law doth exact for ever." The chief feature of the book is its very full history of the British conflicts of opinion about the Sabbath which preceded the general acceptance of the doctrine just stated. **704**—SUNDAY, ITS ORIGIN, HISTORY, AND PRESENT OBLIGATIONS.** *Bampton's Lectures* for 1860 (J. A. Hessey). John Murray, London, pp. 436. Dominical view. E. H. Plumptre (712) thus epitomizes Dr. Hessey's argument: "Whatever was ordained by the Apostles (obviously temporary enactments excepted) is of Divine and perpetual obligation. The Lord's-day was so ordained. Therefore it is Divine, and of perpetual obligation." The argument is the weakest part of the book, which is chiefly occupied with the history of debates about the Sabbath in the Church of England and elsewhere, in which department it is both learned and valuable. Dr. John Gritton (799) of London, than whom none is better able to speak in regard to the state of opinion in England in regard to Sabbath observance, said in a recent address in Scotland: "We have suffered largely in the South from having a generation of clergymen—especially ministers in the Established Church of England—who have been trained under the influence of two very persuasive, very influential, and very dangerous books, so far as this particular question of Sabbath observance is concerned—I mean Dean Alford's Notes on the Greek Testament, and Dr. Hessey's Bampton Lectures on the Lord's-day. The result is that we in the South are in a much less healthy position than we were ten years ago or twenty years ago. A very much larger number of teachers in the Churches of England—not only in the Church of England, but specially in that Church—take a position which then they would not have taken, and everywhere we find a considerable amount of shakiness about this question." **705**—EIGHT STUDIES ON THE LORD'S-DAY. pp. 249. This book by an anonymous author, "printed for private distribution" by the Riverside Press of Cambridge, Mass., while it discusses the whole subject of Lord's-day observance, is evidently intended chiefly as an antidote to Hessey, whom the author thinks is "not wholly right nor wholly wrong." "No one can escape the conviction," he says at the very outset, "that if Dr. Hessey is right, the Lord's-day can not stand as an observance obligatory on Christians. In respect to its authority he himself places it on a level with the ordi-

nance of Confirmation ; in respect of the character of its celebration with Christmas Day." The book defends the Christian-Sabbath view with such ability as to win the unqualified praise of President Hitchcock and Dr. Howard Crosby. Reviews of Dr. Hessey's Lectures: **706**—Fortn. R. 4 : 764. Sunday Question (J. Dennis). A review of books on "Sunday," by Dr. Hessey and E. H. Plumtre from the basis of one who believes that "Sunday is not the Sabbath in the Jewish sense of the word," and who holds the Dominical view of Dr. Hessey. He calls for shorter and brighter church services than those of England, but denies that art galleries can be substituted for worship in the moral culture of the people. **707**—No. Brit. R. 34 : 218. Hessey's Bampton Lecture Reviewed. "We believe that the grounds on which Dr. Hessey reaches his conclusions are incapable of establishing *in the mind of the general community* a felt obligation to suspend either business or pleasure on the Lord's-day." **708**—HISTORY OF THE SABBATH (Dr. Heylin). Ecclesiastical view. Some of the errors of the book are exposed by Archbishop Ussher, Works, 12 : 593. See also pp. 573, 587, 591. **709**—THE LORD'S-DAY (E. W. Hengstenberg), 1853. German and English. The view of this book is thus epitomized by Hessey, pp. 181–2 : "The Sabbath was a Jewish institution. Our Lord virtually abrogated it. The apostles declared its abrogation in express terms. The observance of the [Lord's] day arose from the spontaneous feeling, by which nations commemorate events in the history of their Founder." Even Hessey characterizes these views as "inadequate." It is one degree more so than his own —Hengstenberg classes the Lord's-day with such celebrations as Washington's Birthday, Hessey with Christmas. **710**—SABBATH LAWS AND SABBATH DUTIES (R. Cox). See (771). **711**—HISTORY OF SABBATH LITERATURE (R. Cox), 1865. This author claims that "the Sabbath is obligatory only because it is salutary," not at all because of Sinai. See (890). **712**—SUNDAY (E. H. Plumtre). Expanded from article in Contemp. R. 1 : 142. Alex. Strahan, London. The author thus sums up his argument : "What the Christian Society has accepted everywhere and in all ages (obviously eccentric departure from the rule excepted) may legitimately be regarded as essential to the Christian life. The religious observance of the Lord's-day has been so recognized. Therefore the religious observance of the Lord's-day may legitimately be considered essential to the Christian Life." This book is reviewed in Fortn. 4 : 764. **713**—THE SABBATH QUESTION (Geo. B. Bacon). 12mo, pp. 194. Scribner, N. Y. He seeks to show that the Sabbath, in the highest usage of the word, was not a day of hours and minutes but an eternal state. "There may be Sabbaths in some lower sense—Sabbaths of days." The Christian festival of the Lord's-day, he argues, came to be observed by the sanction of most venerable usage, and by the dictate of manifest expediency. Answered (743). This vol. is now bound with another of similar size by L. W. Bacon, Jr., D.D. See (503), (603). **714**—SABBATH ESSAYS, edited by Rev. Will. C. Wood. Cong. Pub. House, Boston, $1.25. A valuable volume for ministers, containing addresses by leading evangelical preachers and laymen of New England at a Sabbath Convention in Boston. Its chief defect is that the only paper on the obligation of the Sabbath, that of Prof. Egbert C. Smith of Andover, does not harmonize with the Christian-Sabbath view held by most of the

other speakers, but rather with Dr. Hessey's Dominical view. As a concise expression of this view the statement of Prof. Smith is subjoined, abridged but expressed in his own words: "The view which I am constrained to take of the change of the Sabbath to the Lord's-day is, that the Apostles approved of and perhaps instituted the latter as a day of special religious observance, but left its development into usages and needful auxiliary regulations, its establishment as a *Christian* Sabbath in social, political, national and religious life, to the free development of Christianity itself as a world-subduing power. . . . They did not legislate concerning it, but they did something far wiser and better. They implanted *principles* in men's minds, so that the Lord's-day has become everywhere recognized as a Christian institution. The revelations of God's will in act and history are no less authoritative than specific commands. A principle which commands our reason is no less sacred and imperative than a statute. The Resurrection of Jesus was a Divine act, of commanding significance to the ancient church, and it should be so to us. It may well be the foundation of a commemorative observance no less obligatory . . . than is required in the Decalogue. The intrinsic reasonableness of such a celebration is a Divine authorization of it. . . . Yet this is not all. The observance of the Day of the Resurrection goes back to the time when Apostles guided by their personal direction the forming customs of the churches. It has, at the lowest, their approval. When we recall the early universal acceptance of that day, it is fair to presume that—indirectly at least—it was of their institution. When we add the recognition it has had from Christian hearts, the Christian's love for it,—how it enters into prayers and hymns as well as creeds and confessions,—we find, if we have any right and reverent sense of God's authority in the evolution of the history of His church, a sanction which is the seal of His Spirit. . . . Let me add . . . that I do not conceive that the argument for the observance of the Lord's-day should be wholly sundered from the teachings of the Old Testament respecting the Sabbath. There is a historical connection between the new and Christian day and the older Jewish Sabbath. The Apostles and early Christians found a religious cycle established for their use. The idea of the week as a season of alternate labor and rest and the adjustment of the due proportion of time to be allotted to each, were conceptions and regulations too beneficent to be lost in the current of human history. The Apostles left this religious cycle to make its way by the force of its past history, and of its intrinsic reasonableness and usefulness. . . . The Apostles also, as did our Lord, gave to the Christian Church, the Old Testament as a Divine Revelation. In that Revelation is the Decalogue—a disclosure of universal and permanent principles of religion and morality. . . . Irenæus, as we have seen, distinguished these Commandments from the rest of the Jewish law in so far as they are a summary of natural precepts from the beginning implanted in mankind, and of unceasing obligation. The Apostle Paul interprets the Fifth Commandment as containing a promise to all obedient children, and changes its specific reward to one of universal application. 'Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long *on the earth*.' Though the Apostle has not

interpreted authoritatively for us the Fourth Commandment in the same way, and we may not make our reasoning upon it identical with a Divine ordinance, we may nevertheless find in it instruction of permanent importance. Though no longer literally binding, it is a revelation to us of a creative counsel and purpose of God in which we have a part as well as the chosen people. Though limited as a statute, it suggests universal maxims. Though no longer formally prescriptive, it is still directory. Though not for us an outward ordinance, it discloses permanent and authoritative principles, to be conscientiously applied, *as principles*, to the regulation of individual, social, ecclesiastical, national life. The Fathers, as we have seen, interpreted it as instituting a type of the Christian's constant obedience, and of the Heavenly rest. But it has other meanings and relations. In whatever respect or regard, the keeping of the Lord's-day is of vital importance to mankind, it is of permanent obligation ; in whatsoever it blesses man, it is a duty to Christ."

715—LITERATURE ON THE PRIMEVAL SABBATH OF ADAM AND HIS PRE-JEWISH DESCENDANTS. See (202), (702), (761), (897), (900). **716**—*The Duty of Observing the Christian Sibbath* *** (Samuel Lee). Sold by Andrew Elliot, Edinburgh. 72 pp. 18d (36cts). A sermon by the Cambridge professor of Hebrew, "shewing that the primitive Sabbath of the patriarchs was modified to suit the circumstances of the egress from Egypt ; and that it resumed its original universality and day of observance under the Christian dispensation." **717**—*The Primitive Sabbath Restored by Christ* *** (Jas. Johnston). Nisbet & Co., 21 Berners St., London. 42 pp. 18d (36 cts). "An historical argument derived from ancient records of China, Egypt and other lands," showing that "the seventh-day rest which the holy seed of Noah observed as holy to God, the idolatrous seed consecrated to their supreme god, and thence called it *Sunday*," the day being changed at the Exodus for the Jews only, and the original Sabbath restored by Christ. **718**—TIME'S FEAST, HEAVEN'S FORETASTE (John Gritton). A prize essay in which Dr. Gritton ably and concisely defends the Christian-Sabbath view, with special attention to the Fourth Commandment. 1s. (25 cts.) (799). **719**—So. Lit. Mess. 8 : 57. Three Sunday Mornings. Describes, by imagination, the first Sabbath morn in Eden, Easter morning, and "the Sabbath morning of Eternity." **720**—Pres. Q. 5 : 118. Perpetuity of the Sabbath. **721**—Pres. Q. 6 : 88. The Sabbath Question (B. Sunderland). Both articles defend the Christian-Sabbath view, the second considering also some modern forms of Sabbath desecration. **722**—Bib. Sac. 13 : 520, 698. Authority and Obligation of the Sabbath (W. M. O'Hanlon). The Christian-Sabbath view. **723**—Lond. Q. R. 8 : 395. History and Authority of the Sabbath. Same article Ecl. Mg. 42 : 1. "The ground on which the obligation of the Christian Sabbath rests may be presented under these two divisions : 1. The authoritative will of God, as made known in the Bible, or in the history of the Church while governed by His Apostles. 2. Its adaptation to the circumstances of human life and the manifest requirements of our physical and moral nature, together with the legitimate authority of custom which approves its utility from the wide experience of many centuries and defends its sacredness by the powerful associations of established usage " **724**—Chr. Obs. 1 : 351, 355. Objections to the

Evangelical View of the Sabbath Answered. The objections considered are: to the usual interpretation of Gen. 2 : 3; also from absence of further mention of Sabbath in Genesis; from words in Ex. 16 that are claimed to indicate that the Sabbath was then instituted; from passages in Ezekiel and Nehemiah which seem to speak of the Sabbath as instituted in the wilderness; from the reference to the Sabbath as "a sign" between God and Israel; from the association of the Sabbath with the abrogated ceremonial laws; from the absence of Apostolic commands to observe it. The writer defends the Christian-Sabbath view. **725**—Bapt. Q. 2 : 172. "The Christian Sabbath" (A. N. Arnold). Bapt. Q. 3 : 110 (M. V. Hull). Both defend the Christian-Sabbath view. **726**—Evang. R. 14 : 365. The Christian Sabbath (P. Bergstresser). Defends the Christian-Sabbath view and gives physical, intellectual and moral reasons for its strict observance. **727**—Mo. Chr. Spec. 4 : 297, 363. Was the Sabbath Instituted before the Time of Moses? Two articles. The first answering the question in the negative, the second in the affirmative. **728**—Chr. Obs. 26 : 358. The Christian Sabbath. A review of Holden's book on the subject, sustaining with him the Christian-Sabbath view. **729**—Brit. Q. 21 : 79. The Sabbath. Gives the Christian-Sabbath view, followed by the claim that the Sabbath, as an institution productive of great civil advantages, ought to be protected by civil authority. The writer opposes the opening of museums, notes the favorable effect of preaching on English national character, and closes with brief statement of efforts in Paris to secure a better Sabbath. **730**—Chr. Obs. 16 : 345. On the Institution and Obligation of the Christian Sabbath. The Christian-Sabbath view. **731**—Ex. H. Lec. 1856–7 : 141. The Sabbath, Patriarchal, Mosaic, Christian. Maintaining that the original and present Sabbath is the first day of the week, Saturday being only a temporary and national Sabbath. **732**—Ch. Obs. 61 : 124, 356. The Christian-Sabbath view. "The primeval Commandment, the repetition of it on Mount Sinai, the observance of it by the Apostles and first Christians makes a threefold cord which can not be broken." [(733) to (742), Articles on the Argument from the Use of the "Week" and the Sacred "Seven" in Ancient Pagan Nations.] **733**—Cath. Pres. 5 : 37. The Sabbath on the Monuments of Nineveh (J. Johnston). Showing that sacred and profane history agree as to both the origin and import of the Sabbath. **734**—Cath. Pres. 5 : 197. Traces of the Sabbath in Heathen Lands. "It is a striking fact that the most ancient and remote nations have views of the Sabbath so closely resembling or identical with those of the Assyrians, that nothing can account for the resemblance but a common origin or a common inspiration, either of which would prove it Divine." **735**—Pres. R. 1882 : Oct. The Sabbath in the Cuneiform Records (Francis Brown). A comparison of Jewish and Babylonian Sabbaths with caution against using the latter in "hasty apologetics." **736**—Bib. Sac. 29 : 74. The Weekly Sabbath (J. C. Murphy). Shows that the Sabbath was not founded in the periodical motions of the solar system but in the needs of man to whom it was given at Creation. **737**—Contemp. R. 25. 610. Saturn and the Sabbath of the Jews ** (Richard A. Proctor). Claims that the seven day week was suggested by the sun, moon and five planets, which were called by the ancients "the seven planets." **738**—Westm. R.

54 : 153. The Sabbath. An argument against the claims of the Encyclopædia Britannica that "the Septenary division of time has from the earliest ages been uniformly observed over all the Eastern world," claiming that the hebdomadal week originated in the Lunar festivals, and that the Christian Sabbath is not only a superstition but that "its influence on those who keep it is evil, physically, intellectually and morally,"—a claim so extravagant that the article, like Ingersollism, will disgust by its extravagance even those already prejudiced in its favor. Answered (739), (740), (741). **739**—New Eng. 10 : 207. Westminster Review on Septenary Institutions. This Evangelical reply characterizes the whole original article as weak both in learning and logic. **740**—Meth. Q. R. 2 R. 17 : 236. The Christian Sabbath (E. B. Smith). Replies to above article in Westm. R. that it is sufficient for the argument for the primeval origin of the Sabbath, to show the universality of the custom of dividing time into weeks of seven days, "among the most ancient peoples," whom the Jews, Assyrians, Egyptians, Arabians, Persians, Indians (including the Buddhist Chinese and Japanese) are admitted to be. Also examines New Testament proof texts on the Sabbath in defence of the Christian-Sabbath view. **741**—Theo. and Lit. J. 4 : 614. The Sabbath and its Modern Assailants (R. W. Dickinson). Opens with consideration of "Septenary institutions" in ancient heathen nations as discussed in Westm. R., showing that if only a few, or if none of the other nations shared with the Jews in this division of time it still bears marks of supernatural origin, and must be accepted as such by every believer of the Bible, and is not to be given up except at the unquestionable command of its Originator, instead of which Christ indorsed it, changing only the day of its celebration. **742**—New Eng. 16 : 691. The Ante-Mosaic Origin of the Sabbath and Septuple Times in the Pentateuch. A strong affirmative argument in five pages for the Edenic origin of the Sabbath. **743**—Am. Pres. R. 18 : 492. Relation of the Fourth Commandment to Christian Duty. Antagonizes the views advanced in Robertson's "Shadow and Substance of the Sabbath" (748), and in sermons on "The Sabbath Question," by Rev. Geo. B. Bacon (713), claiming that the Sabbath was made for man in Eden and has never been abrogated, nor changed in its *essence*, which is "that one seventh of human time shall be spent as a rest day unto God."

744—LITERATURE ON THE ALLEGED CHANGE OF THE SABBATH FROM SUNDAY TO SATURDAY AT THE EXODUS. See (204), (702), (716), (717), (724), (731), (903).

745—LITERATURE ON THE FOURTH COMMANDMENT AS A LAW OF UNIVERSAL AND PERPETUAL OBLIGATION. See (205), (501), (702), (718), (725), (727), (729), (732), (741), (743), (903). **746**—Bib. Sac. 36 : 729. The Sabbath under the Law of Moses *** (Wm. De Loss Love). The Christian-Sabbath view. Connected articles by the same able writer (247). **747**—Good Words, 3 : 193. Sunday (Norman MacLeod). See p. 360. (Cf. Jas. 2 : 10, 11.) **748**—F. W. Robertson's Sermons, Vol. I, Sermon VI, The Shadow and Substance of the Sabbath. A sermon that would please a Sabbath-breaker, against the present authority of the Fourth Commandment, which the preacher confuses with the transient ceremonial law. Answered (743). See also (898). For better sentiments from Robert-

son, see p. 355, (506), (622). **749**—Princ. R. (n. s.) 6 : 335. The Sabbath Question (J. H. Seelye). Defending the perpetual obligation of the Fourth Commandment.

750—ON THE TEACHINGS OF CHRIST AS TO THE SABBATH. See (199), (238), (702), (716), (717), (719), (722), (729), (740), (741), (771), (903). **751**—Pres. Q. 6 : 703. The First Day of the Week. A critical examination of the 8 passages in the New Test. where "the 1st day of the week" is mentioned. Christian-Sab. view. **752**—Chris. Obs. 66 : 767. Sabbath—Lord's-day—Sunday (W. Stratton). Discusses the names applied to the Christian Sab. Christian-Sab. view. **753**—Chr. Mo. Spec. 9 : 225, 393 ; 10 : 225. When does the Sabbath begin? Articles on both sides of the question ; Does the Sab. begin with Sat. evening? See (246) on Acts 20 ; also p. 51, 418, (182), (183), (355) 1st col. "M. M.," etc. **754**—Meth. Q. 9 : 21. The Sabbath. Christian-Sab. view. **755**—Theo. Ecl. 4 : 542. The Change of the Sabbath from the Seventh to the First Day of the Week (John S. Stone). Christian-Sab. view. **756**—*The Day Changed and the Sabbath Preserved* (A. A. Hodge). Presb. Board of Pub. Phil. An able tract-book suitable for general distribution. Christian-Sab. view. **757**—*Was the Weekly Sabbath Annulled?* (G. P. Nice.) (809). Christian-Sabbath view of the relations of Christ and Paul to the Sabbath. **758**—THE SABBATH (Wm. Domville). "An examination of the six texts commonly adduced from the New Testament in favor of a Christian Sabbath," concluding with the claim that "there is not a single instance recorded in Scripture of the observance of Sunday by the Christian Church," and that "the observance of the Sunday, whether as a Sabbath or as a stated day of assembling for the purpose of public worship and religious instruction is *not* an institution of *Divine* appointment."

760—ON THE PRACTICE AND PRECEPTS OF THE APOSTLES AS TO SABBATH OBSERVANCE. See p. 376, (246), (702), (723), (724), (729), (730), (732), (740), (751), (752), (754), (756), (757), (771), (900). 9, 14, 15, 17, 23 ; E 1, 2, 4, 6, 7 ; H 1. **761**—Presb. Q. 6 : 627. God's Seventh-Day Rest. Christian-Sab. view, with special reference to Heb. 4. See (247). **762**—Princ. R. 8 : 64. The Most Suitable Name for the Christian Sabbath (S. Miller). Christian-Sab. view. See pp. 379–380, (150), (752) (250).

765—ON THE REFERENCES TO THE LORD'S-DAY AND THE SEVENTH-DAY BY THE EARLY CHURCH FATHERS AND OTHERS OF THE SAME PERIOD. See p. 379 (250), (728), (762) ; also Works of John Bramhall, 5 : 9 ; Fisher's "Beginnings of Christianity," p. 562, etc. ; Schaff's Church History, 1 : 476-480 ; 2 : 201–205. Hase's Hist., pp. 41, 68, 154. Mosheim, Bk. I, Pt. II, ch. 4. **766**—Bib. Sacr. 38 : 254. Did the Fathers consider the Fourth Commandment Abolished (W. De Loss Love)? **767**—Bib. Sacr. 38 : 524. Biblical and Patristic Evidence on the Sabbath (W. De Loss Love). These two articles present strongly the Christian-Sab. view. **768**—THE COMPLETE TESTIMONY OF THE FATHERS of the First Three Centuries, concerning the Sabbath and First Day (J. N. Andrews). 112 pp. 25c. Seventh-day Adventist Pub. Co., Battle Creek, Mich. Gives quite fully and faithfully and in cheap form the usual quotations from the "Fathers," with the Seventh-day Adventist explanations added. There is a serious error in

the quotation on p. 27 from the original of Ignatius (252); also a less important error on p. 9, where "Greek Church" should be substituted for "Romanists;" another on p. 23, where the words of the Epistle of Barnabas are perverted. On p. 24, 1st sentence, Prof. Scott puts ? ! and on p. 41, last paragraph, ? ! ! Nearly all the references to the name "Lord's-day," as on pp. 52, 53, 57, are vitiated by the error already referred to in the quotation from Ignatius. On p. 54, 8th line, etc., Prof. Scott puts ? ! On p. 64 the charge that Tertullian was befogged by apostasy is in marked contrast with the fact that he, "more than any other Latin Fathers, went back to Apostolic usage and attacked apostasy in the church" (Prof. Scott). On p. 65 Prof Scott puts ? ! at paragraph 3, and ? after the word "Jews." Of the 2d line on p. 67 Prof. Scott writes, "They were worldly Christians such as every minister now upbraids." **769**—SERMONS ON THE SABBATH, etc. (F. D. Maurice). Ecclesiastical view. Claims that Sabbath is founded in God's nature, and man's but that "Sunday was enjoined as other festivals were enjoined," and opposes enactment or enforcement of Sab. laws, but defends the English Sabbath observance and opposes "the Sabbath-day of the Romanists." Quoted, p. 352.

770—ON THE HISTORY OF SABBATH OBSERVANCE FROM CONSTANTINE TO THE CLOSE OF THE EIGHTEENTH CENTURY (300). See p. 383, (271), (275), (702), (886), (887). [Gilfillan (703), and Hessey (704), each devotes the largest part of his book to the controversies of this period.] **771**—Dub. R. 45 : 1. The Sunday on Protestant Principles. Ecclesiastical view. A review of Cox's "Sabbath Laws and Sabbath Duties," from a Rom. Cath. standpoint, showing "the variations of Protestant belief, practice, and legislation respecting the Sunday," followed by an examination of Scripture passages, whose result is summed up thus: "We do not find in the Scriptures any authority for the religious observance of Sunday." That authority the writer finds in the Church alone, as do all Romanists. See also (791). **772**—*The First-Day Sabbath.* 16 pp. Pres. Board of Pub. Chiefly interesting for three pages devoted to an attempted vindication of Calvin against "the aspersion that he maintained the abrogation of the Fourth Commandment." **773**—Cong. 2. 1 : 271. The Puritan Sabbath—Its Origin and Influence (J. S. Clark). History and defence. [Puritans defended in Forefathers' Day Address of Ex-Gov. J. D. Long, see *N. Y. Tribune*, Dec. 23d, 1884.] **774**—Ecl. R. 84 : 697. Scotch Sabbatarian Controversy.

775—LITERATURE ON THE STATUS OF THE SABBATH IN VARIOUS PARTS OF THE WORLD IN THE NINETEENTH CENTURY. See (702), (729), (861), (921). **776**—Ecl. Mg. 29 : 104. Sunday in the Nineteenth Century. Same in No. Brit. R. 18 : 393; Liv. Age 37 : 67. **777**—Mo. Relig. Mg. 46 : 543. Sunday Fifty Years Ago: a poem. **778**—Knick. 22 : 26; 44 : 380. Sabbath in the Country. **779**—Colburn Mg. 105 : 434. Sunday in Town and Country (E. P. Roswell). **780**—Westm. R. 106 : 29. The Sabbath in England. Same in Lippin. Mg. 24 : 434; Ev. Sat. 16 : 668. **781**—Tait. (n. s.) 4 : 91. The Sabbath in Scotland (J. B. Patterson). **782**—Liv. Age 5 : 299. The Sabbath Night's Supper. Showing that the Scotch Sabbath is less unsocial and stern than many outsiders have supposed. **783**—Fraser Mg. 66 : 496. Sundays Long Ago (A.

K. H. Boyd). Criticising the undue severity of the Scotch Sabbath in the interest of the children. **784**—So. Lit. Mess. 9 : 93. Sunday in South America. **785**—Cath. Presb. R. 2 : 379. Sunday on the Continent (J. H. de la Harpe). **786**—Chr. Obs. 35 : 366. Sabbaths on the Continent. Showing the desecration of the Lord's-day in France and Switzerland in 1835. **787**—All the Year. 16 : 38. Some Old Sundays (Charles Dickens). Contrasting what he calls "the gloomy English Sunday" with Continental Sundays, in the hope of "amending" the former. **788**—Cath. Presb. 9 : 78. The Sunday Question in Germany (F. H. Brander). Describing the recent German reaction against the Continental Sunday. **789**—19th Cent. June, 1884. The Continental Sunday (Wm. Rossiter). Lyman Abbot says of this article : "We think there are few Americans, whatever their religious views, who would wish to substitute the Continental Sunday, as he describes it, for the Puritan Sunday even of the strictest type, if there were no alternative." See p. 127, 166. **790**—Am. Bib. Repos. 9 : 235. Observance of the Sabbath. Notice of the testimony given in 1832 before a select committee of the English Parliament by 80 witnesses, with extracts. See p. 200, 239, (792). **791**—Catholic World 23 : 550. The Catholic Sunday and the Puritan Sabbath (A. F. Hewit). Claims that the desecration of Sunday is a reaction from Puritan over-rigidity, and that the Catholic Church alone teaches the proper use of Sunday, which is primarily a day of joy, and so, after due attendance on church services, all moderate recreation is allowable, servile work being prohibited by "the Church." **792**—THE SABBATH (A. A. Phelps). 1842. Chiefly devoted to answering the usual infidel arguments against the Sabbath, especially the claims that the Sabbath did not exist before the giving of the law and that there is no Divine warrant for the change of the day. Contains the testimony mentioned in (790), and also a report of an anti-Sabbath convention in 1840 under the leadership of Garrison, Alcott and Theodore Parker, to which the book is really a reply. **795**—REPORTS AND DOCUMENTS OF THE FOLLOWING ACTIVE SABBATH ASSOCIATIONS. See (856). **796**—International Federation of Lord's-day Societies, Pastor E. Deluz, Sec., Geneva, Switzerland. See p. 435, (6), (570), (571), (928), (940). **797**—Sabbath Alliance of Scotland, Jas. Brown, C. A. Sec. 26 George St., Edinburgh, Scotland, pp. 392. **798**—Glasgow Working Men's and West of Scotland Sabbath Protection Association, Mr. Robt. Mackintosh, 94 Hill St., Garnethill, Glasgow, Scotland. See (165). **799**—Society for Promoting the Due Observance of the Lord's-day. [Same office and Sec., The Metropolitan Committee for Resisting Sunday Opening.] John Gritton, D.D., Sec., 20 Bedford St., Strand, W. C. London. See p. 280, (113), (544), (718), (852). ["Occasional Papers" of this Society give valuable particulars of its work.] **800**—Working Men's Lord's-day Rest Association, Chas. Hill, Sec., 13 Bedford Row, London, W. C. See p. 179, (601), (824), (865), (893), (894), (895). **801**—Sunday Rest Association, John Whitehead, Sec., 22 Charing Cross, London, S. W. See pp. 430–434, (52 (869). **802**—Hastings and St. Leonard's Lord's-Day Association, Mr. Jas. Fox Wilson, Sec., 22 Western Road, St. Leonards, Eng. See (802). **803**—New York Sabbath Committee, Rev. W. W. Atterbury, Sec., Bible House, N. Y. See (161), (205), (815), (816), (818), (819), (927). **804**—International Sabbath Association, Rev. Yates Hickey, Sec., Phila-

delphia. See (853), (857), (858). **805**—New Jersey Sabbath Union, Rev. A. J. Brown, Sec., Camden, N. J. **806**—Philadelphia Sabbath Association, Rev. T. A. Fernley, Sec., 1224 Chestnut St. See 85). **807**—Maryland Sabbath Association, Rev. G. P. Nice, Sec., 118 Argyle Avenue, Baltimore. See (757). **808**—Chicago Sabbath Committee, Wm. Niestadt, Sec., 5 Tell Place, Chicago, Ill. See (926). **809**—World's Sabbath Observance Prayer Union, Rev. Glenn Wood, Am. Sec., Lake Forest, Ill. See p. 448. **810**—W. C. T. U. Department of Efforts to Prevent Sabbath Desecration, Mrs. Josephine Bateham, Supt., Painesville, O. See (17).

813—LITERATURE ON THE RELATION OF SABBATH LAWS TO CIVIL LIBERTY. See p. 189, 282, (275), (720), (729), (754), (769), (851), (861), (882), (892), (893), (944), (1000). **814**—FEASTS AND FASTS (E. V. Neale). An English lawyer's treatise "on the rise, progress and present state (1845) of the laws relating to Sundays and other holidays," with a valuable chronological table in the appendix. "An erudite and laborious work."—*Hessey*. **815**—*The Sabbath and Free Institutions* *** (Mark Hopkins). 20 pp. 6 cts. (803), (927). This paper, which was originally read at the Saratoga Sab. Convention in 1863, was pronounced by a committee to whom it was referred, of which Dr. Chas. Hodge was chairman, "*One of the Standards of our Protestant Christianity*." It is eminently suitable for distribution among educated people who doubt the propriety of Sab. laws. The scope of the paper is indicated by the propositions given on p. 252. **816**—*Sunday Laws* (E. B. Fancher). 14 pp. 6 c. (803). Such laws defended by a judge as constitutional and of special value to workingmen. Quoted (561). **817**—*Sunday Laws* (H. Craft). A Nashville judge's defence of Sabbath laws. Quoted pp. 352. **818**—*The Right of the People to the Sunday Rest*. 24 pp. 6c. (803). Giving addresses in defence of such laws, by Justice Strong of U. S. Supr. Court, and others. Quoted p. 248, (585). **819**—*Sunday Laws*. 16 pp. 6 c. (803). Gives past and present New York laws, and the ablest of all judicial opinions on the constitutionality of Sunday laws, that of Judge Allen of the New York Supreme Court. **820**—*The Sunday Laws* (E. E. Hale). An able and earnest Unitarian sermon in defence of Sabbath laws. Quoted p. 84, (567), (628). **821**—HISTORY OF THE INSTITUTION OF THE SABBATH DAY, ITS USES AND ABUSES: with notices of the Puritans, Quakers, etc. (W. L. Fisher). Pp. 248. 1859. Opposing Sunday laws from an infidel standpoint. **822**—*Sunday Laws* (Chas. Hodge). Pp. 67. Pres. Board of Pub. Vindicates Sabbath laws, and replies to (821). Reprinted from Princ. R. 31 : 733. **823**—*The American Sabbath* (Robt. Patterson). 48 pp. 1867. Pres. Board of Pub. A sermon in defence of Sabbath laws. **824**—*Sunday Laws*. 15 pp. (Chas. Hill). 1d. (2 cts.). Defending, (800). **825**—Cath. Presb. 2 : 87. Sunday Laws in the United States. [In 1879.] (Stuart Robinson.) **826**—Chr. Exam. 30 : 92. The Sabbath (A. P. Peabody). Review of Waterbury's "Book for the Sabbath," showing the benefits which flow from Sabbath observance. Of its national influence he says: "The friends both of tyranny and of anarchy have recognized the republican tendencies of the Sabbath." The article condemns Sunday mails and Sunday trains. **826**—No. Am. 131 : 32. The Observance of the Sabbath (L. Bacon). Shows that the State in the interest of industry should protect the Sabbath of rest. **827**—Ev.

Sat. 10 : 194. The Sunday Question. Showing in a discussion of two judicial decisions in Penn., one against a Jew and the other against a Seventh-day Baptist for violations of the Sunday laws, that Christianity is regarded by the courts as a part of the common law of the State, which the writer thinks "a flagrant violation of political right." **828**—Canad. Mo. 17 : 423, 527. The Sunday Question (D. K. Brown). Claims that the observance of the Lord's-day was deemed by the early Christians and more especially by the Reformers a matter of conscience, not binding upon others than themselves, and accordingly opposes all civil Sunday laws. **829**—Cong. Mg. 9 : 288, 408. *The Sabbath as a Civil Institution.* **830**—Tait (n. s.) 23 : 364. Sunday and the Democracy. **831**—Princ. R. 4 : 496. Importance of Sunday as a Civil Institution. **832**—Howitt's J. 1 : 286. National Use of the Sunday (R. H. Home). **833**—No. Am. April, 1884. Development of Religious Freedom (Philip Schaff). Discusses the Bible, the Church and the Sabbath as the pillars of national prosperity. **834**—No. Am. 136 : 40. Definition of Liberty (C. L. Rice). Incidental bearing on the Sabbath. Same also of the following. **835**—Civil Liberty and Self-government (Francis Lieber). Edited by Theo. D. Woolsey. Lippincott & Co., Phil.; Trübner & Co., London. **836**—Amer. Bar Assoc. Report, 1880, p. 109. Address on Sunday Laws (H. E. Young). Anti-Sabbath in feeling, but valuable as a concise summary of Sunday laws past and present. Quoted (586). **837**—Am. Law Register (n. s.) 17 : 281. Sunday Contracts, when Void. Same subject in Law Reports 11 : 241, 325, 379. See (355), fifth col. **838**—Am. Law R. 2 : 226. Sunday Laws of the Several States. See (355). **839**—Am. Law Reg. (n. s.) 19 : 137, 209, 273. Legal Effects of Sunday Laws. **840**—Alb. Law J. 8 : 161. Recent Decisions on Sunday laws. **841**—Alb. Law J. 21 : 424. Sabbath-breaking. **842**—Century Law J. 15 : 145. Works of Necessity. Same subject, Va. Law J. 6 : 523. **843**—Southern Law R. (n. s.) 7 : 697. *Dies non juridicus.* **844**—Century Law J. 4 : 156. Juridical Acts on Sunday. Same subject. Law Rep. 13 : 541. Western Law J. 5 : 45. Western Law J. 8 : 452. **845**—Am. Law R. Sept.-Oct. 1884, 778. Sunday and Sunday Laws (J. G. Woerner). An able defence of the Constitutionality of Sab. laws, with an interesting showing of the contradictory decisions of courts as to "works of necessity," but not so discriminating and commendable in its plea for opening libraries on the Sab., and allowing any one who wishes "the pleasure of a drive, a ride in the street cars or on a railroad train, a sail on the river, the lake, the ocean." **846**—Humorous Phases of the Law, p. 14. The Law of Sunday (Irving Browne). Sumner, Whiting & Co., San Francisco. A digest of Sunday laws and decisions with an eye to whatever is ludicrous in them. **847**—*The Sabbath and Its Relations to the State* (A. H. Vinton). 6c. (803). Reprinted from The Christian Sabbath, a series of sermons by distinguished N. Y. pastors in 1863, now out of print. This able sermon is adapted for general distribution among those who question the propriety of Sabbath laws.

850—LITERATURE ON SUNDAY MAILS, SUNDAY TRAINS, SUNDAY NEWSPAPERS, SUNDAY HORSE-CARS, CABS, etc. See p. 267, (826), (881), (887). **851**—The Sabbath (Harmon Kingsbury). A collection of miscellaneous articles in defence of the Anglo-American Sabbath; especially valuable as giving

the Sabbath Laws of the various states in 1840, and the petitions, protests and arguments of those who opposed Sabbath mails from 1810 to 1838. Quoted 271, etc. **852**—NATIONAL CONFERENCE OF THE FRIENDS OF LORD'S-DAY OBSERVANCE.*** Mar., 1884. 12mo. 195 pp. 2s. (50 cts.), (799). Treats of many phases of Sabbath desecration, but especially of Sunday mails, Sunday trains, and Sunday newspapers. **853**—THE VITAL ISSUES OF THE SABBATH QUESTION.*** Report of a conference held at Pittsburgh, May, 1882. Lauer & Yost, Cleveland. Pp. 144. 25 cts. (1s.) The same practical addresses are published in Sabbath Assoc. Reporter, No. 4, at $12 per 100 (804). Valuable for free distribution. **853**—Chr. Obs. 33 : 381, 445. Sabbath Observance by Travellers. An appeal to British tourists on the Continent to "Remember the Sabbath day to keep it holy." **854**—*Sunday Railroad Labor* (802). Opposing. **855**—*Sunday Railway Work* (803). Opinions of prominent Railway managers. **856**—Documents of the Ante-Sunday-Travelling Union. Hon. Sec., Miss Chase, Quex Road, Kilburn, London, N. W. **857**—*Sunday Mails* (804). 12 pp. **858**—*To Owners and Managers of Railroads* (804). These two leaflets put the arguments against Sunday Mails and Sunday Trains concisely, and are suitable for wholesale distribution. **859**—Chr. Mo. Spec. 8 : 571. The Sabbath. Describing violations of Sabbath by the traveling of ministers and excursionists; by Sunday sessions of Congress, Sunday mails, etc.

860—RELATIONS OF THE WORKINGMEN TO THE SABBATH. See (535), (813), (868), (936). **861**—*The Lord's-day and the Laborer's Right to its Rest* (W. M. Blackburn). Pp. 45. 1859. 5 cts. [(861) to (864) are all published by Pres. Board of Pub., Philadelphia.] **862**—PRIZE ESSAYS ON THE TEMPORAL ADVANTAGES OF THE SABBATH, considered in relation to the working classes, by a printer, a shoemaker, and a machinist. 12mo, pp. 276. 35 cts. The following extract from p. 7 of 2d essay fairly represents the book: "Let us, who are workingmen, and who profess to know something of our rights *in*, and our duties *on*, the Sabbath, inform the patriots of our day that our condition is not to be improved by any innovation of its sacred injunctions. We are not to sell our sacred birthright for a mess of pottage." **863**—"*I Don't Work on Sunday.*" Pp. 16. Shows that Sunday work does not pay. Suitable for general distribution. 1 ct. **864**—*Benefits of the Sabbath* (H. A. Nelson). Pp. 29. 1867. 5 cts. **865**—19th Cent. 15 : 686. Observance of the Sabbath (C. Hill). Opposing Sunday pleasuring from the standpoint of the workingmen (800). **866**—*Mr. Broadhurst, M.P., on the Sunday Question.* Speech in Parliament by a trade unionist of 24 years' standing "against Sunday opening of museums as a peril to workingmen." Quoted (537). Per 100, 1s. (25 cts.) (800). **867**—*Continental Sundays.* Suitable for distribution. 2 pp. Per 100, 6d. (12 cts.) (800).

868—ON SUNDAY TRADING. See (801), (852), (880). **869**—*Why we Rest on Sunday.* **870**—*Sunday Rest for Workingmen.* **871**—*The Doctor on Sunday Work.* **872**—*Sunday Rest* (Tupper). All these for distribution (801). The same society prints in large type for the walls of homes and schools, Sir Matthew Hale's motto versified. See (249). **873**—Tait's Mg. 25 : 661. The English Sunday and the Scotch Sabbath. "An English woman's" showing of the superiority of the Scotch Sabbath. **874**—Westm. 13 : 135. Sabbath-breaking

and the Bishop of London. Satiric and hostile criticism of a letter by the Bishop, by which the latter had endeavored to lessen Sunday trading. The critic defends those who require Sunday toil of bakers, and would not only permit but encourage all sports not objectionable in themselves "outside of the period of Divine service." **875**—*The Sabbath and the Beer Question* (Geo. Lansing Taylor). Nat. Temp. Soc. N. Y. 4 pp. Per 1000, $3 (12s.).

876—LITERATURE OF SUNDAY AMUSEMENTS. See Hessey's (704) preface to 4th edition (535), (729), (788), (789), (852) (874), (925), (940). **877**—19th Cent. 15 : 416. Sunday Opening of National Institutions (Earl of Dunraven). Advocating it. **878**—19th Cent. 8 : 690. The Sabbath (J. Tyndall). Same article, Pop. Sci. Mo. 18 : 246, 310; Ecl. Mg. 96 : 1. An argument by one who is an authority only in science, against evangelical views of the Sabbath, and in favor of the opening of art galleries, and other Sunday recreations, by which the British Sab. might be made more like the Continental Sunday. **879**—Art. J. 6 : 6. The Crystal Palace and the Sabbath (G. F. Waagen). A short plea for the opening of museums on Sunday on the theory that such recreations will win the poor from places of dissipation. **880**—Frazer Mg. 64 : 487. The Sunday Question (J. L. Hatch). "We neither desire the laxity of the Continental Sunday, nor the severity of the Puritan Sabbath." Opposes the opening of the Crystal Palace, etc., as "the liberty now demanded is simply to further the interests of trading speculators." **881**—Peop. J. 7 : 306. The Sunday Question. A short dialogue against the Scotch observance of the Sabbath and in favor of a Sunday more like that of Continental Europe, including a defence of Sunday railroading, on the ground that "the few must work on Sunday for the advancement of the rational felicity of the many." **882**—Chr. Exam. 83 : 208. The Sunday Question. Advocates from a Unitarian standpoint, a less strict observance of the Sabbath than that taught by evangelical churches, with the expectation that "a more liberal view of Sunday will bring with it a more liberal religion;" also opposes all civil Sunday laws as "relics of spiritual despotism." **883**—Unita. R. 8 : 396. Sunday Question (Brooke Hereford). Advocates the cessation of labor and *exciting* amusements, not in behalf of religion but of rest, claiming that *quiet* recreations, such as the opening of art galleries, would advance such a rest. **884**—Radical 2 : 6. Efforts for Sabbatism (C. K. Whipple). From the standpoint of a radical Unitarian such efforts are opposed. **885**—Westm. 92 : 415. Sunday Liberty, Advocates the Sunday opening of art galleries, and other Sunday recreations, having first claimed that the only authority for the Sabbath is man's need for such a day of rest. **886**—Canad. Mo. 9 : 516. The Day of Rest (Wm. McDonnell). Advocates a less strict observance of Sunday, quoting Luther, Erasmus, Milton, Paley, Whately, etc. **887**—Westm. R. 65 : 426. Sunday in Great Britain. Antagonizes the British and especially the Scotch Sab., considering "Sabbath-breaking a sin invented by the Puritans," and advocates remodelling the Sab. after the ideas of Calvin and Luther with large allowance for excursions, etc. **888**—Tait (n. s.) 8 : 810. Sunday Desecration. A short editorial defending Sunday excursions, etc. **889**—Belgravia 8 : 519. Sunday Labour (W. Duthie). Arguments for the opening of museums for the sake of workingmen. **890**—Fortn. 3 : 370. Sunday Question (G. D. Haugh-

ton). Review of Cox's "Literature of the Sabbath Question," indorsing its arguments for Sunday amusements as well as its utilitarian view that the obligation to keep the Sabbath "lies not in the thunders of Sinai, but in a Sabbath's eternal suitableness to man." **891**—Presby. Q. 4 : 9. How to Observe the Sabbath (E. M. Hunt). A doctor's argument in favor of spending the Sabbath at home and in church, and against excursions, etc., that draw from both. **892**—Good Words 4 : 652. The Christian Sabbath (A. W. Thorold). Against Sunday traveling and visiting. Considerateness for those of differing views is urged, and special care in making the day to children a happy as well as a holy day." **893**—*Would the Sunday Opening of Museums Increase or Diminish Sunday Drinking?* Claims it would increase it (800). **894**—*The Opening of Museums and Art Galleries on Week-day Evenings.* Showing that evening visitors at those open are four times as many as day visitors, and answering objections as to effect of gas and perils of electric lights. 1d. (2c.) (800). **895**—*Speech of the Earl of Shaftesbury on the Sunday Question.* Opposing Sunday opening of museums. 6d. (12 cts.) per 100 (800). Quoted (538). **896**—Mo. Spec. 8 : 449. Sabbath-breakers Admonished. A wretched effort to show that God settles His accounts with Sabbath-breakers in this world by drowning or otherwise, as if people never died while Sabbath-keeping. More of this bugbear argument may be found in The Sabbath Manual, otherwise excellent. **897**—THE SABBATH. (Wm. Domville). "An inquiry into the supposed obligation of the Sabbaths of the Old Testament," claiming that Gen. 3 : 2 is "proleptical," that the Fourth Commandment has no force, even by the principle of "moral equity," in the Christian period, and so defending Sunday work and amusements as not being violations of any religious obligation, although the author would have work cease on Sunday as far as the argument of "expediency" and "utility" can accomplish it. **898**—F. W. Robertson's Sermons, 2d series, xiv. The Sydenham Palace, and the Religious Non-Observance of the Sabbath. 1852. Argues from Rom. 14 : 5, 6, that "St. Paul's teaching is distinct and clear that the Sabbath is annulled," and opposes petitions for the restriction of Sabbath-breaking by law, mingled with powerless warnings against the desecration of the Sabbath which such preaching encourages. See (506), (622), (742). **899**—*A Lord Chancellor on Sunday Museums.* A speech delivered in the House of Commons in 1856 against Sunday opening by Sir Roundell Palmer, M.P., now Earl Selborne, Lord High Chancellor of England. A concise but very able argument. 16 pp. Per 100, 3s. (75c.) (799). Quoted (504), (550), (588).

900—LITERATURE OF SEVENTH-DAY BAPTISTS AND ADVENTISTS, AND REPLIES. See p. 261, 374, (703), (750). (760), (765), (250), (768). **901**—HISTORY OF THE SABBATH ** (J. N. Andrews). Pp. 536. $1.25 (5s.). Seventh-day Adventist Pub. Assoc., Battle Creek, Mich. The fullest and ablest presentation of the arguments of Seventh-day Christians for the continued observance of Saturday. **902**—THE SABBATH AND THE SUNDAY ** (A. H. Lewis). Am. Sab. Tract Soc., Plainfield, N. J. The standard of Seventh-day Baptists. **903**—*Is Saturday or Sunday the Christian Sabbath?* (W. Armstrong.) 114 pp. 25 cts. This and two following are replies by persons holding the Christian-Sabbath view to the preceding. Pub. by Phillips & Hunt, N. Y. **904**—*The Christian Sabbath vs. the*

Seventh-day Sabbath (R. H. Howard). **905**—*Sabbatarianism* (N. W. Wilder).

910—ON SABBATH OBSERVANCE AND MISCELLANEOUS. See (620). **911**—Sunday—a poem (George Herbert). Quoted p. 412, (623). See Herbert's Works. Especially interesting as coming from the age of "The Book of Sports," and from one who was not a Puritan, but an "evangelical" of the Church of England. **912**—The Millennial Sabbath (E. H. Bickersteth). Quoted p. 412. See Book X of 'Yesterday, To-day, and For Ever." Begins with description of a rural Sabbath and goes forward to that of which it is the foretaste. **913**—*A Plea for the Sabbath* *** (Taylor Lewis). Pp. 28. "It is a plea to skeptical and worldly men in behalf of the Sabbath, and the author shows in the most forcible way this thought, that of all men in this world who need a Sabbath for solemn thought are the men who doubt most the truth of the Bible and are most uncertain about the doctrine of immortality. For he says: 'Men who doubt these things can not afford to live a whole life without spending at least one seventh of their time examining the evidence of these great questions.'" **914**—Ch. Exam. 6 : 226. Observance of the Sabbath. Christian-Sab. view. **915**—New Mo. Mg. 167 : 132. The Day of the Week (L. Cross). Christian-Sab. view. **916**—O. and N. 7 : 368. The Use of Sunday (H. W. Bellows). Advocates, from a Unitarian standpoint, as the best religious use of Sunday one religious service instead of two; more mature and careful Sunday-school instruction, Bible study at home, and visits of mercy. **917**—Frazer 7 : 620. Regeneration of Sunday (F. W. Newman). Suggests improvement of church meetings by having separate services for the young at the same time in other rooms, by following morning services with substantial lunch or "Love Feast" and opportunity for questioning preacher—to be succeeded by some practical Christian lecture. **918**—Edinb. R. 5 : 437. Extracts from a popular poem describing a Scotch Sabbath. **919**—Chr. Obs. 4 : 173. Other extracts from same. **920**—No. Brit. R. 9 : 121. Sabbath Observance. "The Creator has given us a natural restorative—sleep; and a moral restorative—Sabbath-keeping, and it is ruin to dispense with either." **921**—THE SANCTIFICATION OF THE SABBATH (J. Willison). Pp. 448. Edinburgh, 1819. Gives minute directions for Sabbath observance, but is chiefly valuable as showing the views held by the stricter Scotch Presbyterians at the opening of this century. The book makes the usual mistake of Sabbath advocates of that time, instancing the fatal accidents of Sabbath-breakers as Divine judgments, p. 54. On p. 226 bringing fresh water from the well on the Sabbath is cited in a list of Sabbath desecrations, but this is almost the only thing condemned unjustly.

925—SABBATH LITERATURE IN GERMAN. **926**—*Luther und der Tag des Herrn* (Luther and the Lord's-day). This leaflet of the Chicago Sab. Com. (808) by its German Sec. shows that "if Luther ever said that the 4th Com. was no longer binding on us, he contradicted himself;" makes a clear distinction between the *civil* Sunday of the state and the religious Sabbath of the Church; urges the point that the law of Moses so far as it is also the law of nature must be always and everywhere binding, and closes with arguments against Sunday amusements as unnecessary and harmful. Per 100, 50 cts. (2s.) **927**—*German Documents of N. Y. Sab. Com.* The Anglo-American

Sabbath. Pp. 32. The Sabbath and Free Institutions (816). Pp. 16. Sunday Laws and Sunday Liberty. 8 pp. Sunday in the United States. Pp. 24. The third of these is especially valuable for general distribution both in German and English. Per 1000, $3. **928**—*German Documents and Reports* of The International Federation of Lord's-day Societies, including (943) in German, and many leaflets (796). The motto of the convention (943) was: "Sabbath rest and holiness the groundwork of the public order and welfare." Its pleas for the Sabbath were chiefly in the interests of workingmen. [The following list of German books on the Sabbath is contributed by Dr. Robert König of Leipsic.] **929**—UHLHORN (a prominent Lutheran clergyman of Hanover), Ueber die Sonntagsfrage in ihrer socialen Bedentung. Leipzig, 1870. (Illustrates the influence of the Sunday on society, etc.) **930**—WITH. BAUR (General Superintendent in the United Church of Prussia). Der Sonntag und das Familienleben. 1879. (Shows the importance of the Sunday for the *family*, its purity, its happiness, etc.) **931**—NIEMEYER (Berlin physician). Die Sonntagsuche vom Standpunkte der *Gesundheitslehre*. Berlin, 1876. (*Hygienic* point of view.) See p. 202, (569). **932**—RIEGER (a scholar in Darmstadt). Staat und Sonntag. Frankfurt, 1877. (Political point of view.) **933**—VERHANDLUNGEN DES CONGRESSES FÜR INNERE MISSION (Home Mission) in Dresden. Vorträge (discourses), von D. Kögel (1st Court-Preacher in Berlin) und *Niethammer* (a great Saxon Manufacturer): "Das Deutsche Volk und der Sonntag." (The German people and the Sunday. Shows forth the view of *German Christians* on the question.) **934**—SCHRÖTER (clergyman), Die Sonntagsentheiligung und das Verbrechen. Düsseldorf, 1876. (Shows how *crime* grows out of the profanation of the Sabbath.) **935**—What has been done for a better observance of the Sunday in Germany up to 1877 shown in an article of Schäfers' Monatsschrift für Innere Mission, etc. 1877, S. 322, entitled: "Was ist zur Beförderung der Sonntagseintheilung seit 1848 in Deutschland geschehen? Beantwortet von Bourweig." **936**—[From Homiletic Review, Jan., 1885, p. 92.] "An Address upon Rest on the Sabbath-day, delivered in the Primitive Church (Eine altkirchliche Rede über die Sonntagsruhe) by Rev. J. Zahn, in Luthardt's Zeitschrift (1884, No. X.) A remarkable production, dating from about the time of Constantine, whose author is not positively known, demanding for the laboring class the blessing and protection of the Christian day of rest."

940—SABBATH LITERATURE IN FRENCH, issued by the International Federation of Lord's-day Societies, Geneva, Switzerland, E. Deluz, Sec. **941**—TROIS DESTINÉES, ou une Nouvelle Servitude, par Clément Rochat. (Three Fates, or a New Kind of Slavery, by Clement Rochat.) Illustrating the miseries of public servants deprived of Sabbath rest. **942**—ROBERT LALANE, ou un employé comme il y on a beaucoup. (Robert Lalane, or an employee, one of a large class.) A story from life of the sufferings of Sabbathless operatives. **943**—ACTES DU CONGRÈS SUR L'OBSERVATION DU DIMANCHE tenu à Genève, 1876. (Transactions of the Convention on Sabbath Observance, held at Geneva, 1876.) See (571), (928). **944**—*L'État en face de la Loi Divine et du Dimanche*, par Alex. Lombard. (The State in its relations to the Law of God and the Sabbath, by Alex. Lombard.) **945**—*Les Dimanches de Jeanne*. 24 pp. (Jane's Sabbaths.) A story. **946**—

Un Mauvais Calcul. 30 pp. (A Bad Bargain.) A story for storekeepers setting forth the commercial losses resulting from the non-observance of the Sabbath. **947**—*De la Sanctification du Dimanche.* 12 pp. (On the Sanctifying of the Sabbath.) **948**—*Un Cri de Détresse, ou Du Repos pour Tous.* 15 pp. (A Cry of Distress, or Rest for All.) A tract showing the need of the working classes of a day of rest. **949**—*Appel à Tous.* Pp. 15. (An Appeal to All.) A call to refrain from doing what will cause others to work on Sunday; with two hymns on the Sabbath. **950**—*Le Dimanche et la Société*, par Alex. Lombard. Pp. 48. (The Sabbath and Society, by Alex. Lombard.) **951**—*Le Sabbat Chrétien, ou Le Jour du Repos Sous L'Evangile*, Etude Scripturale, par Émile Guers. Pp. 32. (The Christian Sabbath, or The Day of Rest under the Gospel. A Biblical Study, by Émile Guers.) Showing that under the gospel dispensation the Sab. is the first day of the week. **952**—*Une Fête du Dimanche*, Récit Populaire, par Arthur Massé. Pp. 21. (A Sunday Festival, A Tale for the People, by Arthur Massé.) Setting forth under the guise of a story the disastrous effects of using the Sab. as a day for public festivals. **953**—*L'Ami de Tout le Monde.* 7 pp. (Everybody's Friend.) Showing the benefits conferred by the Sabbath. **954**—*Fédération Internationale pour L'Observation du Dimanche.* (International Federation for the Observance of the Sabbath.) A sheet containing the principles and constitution of the Federation. **955**—*Bulletin Dominicale.* (The Sunday Bulletin.) A 12-page newspaper issued three or four times a year at Geneva as the organ of the Swiss section of the International Federation for the Observance of the Sabbath. **956**—*Appeal to Travellers.* A beautiful poster in English, German and French, urging travellers to make no unnecessary work on the Lord's-day for servants, carriers, etc.

975—For the promotion of Sabbath observance, PRIZES of $10 each are hereby offered for essays, not to exceed three thousand words each, (to be sent to the author of this book before Oct. 1st, 1885), on the following subjects: 1. "The Evils of Sunday Mails,"—to be written by some one who is or has been in the postal service. (Names will be withheld from the public, if so desired.) 2. "The Evils of Sunday Railroading,"—to be written by one who is or has been connected with railway work. 3. "The Evils of Sunday Newspapers,"—to be written by one who is or has been an editor, reporter, printer or newsdealer. 4. "The Evils of Sunday Trading,"—to be written by a merchant. 5. "The Evils of the Sunday Opening of Museums,"—to be written by an artisan or laborer. 6. "The Evils of Sunday Liquor-selling,"—to be written by a parent or a young man. 7. "The Evil Influence of Sunday Visiting,"—to be written by a mother. 8. "The Evil Example as to Sabbath-observance of some Ministers,"—to be written by a layman. 9. "The Evils of Intellectual Sabbath-breaking,"—to be written by a student. 10. "The Evil Influence of the Lax Observance of the Sabbath by Many Children,"—to be written by a Sabbath-school officer or teacher. 11. "A Defence of Sunday Mails," (showing that they are not a needless oppression of the bodies and consciences of government employees),—to be written by a Congressman. 12. "A Defence of Sunday Trains," (showing why railroad corporations have any more right to carry on work for gain on the Sabbath than other corporations),—to be written by a railroad officer

or stockholder. 13. "A Defence of Sunday Newspapers," (showing why those who toil on the press do not need the rest and moral culture of the Sabbath as much as other people, and why readers do not need a rest by change from week-day occupations for the mind as well as the body),—to be written by a newspaper editor or proprietor. [Newspapers interested in promoting Sabbath observance are requested to publish this list of prizes.] **976**—A struggle in the autumn of 1884 between the lawless and law-abiding citizens of Denver on the question of opening the Exposition on the Sabbath, which was clearly a violation of State law, not only led to the Sunday-closing of the Exposition, but to the enforcement of other neglected laws, until Geo. P. Hays, D.D., a leader in the reform, could write *The Observer* (Dec. 18th, 1884) from that "headquarters for the gamblers, confidence men and Bunco steerers of the Rocky Mountain region :" "*Every open gambling shop is now shut up.*" So everywhere the Sabbath laws make a good place to begin in securing a general revival of law enforcement. **977**—*The Observer* of Dec. 18th, 1884, adds the following to our list of the failures of "Sunday opening :" "The Sunday opening of the Free Library at Chester, England, has been attended with such small results during the months of September and October that the Free Libraries Committee of the Town Council recommend that the opening on Sundays shall be discontinued." At this writing (Jan. 8th, 1885), it looks as if the Exposition at New Orleans might furnish another failure of Sunday opening. The morning papers of Dec. 22d, 1884, recorded the fact that the managers of the Exposition, in spite of many protests from Sabbath Associations and good citizens in all parts of the country, had refused to follow the example of the Centennial Exposition, and of the American and British departments in recent Expositions on the Continent, in closing on the Sabbath, and had opened the Exposition on the 21st, introducing the Sabbath desecration by a sermon from some obscure and conscienceless minister—as if Sabbath-breaking were not crime enough without adding hypocrisy. The Sunday opening of the Exposition was purely a money-making scheme, as much so as if it had been a factory—and the factories will follow through the breach that such money-making Sunday amusements are making in the Sabbath wall of protected rest. A significant illustration of the fact that opening the Sabbath to amusement opens it to toil also, is afforded in the fact that on the same Sabbath a new hotel near the Exposition, on which *forty men were at work*, fell, killing one and wounding another, which, though not to be reckoned a judgment, is suggestive of the hell on earth of ceaseless toil to which workingmen are exposed where (as in La.) there are no Sabbath laws, or where they are dishonored by Sunday pleasuring. The same Sabbath 56 *car loads of freight were unloaded*, and a much larger number of beer kegs at the Exposition bars. Sunday labor and Sunday dissipation are inseparable companions of Sunday recreation. The first month of the Exposition has been an ignominious failure like that of the "*Permanent* Exhibition" at Philadelphia which opened on the Sabbath, and was for months a "permanent" failure,—in part for the reason given in the following record of the *Independent* of Jan. 1, 1885, in speaking of another failure of the same class : "The Bartholdi Fund Exhibition, in this city, a few months since, was open on Sunday, but it is said that the opening was a loss to the fund, as few

visited the Exhibition on Sunday who would not have gone on a week day, and the Sunday opening *alienated the sympathy of many wealthy and liberal persons.*" The *Independent* says of the Sunday opening of the New Orleans Exposition : "This will expose the Exposition, in this respect, to the condemnation of the great mass of the Christian people of this country, who regard Sunday as a sacred day." The *Observer* says on this subject : "The managers of the New Orleans Exposition have disappointed the hopes of a large portion of the better class of the people of the country by formally opening the grounds and buildings on Sunday. This was done doubtless in large measure as the result of the remarkable advice given to the managers and to the people by the Roman Catholic Bishop Leroy, who took the ground 'that if a person attends to his religious duties on Sunday he has a perfect right, and is granted absolute freedom by the Catholic Church to enjoy himself in the manner he chooses, provided the amusement sought is moral.'" If the prelates of the recent Plenary Council of Roman Catholics really mean what they say against Sunday toil and Sunday beer drinking, which are directly promoted by this Sunday opening, their lieutenant at New Orleans will be reminded that New Orleans practice must not contradict Baltimore's proclamation. Protestants, however, have a yet greater responsibility for rebuking this un-American action of the Frenchy managers of the Exposition. A large majority of the exhibitors are Protestants who recognize that while no State law in La. forbids Sunday shows, with the toil and dissipation which they involve, such shows are forbidden by the laws of nature, by the laws of the churches, by the laws of the Scriptures. Exhibitors who so believe ought to manifest it not only by covering their exhibits on the Sabbath, as the rules permit—every such covered exhibit being an "exhibit" of regard for the Sabbath whose silent voice will become vocal in the aroused conscience of many a visitor—but also by formal protests and petitions. Let the New Orleans *Christian Advocate* or some other friend of the Sabbath give the nation a list of the most eminent exhibitors from other states with a classification showing which of them do and which do not protest against this violation of the laws of God and the rights of man by covering their exhibits on the Sabbath. Let us know what exhibitors from other States have kept the laws at home only because their State laws *compelled* them to be just to their employees. In Ct., before the temperance movement drove Christians out of the liquor business, when the law forbade a grocer to sell less than a quart of liquor, a poor drunkard came in and asked for a pint. "I can't sell it to you," said the deacon who kept the grocery. "Why?" "Because the law won't let me sell less than a quart." "Deacon," said the half-intoxicated customer, "*if you ain't any better than the law makes you, you will go to Hell sure.*" The application is self-evident. It is appropriate to mention in this connection that under shelter of the exception in the New York law allowing Sunday "concerts of *sacred music only*," some New York citizens, including two ministers, have engaged Theodore Thomas to give concerts through all or a part of the winter of 1884–5 "for the benefit of working people." The same artist is to lead another sacrilege in February, an operetta representing Solomon's Song as only a story of love and lust,—a profanity of the same sort as the suppressed "Passion Play," for it puts a crown of thorns on the same

Divine Bridegroom, and ought to be as promptly snowed under by the condemnation of press and pulpit. **978**—*The Intelligencer* of Dec. 18, 1884, quotes from *The Locomotive* of Hartford, the following: "The custom of making repairs and improvements on the Sabbath is, in our opinion, a loss in the end. The whole practice is wrong, and contrary to the instincts of those even who have no religious convictions." *The Congregationalist* of Dec. 18th, 1884, quotes the following humane suggestions recently made by the Mass. R. R. Commissioners: "We recommend that the managers of the Boston and Albany Railroad Company carefully consider the question whether there is any need of many of the freight trains which now are run on the Lord's-day, with the object of greatly reducing their number; that to this end they confer with the management of the New York Central and Hudson River Railroad and o her connecting roads, so that in delivering freight to the Boston and Albany, regard may be had to this object, and that live stock arriving on Saturday, may be so far as possible, delivered in whole trains and not in parts of trains composed largely of general merchandise, so as to reduce the number of trains which humanity requires to be forwarded on the Lord's-day. And we recommend that they pursue this end of lessening Sunday work, and thereby promoting the welfare of their employees, not in a formal and perfunctory manner, but with the same zeal and interest with which they always seek to perfect the equipment and physical condition of their road. We also recommend that, when Sunday work is necessary, care be taken that one day's rest in seven be secured to every man. And we give the like advice to all railroad managers in the State. Above all, we recommend not only that no unwilling employee shall be compelled to labor habitually on Sunday, but that all employees be effectually assured that they shall not be exposed to risk of discharge or to any molestation because of their objection to such labor. For the Commonwealth will not endure that the corporations which are its creatures shall inflict anything resembling punishment upon any man because his conscience forbids him to work on the Lord's-day." A committee of the Congregational General Association of Connecticut have recently presented to the Railroad Commissioners of that State a protest against Sunday trains. A snow storm of such protests from religious bodies in all parts of the land would stop them. **979**—That intellectual education, such as secular schools afford, does not (unless supplemented by moral education) prevent vice and crime in any large degree is ably shown in a statistical article on "Literacy and Crime in Massachusetts" in *The Andover Review of Dec.*, 1884. The Devil has been well defined as "intellect without principle," that is, unprincipled smartness. **980**—The frightful crimes of the nihilists, socialists and communists of the Sabbathless parts of Europe have led to the coining of a stronger word than anarchist, namely *atrocitist*. It is used by the London papers, says the N. Y. *Christian Advocate*. **981**—In addition to what was said of the Jews on p. 146, and in (35), the following facts may be added from an article on "The Jews" in *The Central Presbyterian*: "In Prussia it is shown by statistics that out of 10,000 Jews 1,132 are directors in banks against 509 Christians out of 10,000. They increase faster than the Christians [that is, the Sabbathless Christians of Continental Europe]—in the ratio of 5.5 to 3.8. Only 89 Jews die in the 100,000 to

143 Christians." These facts indorse the statement of the late Dr. E. H. Clarke of Boston, the celebrated author of "Sex in Education" and other medical works, that "the physiology of Moses has never been surpassed." In that physiology Sabbath rest is the chief and central conservator of health. In the *Independent* of Jan. 8th, 1885, Henry Gersoni, writing of "Reform Judaism," says that "the modern *reform* rabbi declares against the greatest part of the law of Moses, notably the dietary laws, the Sabbath, the Abrahamitic rite, and many other institutions of the law. . . . The reformers make effort to wipe out the lines of separation from the believers of the dominating faith [*i.e.* Christians] by the abolition of the covenant of Abraham, the admission of mixed marriages, by the changing of the Sabbath from the seventh to the first day of the week." **982**—*The N. Y. Tribune* of Dec. 29th, 1884, said that "all the principal inns of N. Y. City," naming those of national fame, violated the excise law, "as usual," on the previous day, by selling liquors, openly or secretly. We have seen no denial from the parties thus charged with a serious crime. If there are any of the "principal inns" which do not belong to the criminal, law-breaking part of the community, law-abiding men who are accustomed to visit N. Y. from all parts of the country would like to know where to find them. It is hoped that Mayor Grace, whose election was itself a protest against the official "indulgences" habitually given or sold to New York law-breakers, and who has unprecedented powers, will no longer allow the police authorities to play at law enforcement. **983**—Nevada's Secretary of State says: "This State has been somewhat noted for remissness in Sunday observances, but I am pleased to say that at this time the tendency seems to be in the other direction. Each year a greater disposition is shown to respect and observe the recognized Day of Rest." **984**—One of the most appropriate themes for an Easter sermon would be, "The Christian Sabbath as a Proof of Christ's Resurrection and the Resurrection as a Guide to Sabbath Observance." **985**—To the demand in (126) that news columns shall be edited, should be added a similar demand as to advertising columns. There is a large constituency for a Sabbath-keeping daily that will neither describe adulteries nor advertise "whiskies" and "lotteries." **986**—For the benefit of those who may wish further facts about the frontispiece map the following items are added. [The word "Index" refers to the Alphabetical Index (999) and indicates that facts as to the country named may be found there.] Beginning at the left side of the map, Siberia and the Aleutian Islands are controlled by Russia. China, south of Siberia, Sabbathless save in the mission stations, and at Hong Kong which belong to Great Britain. Japan (Index) is the country described by 6 at the bottom of the map. Philippine Is., under Spanish rule. Java, Sumatra, Borneo, under control of Holland,—semi-Continental Sunday. New Guinea and New Britain ruled by their savage chiefs, but has several missionary stations. Australia and New Zealand under British rule. Ladrone Is., New Caledonia and the Society Is. under French control (but the latter is learning from London missionaries the British-American Sabbath-observance). The other islands of the Pacific are mostly self-governed Christian nations (p. 24, etc.) which have the British-American Sabbath. All of North America, north of Mexico, belongs to Great Britain and the United States and is marked accordingly,

except California (Index), whose Sunday is Continental. Mexico (Index), Central America, and So. America (Index) are mostly self-governed, but Roman Catholic in religion and so Continental in their Sundays. Belize in Central America, British Guiana and the Carribbean Islands north of it, and the Falkland Is., near Cape Horn, are under British control. Of the West Indies, Cuba is controlled by Spain, and Jamaica by Great Britian, while the republic of Hayti (Index) being Roman Catholic in religion has Continental Sundays. Greenland (Index) and Iceland, colonies of Denmark, are therefore marked as Continental, although the Moravians have established the British America Sabbath in Greenland. As to countries of Europe, see each in Index. Turning to Africa, the Azores Is., Canary Is., and Cape Verde Is. all belong to Spain. Algeria and Tunis are controlled by France. Liberia (Index). At the mouth of the Congo, the Portuguese have some territory, but farther in, Stanley and other friends of the British-American Sabbath have control, with the probability of European complications that may change this part of the map. In So. Africa, Great Britain controls Cape Colony and the Transvaal. Madagascar (Index). Abyssinia, self governed, has a low form of Christianity and Continental Sundays. The remainder of Africa is Sabbathless save in the mission stations. (See Africa in Index.) The Mauritius Is., off Madagascar, are controlled by France. Western Asia is Sabbathless save at missionary posts; Central Asia also, except India (Index) and British Burmah.

To the Friends of the Christian Sabbath: The author has this day completed the appendix notes of this book and made a present of it to the cause of Sabbath observance, having devoted all the author's profits from its sale to the promotion of this much-needed reform. In order to make the book both full and accurate, he has consulted about three hundred persons by letter, many of them repeatedly; and as many more in their published books and articles, besides many interviewed in person. He asks the co-operation of the friends of the Christian Sabbath. This can be given in one or more of the following ways: 1. By cutting out (or copying) and signing the coupon petitions to Congress on page 639, and sending them to the address below to be used with others. 2. By presenting copies of this or some other book on the Sabbath to civil officers, governors, congressmen, legislators, mayors, etc.; to the officers of Sabbath-desecrating corporations, especially railroad companies; to home missionaries, city missionaries, theological students, Sabbath-school teachers; to the officers and members of trade unions; to intelligent emigrants. Rev. W. W. Atterbury (Bible House, N. Y.), Secretary of the N. Y. Sabbath Committee, after reading most of this book in the proofs and heartily commending it, has consented to receive and acknowledge contributions and superintend the distribution of the books. A leaflet containting acknowledgment of moneys received and a report of how they have been used will be sent to all contributors. 3. By sending facts and suggestions for future editions of this book to the author's address, Rev. Wilbur F. Crafts, 106 E. 81st St., N. Y.

Jan. 12th, 1885.

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1000—HEADINGS FOR PETITIONS FOR SABBATH REFORMS. [It is suggested that organizations of workingmen, of Christians, of citizens, sign petitions below by vote, through their officers. Individuals also.]

PETITION TO CLOSE LOCAL POST-OFFICES ON SUNDAY:

We, the undersigned citizens of , believing that the practice of receiving mail matter on the Sabbath is unnecessary and undesirable, respectfully petition the Post-Office Department to close our Post-Office from Saturday night to Monday morning, and to omit any collection or distribution of mail matter on Sunday. [Voters will please put V after name.]

PETITION REGARDING SUNDAY MAILS.

To the Senate and House of Representatives of the United States of America, in Congress assembled:

We, the undersigned, citizens of , hereby respectfully petition your Honorable bodies to pass a law instructing the Postmaster-General to make no further contracts which shall include the carriage of the mails on the Sabbath, and to provide that hereafter no mail matter shall be collected or distributed on that day. [Voters will please put V after names.]

TO THE DIRECTORS OF THE R.R.

GENTLEMEN: Having regard to the many evils which attend the system of Sunday Excursions, and recognizing the right of employees of all grades to the rest of the Lord's-day, we, stockholders and patrons of the R. R. earnestly request the Directors to run no more Excursion Trains on the Sabbath.

We, the undersigned, agree to become subscribers for one year at least to a Sabbath-keeping daily paper, if one shall be established on that basis in our city, equal in editorial ability, in its news, and in its secular departments, to the best of our city dailies, and also free from detailed accounts of crime and uncleanness, and friendly to Christianity, to temperance, and to other great reforms, while at the same time independent in politics.

TO THE MAYOR AND POLICE DEPARTMENT OF

GENTLEMEN: We, the undersigned, citizens of , believing that the faithful enforcement of laws is the best mode to secure the repeal of impracticable laws, the improvement of imperfect laws, and the blessings of good laws, earnestly request of you an impartial and persistent enforcement of all our Sunday laws, that they may thus have a full and fair trial. [Voters will please put V after their names.]

To the Senate and House of Representatives of the United States of America, in Congress assembled:

In the interest of hundreds of thousands of workingmen, now deprived of the privilege of spending their Sabbaths in rest and home fellowships and moral culture, we respectfully petition your honorable bodies to forbid "interstate commerce" on the Sabbath by railroad trains or steamboats or otherwise; and also that military drills, musters and parades of United States cadets, soldiers or marines on the Sabbath be forbidden in times of peace as interfering not only with the soldier's right to the Day of Rest but also with his rights of conscience.

Page 96, after paragraph in italics.

While there are but seven of the United States and three Territories where the law does not specifically require the closing of liquor-shops through all of the Sabbath,[355] the only States which *enforce* Sunday closing are those which prohibit liquor-selling *on all days* —Maine, Kansas, Iowa, Vermont and New Hampshire.

Page 111, in place of last line.

thousand pounds of tobacco" in the District of Colum-

Page 112, in place of first two lines.

bia,[983] which seem to label these Sabbath laws as nothing more than curious antiques.[360]

Page 364, in place of last paragraph.

George Smith (Chaldæan Account of Genesis, revised edition, 1881) says that there can be no doubt that the Sabbath was an institution of the early Assyrians, and that "the word Sabbath itself, under the form *Sabbatu*, was known to them and explained by them as *a day of rest for the heart.*" Professor Francis Brown sums up the evidence of a primitive Sabbath thus: "We have strong evidence both of a division of the month into weeks of seven days, and also of a special observance of the last day in each week."